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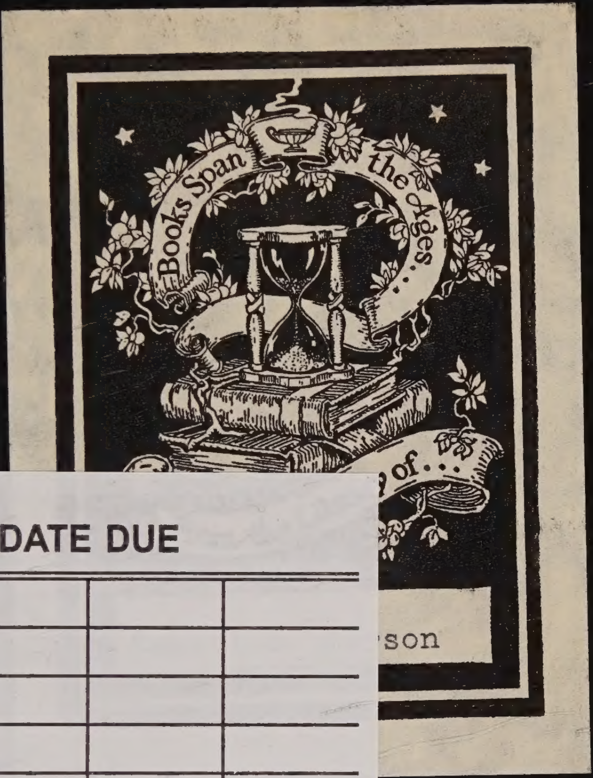

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THE

NUMERICAL BIBLE

BEING

A REVISED TRANSLATION OF THE HOLY SCRIPTURES
WITH EXPOSITORY NOTES:

ARRANGED, DIVIDED, AND BRIEFLY CHARACTERIZED

ACCORDING TO THE PRINCIPLES OF THEIR

NUMERICAL STRUCTURE

FIFTH EDITION

THE PENTATEUCH

Loizeaux Brothers, Inc., Bible Truth Depot
19 West 21st Street
New York 10, N. Y.

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ORDER AND DIVISIONS OF THE BOOKS

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1. The Books of the Law—
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    3. Leviticus
    4. Numbers
    5. Deuteronomy
2. The Covenant-History—
    1. Joshua
    2. Judges
        - *Ruth*
    3. Kings—
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5. Revelation

PREFACE

THE main feature of the present work I have dwelt upon at length in the opening part. It remains for me only to say a few words upon some points which are not embraced in this, and which need to be noticed for the better comprehension of what is now before the reader.

First, as to the translation here given. The basis of it is (almost necessarily) the common version. It would have been, in the writer's judgment, a great mistake to have renounced the advantage of what appeals in it, in so many ways and so powerfully, to the mind and heart of every English-speaking person. The style of this, therefore, which though somewhat antique is not thereby less suited to the "old, old story" which it enshrines, and which never grows unfamiliar, has been preserved amid whatever verbal alterations. But there was, on the other hand, no profit in retaining real blemishes; and a certain revision seemed almost imperative in a work of this nature. The recent Revised Version, although removing many errors, has not, on the other hand, in general, approved itself to those who had looked with most desire and expectation to its production. Indeed, it was naturally impossible but that it must fail. The translator has always to be, in a certain measure, the interpreter; and a gathering of men chosen for their scholarship from the most opposite ranks of Christian and unchristian schools of doctrine could not be expected to harmonize in the clear utterance of scriptural truth. The Spirit of truth must also be grieved by this latitudinarianism. The effect has been that, as a version intended to replace the old one, it has simply dropped out of mind, and remains only for consultation among other of the many helps to understanding in the present day. I have consulted it throughout, as well as whatever else was available in this way; but it seemed, on the whole, imperative (if one would fulfill one's own responsibility aright,) to assume the office of translator, or rather reviser, one's self. It is a labor too arduous to be needlessly undertaken, and in it the writer, as a believer in plenary inspiration in the most absolute way, has at least used the most conscientious care.

Few critical notes have, however, been appended. It would have increased the size of the book and its cost considerably; and while scholars alone could judge of their value, *they* are just those who need them least. There are, for those who can use them, abundant critical helps. My desire was, not to make, in this sense, a learned book, but one available to all, and speaking the common language of all,—above all, addressing itself to the heart and conscience, and finding in these, as the truth of Scripture does always, its real sanction, and in the Spirit of God its power to edify.

The chapters and verses—which are of course a merely human contrivance—are here set aside; so much reference only being made to them as to enable them to be found by those who will use a little care, the verses contained in each section in the page being given in the headline at the beginning of it. The divisions which take their place are at least an attempt to indicate the divine ones, according to the manner elsewhere explained. The subject in each case is briefly indicated either at the head of the division or in the margin of the page, while the notes at the bottom expand this in a brief but connected exposition. It has been the endeavor to make all this as simple as could consist with necessary brevity: nevertheless, a word of caution may be needed here. The knowledge of Scripture cannot be attained at first sight, but grows gradually, as we go on with it, and in proportion to our diligence and the progress of our own souls with God. It must not be expected, therefore, that any exposition can be given which will make plain every part alike to those in different stages of growth, and with different degrees of knowledge. Nor is it the way with God to *grade* His lesson-book, so that each class, as it were, should find separately its own lesson. The lesson-book, in every part of it, is beyond us all; and God's way is, to humble us by making us aware that every where are depths where we cannot touch bottom, and at the same time to stimulate by this suggestion of unexplored profundities. "We know in part, and we prophesy in part." The present book must, in its degree, share with Scripture this character if it is in any measure a true reflection of it.

Especially in the types, where the key must be found in truth learned elsewhere—sometimes of truth which cannot be learned without a certain experience which no mere words can convey, will this be realized. And in prophecy, whether typical or otherwise, we have to remember the words of the apostle, that "no *prophecy* of the Scripture is of *its own* interpretation," as the words really mean (2 Pet. i. 20),—*i. e.*, can be interpreted by itself; but every one needs comparison with the rest, and that because the one mind of the Spirit in fact connects them together. It is largely from lack of observance of this rule that so many strange and incongruous applications of the prophecies have arisen, and in general, so little knowledge of them has been attained.

Above all, we need to realize that no help of the kind attempted to be given here can be substituted for that of the Spirit of God, sought in real self-judgment and waiting upon God; and that the readiness to *do* God's will must be found in order to the *knowledge* of the doctrine which is of God. (Jno. vii. 17.)

Every where, what has been sought is what is good for the use of edifying; and our trust is in Him from whom all that is good in it alone is, that He will use it for that purpose. But all Scripture is thus good, not merely certain portions or certain truths. God has given it all to us: let us seek, as far as we may, to claim it all and possess it all. Brethren, is it not truer for us than ever it was for the people under Joshua, that "there remaineth very much land to be possessed"?

The references appended to the text are due to another—Mr. S. Ridout, who, when appealed to to furnish them, was found to have already made considerable progress in this very work, intending only his own profit, but could not but recognize in it the Lord's larger purpose. He divides them into four classes:—

1. Those marking quotations.
2. Those referring to the doctrine or dispensational truth illustrated by the passage.
3. Those referring to parallel or similar texts.
4. Those which show some instructive contrast (in this case, marked "*ctr.*").

Parallel passages and quotations are not specially designated; others which in various ways elucidate the text are marked "*cf.*"

He adds,—

"These references are by no means exhaustive; it is hoped they will be suggestive, and thus fruitful in leading to a deeper understanding of God's precious Word."

In the hope and belief that He will use the whole book to this end, and thus to a fuller sanctification of His blood-bought people, it is committed in confidence to His care and blessing.

F. W. GRANT.

Plainfield, N. J. Feb., 1890.

NUMERICAL STRUCTURE

I HAVE elsewhere related how, some fifteen years ago, the Lord led me into the discovery of a numerical structure every-where pervading Scripture. I do not need to repeat this here, nor to give proof of the existence of such, as I have there given it. I now call Scripture in general to the proof of it. Believing assuredly that it has pleased God so to write His Word, apology would be entirely out of place for the present attempt to exhibit this in the Word for the practical help of His people. "I believed, and therefore have I spoken;" and I speak not hesitatingly, but with the assured conviction of the truth of what I speak.

But what is meant by "numerical structure"? It is this: That if, for example, in the Pentateuch we find plainly a series of five books,—that is, five divisions of Moses' whole work, this fivefold division has a meaning intimately connected with the subjects of the books themselves. The numerals of Scripture all students of it believe to have (in many cases at least,) definite meaning,—as, for instance, in the number 7 we have "completeness." The view that I am advocating simply applies this symbolism to such a series as we have here, and affirms that Genesis, which stands first among these, has for its special line of truth what would be suggested by the number 1; Exodus, similarly, a line of truth connected with the number 2; Leviticus, with number 3; Numbers, with 4; Deuteronomy, with 5. To take of these, perhaps the simplest, the number 4 stands as the number of the world, and the symbol for "weakness" (which may come out in failure), "trial," "experience;" and so the book of Numbers will be found to be characterized by these thoughts. It is, in fact, the testing and failure of Israel in the wilderness—the type of our own pathway of trial in the world; and the characters implied in the number are found in it throughout.

Now this is not only true of the books as a whole. Each one, we find, when we come to examine it, readily parting into similar divisions, and these again into subdivisions, and so to be divided again and again; and in the case of each division, whether smaller or larger, the same rule applies. The number of each in its series is an indication of the line of truth contained in the division to which it is attached. Of course it is not meant that these divisions are distinctly given us with their corresponding numbers. Had it been so, the numerical structure would not have needed proof to-day. We have to discover these divisions in most cases for ourselves; but when we have discovered them, we shall find that their numerical place is the sure indication of what is contained in them, and gives us the point of view from which to see them aright.

If this is true, its exceeding importance ought to be plain at once. God has not wrought all this into the web and woof of Scripture to be a mere wonder—a matter of curious inquiry only, but for deepest, truest blessing to all His own. If it be only *there*, then it is there for a purpose worthy of Himself, and cannot be overlooked or rejected without serious loss. Nor does the fact of its having been hidden up to the present time affect the importance of it. How long was the great doctrine of justification by faith hidden from the mass of Christians? For all such things, we have but to blame our own careless unbelieving reading of God's inspired Word. Let us bless Him for His grace, and not refuse His present mercy.

Another objection will doubtless be, that this numerical system is too artificial—too mechanical—seems to make the interpretation of Scripture too independent of the Spirit of God to be of Him. The perfectly sufficient answer to this would be that *it is there;* and being there, it must be of Him, of course. God's ways are often strange enough to us, and we misjudge strangely. Who would have thought that the alphabetic psalms would be worthy of the Spirit of God to write? Probably no one, if He had not confessedly done so. And these alphabetic psalms are but the indication of that very numerical structure which in the hundred and nineteenth stamps it every where with that number 8, which reveals easily one of its main features.

If it has pleased God to give us helps to the consistent interpretation of His blessed Word, it is no wonder if they should be something that we might call unspiritual. The more easily they strike the eye, the better for the purpose. If they are to conduct to the spiritual meaning, they must not be as hidden as the meaning, surely. And in fact, the divisions are often to be discerned without any difficulty, where their meaning is nevertheless hard enough to discern. For it is here that the need of spiritual judgment is still found; and without God, we shall go widely astray.

The fact remains: the numbers are there. Let criticism do its work thoroughly, and prove if they are not. Let it be as severe as the subject demands, and let the pretension be exposed, if it be merely that. Certainly it ought to be easily disproved if untrue, for never did a system submit itself to more rigorous test than does the present one. In the book of Genesis alone there are over two hundred divisions. The numerals must in all these cases characterize plainly the divisions; they must elucidate the spiritual meaning of each part; they must harmonize with one another so as to make the interpretation of the whole harmonious; and they must bring out the teaching of the book as really one from end to end. These demands are neither few nor small. If they are met in even any tolerable way, then it is useless to deny the truth of what meets them. No human ingenuity could accomplish such a result.

Let it be remembered, however, that, from the immensity of Scripture, no complete success is or can be claimed for what is but a beginning—a first survey of a field so vast and new. It should be no cause for disappointment here if the faithful investigator of divine truth according to this method should soon outgrow his primer, and subsequent attempts—if the near coming of the Lord should yet leave time for them,—soon supersede the present. God would ever lead us on: to be with God is to be led on.

The use of the numerical structure is not simply as an aid to interpretation, though for the child of God that is its great use. It confronts the deniers of the complete inspiration of God's book, and much more the rationalist and the infidel, with an argument they can never meet. It shows the one mind of the Spirit in all these various writings of so many men of so many generations. The Pentateuch it demonstrates, instead of being the piece of literary forgery so commonly now imagined, to have given shape to the whole volume of inspiration; while the same delicate tracery is found every where in it, declaring the hand whose workmanship it is. Its almost mathematical precision, easily to be discerned substantially by the most unspiritual, challenges the infidel to account for what he cannot conceive to have been done by the contrivance and connivance of man. The very fact that there is nothing spiritual upon the surface will enable it to be looked at outside of all the questions with which every thing else is sure to be mixed up. Here is a simple easy problem, which is as open to the unlearned as to the learned—to all classes at once. Yet, settle it as it must be settled, you are brought face to face with God. It is the finger of God. This simple enumeration, this babe's arithmetic, is a web that Goliath's sword can never pierce, and whose meshes will hold powerless the stoutest champions of unbelief. Try it, gentlemen! Learn how God has mocked all your philosophy with the mere enumeration of 1, 2, 3! To despise it will be safer for your pride, but in result your real suicide. The child will understand enough to laugh at you: the most ignorant will be sheltered from your grosser ignorance.

Nor can you afford to despise it, when you remember how all the natural sciences in the present day are ranging themselves under arithmetical law; when, as Herschel says, every law of nature tends to express itself in terms of arithmetic; while astronomy preaches it to you from the starry spheres, the plants in the arrangement of their leaves and the division of their flowers, the animal kingdom shows its partiality among its different tribes for different numbers, the crystal talks mathematics to you from the window-pane. Why should not a law of numbers pervade Scripture also, and link God's work and His Word together,—or show His Word also to be His work? And remember, nothing more simply expresses *mind* than these arithmetical series. I find a dozen stones in a line exactly three inches apart, and I say this is the work of *mind.* And the Eternal Mind would thus make itself manifest to the minds of His creatures.

Every sound that wakes our hearing has its arithmetical law; every ripple of light no less. Seven notes make all our music; and God's Word is musical with this numerical impress, which tells every where of a Master's hand, that can alone unite all discords into harmony. See how in the events pictured in the closing book of Scripture God's sevens ring their chime throughout. They are celebrating before it comes the victory of God and good in the strife now nearing its end. They are meant to cheer amid it those drooping in the heat and toil of the day. Measured are the hours as they go by; measured all that remains; measured is the cup of sorrow; "sufficient"—not too great—"is the evil" of the day.

And "I am not mad, most noble Festus," when I affirm that the Scripture science of numbers is able to put meaning into all chronology, and to interpret largely nature in every department of it. It is only saying that where things *are*, they will speak; and that all things are full of *reason*,—infinitely fuller than any mere disciple of reason can ever know. But my point now is Scripture, and Scripture must be the key to all the rest.

There is one thing that makes all this solemn yet joyful to the saint: the assurance that it seems to give that the end is nigh at hand. The very power of demonstration that is in this numerical system seems to mark it as a closing testimony,—faith almost coming to an end,—God coming face to face with man. Here it becomes us not to go too far in assumption. His ways are not as our ways. But in any case, the end cannot be far.

THE NUMERALS IN SCRIPTURE.

We must now look, though briefly, at the symbolical meaning of the numbers themselves. This is needful, both to relieve the reader from unnecessary dependence on the former book, and because that even the short time that has passed since the publication of that has enabled me to give a somewhat fuller account of these meanings. Some may think, indeed, that the increase of their number is a difficulty rather than a help, and that the multiplicity of the meanings given tends to destroy their definiteness. This is very far from being the case, however. However numerous they may be, there is nothing arbitrary in them, derived as they are from a certain *natural* meaning, which thus pervades and connects them all together. To give an example from one of the most multifarious, as it might seem,—all the variety of thoughts connected with the number 1 are applications of the idea of *unity*, or of *primacy*. It is from the want of discerning this natural root of the Scripture symbolism that the interpretation of the numerals has been so various and discordant.

As there are seven notes in music, and the eighth is but the octave—the beginning again of the series in another key, so there are seven numerals which are alone fundamental in Scripture-symbolism; the number 7 being the well-known symbol of perfection, and 8 merely marking a new beginning, as the eighth day is the first of a new week. All other significant numbers derive their meaning from these, which combine in some way to produce them. The number 10 thus gets its significance from its factors, 2 and 5; 12, from 4 and 3; 40, from 5, 2, and 4; and so on for all others.

I give fully the meanings of these numbers as far as I have yet been able to ascertain them. Others will certainly be found; and here is perhaps the greatest difficulty in the way of the numerical system—that we have to work to this extent with unknown quantities. In practice, however, this is much less a difficulty than might be thought; and this argues well for the amount of knowledge which we have of them. In each number there is, as already said, a central thought, derived from some natural significance, and from which all other meanings take their rise. They are never merely arbitrary and disconnected, never fantastic. Thus, not only have we a guard against their excessive multiplication, but also the assurance that whatever remains to be discovered as to them will only make precise our former knowledge;—it will but adjust the glass, and bring the object better into focus, so that what has been more dimly shall be now more clearly seen.

Let us proceed now at once to the numerals.

One.

The number 1 has for its fundamental idea the *exclusion of difference.*

I.

It excludes another: "The Lord our God is one Lord." (Deut. vi. 4.) "In that day there shall be one Lord, and His name one." (Zech. xiv. 9.)

(1) It speaks, thus, of *sufficiency* which needs no other; of power, omnipotence.

(2) Of *independency*, which admits no other.

And from both these thoughts, of what abides, is perpetual, eternal.

II.

It excludes *external* difference.

(1) Speaks of identity, identification.

(2) Of concord, peace.

III.

It excludes *internal* difference: "The dream is one." (Gen. xli. 25.)

(1) Speaks, thus, of *harmony of parts or attributes.* Thus of consistency, congruity, and of righteousness, which is congruity with relationship.

(2) Of *individuality*—one body, limb, branch; in the highest thought of it, *personality;* in the lowest, of life, which is the basis of all that is truly individuality.

IV.

As an ordinal number, the first, the beginning:—

(1) In the highest way, true of God as Creator, Life-Giver, Father, Source of all.

(2) Headship.

(3) Implies *precedency in thought* and *sovereignty in will:* under which together we have counsel, election; promise, grace.

(4) Birth.

Primarily, then, and very naturally, this number speaks of God; but it may be also applied to men, and may have, then, (as all numbers,) an evil sense.

(1) It may speak of righteousness, as before seen; obedience, practical recognition of divine sovereignty, and so of "repentance toward God;" integrity, which is indeed "wholeness," oneness.

(2) Of independency, as disobedience, rebellion—will.

(3) I think it speaks of a single state, barrenness.

Two.

The fundamental thought is the opposite of the first number: there *is* now another. It speaks, therefore, of *difference*, *division*, (it is the first number which divides,) and thus often becomes symbolical of the power of evil.

In a good sense, it speaks of *addition*, growth, *increase*; so of help, confirmation, fellowship. We have this idea expressed in our word, "seconding." (Comp. Eccles. iv. 9–12.)

Here we have,—

(1) Confirmation in the way of *testimony:* "The testimony of two men is true." And the power of this confirmation depends much on the very *diversity* of the witnesses: take the Old and New Testament as God's great witness to man. The Second Person of the Godhead is "the True *Witness*" and "the *Word* of God."

(2) Salvation; help.

(3) Fellowship, relationship, covenant—the legal one.

(4) Dependence, humiliation, service. Here again the idea of "seconding" assists the thought.

It will be observed how these various meanings unite in Christ, the Second Person of the Godhead, the Second Man, and uniting these two natures, the divine and human, in His own person,—the Saviour, humbling Himself to death to serve us.

This is the good sense; in the bad one, we have,—

(1) Difference, division, contrast, contradiction, opposition, conflict, enmity, the enemy's work. The unclean beasts were in the ark in *twos;* the mother of a female child was to be unclean *two* weeks after its birth, —double the time for the man-child.

And I may notice here how the woman herself illustrates this number, full of contrasts as she is: dependent on man, but his help-meet; the type of increase, yet through whom came sin, death, and yet, through her victorious "Seed," salvation.

(2) Death is *division, separation,* the last enemy; yet the death of the cross, in which the conflict between good and evil rose to its height, is once again salvation. Nowhere is there so great a contrast, such apparent contradiction, as in the cross.

Three.

3 is the symbol of cubic measure, *solid* measure, *solidity;* of fullness, realization. "Take any two dimensions, and multiply them together: what have you? A measure of surface merely. Take a third dimension; now you have more than surface: the third dimension strikes in deep below the surface, and gives you a measure of solidity. 3 stands, then, for what is solid, real, substantial,—for fullness, actuality. What are length and breadth without thickness? A line that you can draw upon paper is more than that."

3 is the number of Persons in the Godhead,—of the divine fullness, therefore,—and until we reach this, God is not fully manifested. Thus it is the number of manifestation. It is that of the Spirit, who realizes in the creature the counsels of God.

"When the deep lay over the waste and desolate earth, the Spirit of God brooded upon the face of the waters. When men are born again to God, the gospel comes to them, not in word only, but in power, and in the Holy Ghost. What is sanctification—the work of the Spirit,—but that in which salvation is actualized in the soul? Without the work of the Spirit, there is nothing but outside work: 'that which is born of the Spirit is spirit;' this is that third dimension which every saint has."

The sanctuary, God's dwelling-place, is a cube: ten cubits in the tabernacle; twenty in the temple; the final city, which the glory of God lightens, is a cube also: "'the length and the breadth and the height of it are equal.' There the counsels of God are realized, the holiness He seeks is attained."

In the sanctuary, God manifests Himself. *Resurrection* too is that in which God is manifest, where all human power is prostrate in the dust: resurrection is therefore on the third day. Revival, restoration, and recovery naturally connect themselves with this.

In connection with these thoughts, we have those of—

Glory, which is indeed, with God, but the manifestation of Himself.

Possession, portion, dwelling-place: heaven as the sanctuary and dwelling-place of God. Worship and praise, the sanctuary-work.

Fruit manifests the tree.

Union, as in marriage, which is the image of sanctification, a *separation to.*

Four.

4 is the first number which allows of simple division, as 2 is the number which divides it. It is the symbol of *weakness* therefore; so of the creature in contrast with the Creator, the material that yields itself to be fashioned by the divine hand, and may, alas! to another. In Scripture, it divides either as 3 *plus* 1, the numbers of manifestation and creative sovereignty, or as 2 x 2, true division, and significant of evil.

4 is also the number of the four corners of the earth, of *earthly* completeness and universality, which has thus on it the stamp of weakness, whatever men may boast. It is the number of the four winds of heaven, the various and opposing influences of which the earth is the scene. This brings in the thought of *testing* and *experience*, which with man connects itself so constantly with *failure.* Practical walk in general comes under this number.

Four beasts sum up the Gentile empires, with their sovereignty over all the earth; four cherubic living ones (Rev. iv. and v.) watch over it. The fourth book of the Law—Numbers—expresses in the most vivid manner the various thoughts connected with this number.

Five.

"In the cleansing of the leper and the consecration of the priest alike, the blood is put upon three parts of man, which together manifest what he is,—the tip of the right ear, the thumb of the right hand, the great toe of the right foot. By the ear, he is to receive the word of God; with the hand, to do the enjoined work; with the feet, to walk in His blessed ways. This is evidently man in his whole *responsibility.*

"Each of these parts is stamped with the number 5.

"The ear is the avenue to the higher part, and there are just *five* such senses, by which man is connected with the scene around,—the avenues of perception, by which alone he can be appealed to.

"The hand of man is that by which he moulds and fashions the natural world around him. It is the expression of active power,—the four fingers with the opposing thumb, the consecrated because the governing part. These on the two hands give 10, the number of the commandments in the two tables of the law, the measure of natural responsibility.

"The foot, the expression of personal conduct, gives a similar division (much less marked, however,) and the two feet a similar 10. 5 stands thus as the number of man, exercised and responsible under the government of God."

Notice, moreover, how carefully man's power is characterized as creature, dependent power. His hand is the instrument of it, as the vicegerent of God in the world: no beast has, in any proper sense, a hand. Yet the power is in no way like divine power,—simple, and without effort, but a co-operation of forces, in which, as he recognizes, "union is strength:" the four fingers, whose symbol is weakness, helped by the strong opposing thumb; the two hands also assisting one another.

The common scriptural division of 7 into 4 + 3 helps us to realize the present one into 4 + 1, the symbol of the creature under the government of God,--this approached from the creature side: and the throne of God thus approached is encompassed with clouds and darkness. The divine ways with him give him constant and needed exercise, though the throne is there, steadfast, and towering above the clouds. 5 will be found constantly associated with this thought of *exercise as under responsibility;* but also with the kindred one that, under God, the way, according to its character, leads to a corresponding end. This whole lesson, Deuteronomy, the fifth book of Scripture, enforces throughout.

"The creature in relation to the almighty Creator" gives the fundamental thought.

In connection with 5, and as very near akin to it in meaning, we may take—

Ten.

It is but 5 × 2, as I have already said. The ten fingers and toes are plainly so, and they give us respectively man's capacity for action and competence for an upright walk. But the measure of capacity is that of responsibility, and the measure of responsibility is that of judgment or of reward. Thus *ten* plagues fall upon Egypt.

The ten commandments are on the *two* tables of testimony, the measure, on the divine side, of man's responsibility.

In the kingdom of the *ten* tribes, Ephraim was set on its own responsibility, apart from the rule of the house of David.

The ten toes of the image in Nebuchadnezzar's vision enable the feet to stand firm—are what answer to the ten *horns* upon the fourth beast in that of the prophet,—again the measure of power.

In the ten virgins of the parable, responsibility is enforced; and here they are five wise, five foolish. The testimony here is that of the bridegroom's return.

Finally, in the tithe demanded by God in Israel, we have the whole (of whatever it might be) looked at as composed of ten parts, the measure of responsibility, of which God takes *one* in token of His sovereignty.

Forty.

40 is, again, but 4 × 10—full testing according to the whole responsibility.

And now we may pass on to—

Six.

6 is the second number which is not a prime. Divided, its factors are 2 and 3, which easily yield the thought of the *manifestation of evil*, or *of the enemy's work.*

But evil is weakness, as again this divisibility teaches us; and as such, it must yield to God. Read in a good sense, the number of conflict brings forth from it that which speaks of sanctification and the glory of God.

6 is the number of the days of man's *work-day week*, the appointed time of his labor, type of his life labor, his "few and evil" days,—limited because of sin.

In its full meaning, it seems to speak of sin in its full development, limited and controlled by God, who thus glorifies Himself in the issue of it. The discipline of God for His own would come under this.

In the number of the beast, we find it in three successively higher powers of the decimal scale,—evil in its fullest activity, yet its feebleness ever apparent, and God's hand controlling it: it increases only responsibility and judgment. Its number is "the number of its *name*" —stamps it as what it is, and is only the "number of a man," vainly and impiously aspiring to be as God.

In the tenth psalm is the description of this "wicked one" (*vv.* 2–11). It is, conjointly with the preceding one, an alphabetic psalm, from which in this place exactly *six* letters (*Mem* to *Tzaddi*) are dropped out!

Goliath's height was six cubits; a giant of his race has six fingers and six toes.

Nebuchadnezzar's idolatrous image was sixty cubits high, six broad.

One sixth of Gog's host is spared (Ezek. xxxix. 2). That is, six parts are the measure of the host, of which God spares *one* in divine sovereignty.

Lastly, the darkness at the cross began at the sixth hour and ended at the ninth (3 × 3)—God fully now displayed.

Last of the series,—

Seven

is the symbol of perfection,—the sense, however, being sometimes evil, though prevailingly good. It is in Scripture, where divided, in general 4 + 3,—numbers which speak evidently of the creature as manifesting the Creator, which, being attained, is for the creature its perfection, and for God His rest.

It often seems merely to indicate a complete view or accomplishment, as the parables of Matt. xiii. give a complete view of the kingdom of heaven: the first four, the external world-aspect; the last three, the divine mind. The seven addresses to the churches give in like manner the complete inspired Church-history. The seven seals secure the book completely. In the seven vials is "filled up the wrath of God." The seven more wicked spirits which the unclean spirit associates with himself (Matt. xii. 45) is an example of the bad sense; and the seven heads of the beast in Revelation.

Perfect divine accomplishment we may take as the meaning of this number in a good sense. The regular numerical series is here, therefore, complete; the next number—

Eight

simply showing that it *is* complete by indicating a new beginning, as the eighth day is the first of a new week. It thus speaks of what is *new* in contrast with the old, and thus of the new covenant, new creation.

Thus circumcision was to be performed the eighth day: "the putting off the body of the flesh" (Col. ii. 11), is connected with the new creation in Christ Jesus unto good works (Eph. ii. 10).

So seven days are occupied with the consecration of the priesthood, and on the eighth day they enter on their work.

So the transfiguration on the eighth day (Luke ix. 28) begins, as it were, the new age with "the power and coming of our Lord Jesus Christ." (2 Pet. i. 16–18.) And the *eighth psalm* announces His kingdom. (Comp. Heb. ii. 5–9.)

But this, like other numbers, can be applied to what is evil; and so we have—

The "seven other spirits" associated with the first "unclean spirit" making eight, and introducing the "last state" of the man into whom they enter.

So the ten horns of Daniel's fourth beast have three uprooted before the little horn, becoming, thus, eight with this; the last state of the beast being thus brought about, in which judgment falls upon the whole. And in Rev. xvii., where from another side the same things are recounted, the eighth head gives to the beast its blasphemous form, and "goes into perdition."

We have but now one other number, which it needs briefly to consider—the number—

Twelve.

It is, in Scripture, at least as commonly divided into 4 × 3 as 7 is into 4 + 3. The factors are the same; but whereas in the one case they are added, in the other they are multiplied. "It is only in the *relation* of the two numbers to one another that it differs from 7: the number of the world, and that of divine manifestation, characterize it; but these are not side by side merely. It is God manifesting Himself in the world of His creation, as 7 is, but now in active energy laying hold of and transforming it. Thus 12 is the number of *manifest* sovereignty, as it was exercised in Israel by the Lord in the midst of them, or as it will be exercised in the world to come."

1 and 5 are also governmental numbers; but *1* speaks simply of supremacy—of sovereign will and power, while *5* speaks of God's governmental *ways.* Both apply to providential as well as manifest government.

In the new Jerusalem, it is plain why the number of manifest sovereignty is every-where apparent:—twelve gates, twelve foundations; twelve thousand furlongs its compass every way. This is its blessedness, that God here rules entirely. Upon earth, according to the Lord's promises, the twelve apostles "sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.)

And now, looking back at this series of numbers, we can easily trace in it a connection of thought, which unites it together, and manifests also its completeness as a series. It will serve as confirmation of the meaning of the whole, and of each separate part also. The order of thought gives it a new beauty, and its fullness becomes a demonstration. It is plain that the sum of all truth is contained in it, and that we cannot go beyond it for any thing.

In the first three numbers, thus, we have God in His fullness—Father, Son, and Holy Ghost. God must, if our thoughts are right, take precedence in them of all else, and the display of Himself is what is accomplished and designed in all that follows.

We have next, in the number 4, the creature; and here the display of God in it is noted and emphasized in the Scripture division into 3 and 1 which has already come before us. The connection of the first three numbers with the fourth is here made plain to us.

Then 5 we have seen also to be 4 and 1. We start afresh with the number 4; the creature being the means of this display, and therefore the *addition* of the first three to 4 completes the series. 5 is thus a 4 and 1; 6, a 4 and 2; 7, a 4 and 3. There are no more *divine* numbers to be related to the *creature* number, and so the series necessarily ends with 7.

5, then, is 4 and 1: the creature in relation to the Creator, weakness to almighty strength,—that is the first thought.

6 is a 4 combined with 2, the number that speaks of the strife that has come in with evil, and of deliverance from it. Thus it is the number which shows the creature as a *fallen* creature, and God's victory over the evil, by which He is gloriously displayed.

Thus God's work is accomplished, as in the six days every thing was made at first, and the number 7 speaks, therefore, of full accomplishment and rest. The series is complete, and it is plain that there can be no line of truth beyond or outside of it. How beautiful and conclusive a proof of what instruction God has designed for us in the numerical series itself!

THE BIBLE

THE Bible as a whole has sixty-three books,—Samuel, Kings, and Chronicles being really only one each: our present division of them having been adopted from the Septuagint. And $63 = 7 \times 3^2$. Here we have, then, the symbol of perfection, and that of divine manifestation intensified,—"*God glorified in His perfectly accomplished work.*"

It is, as God's testimony to man, divided into two parts, perfectly distinct,—the Old Testament and the New. ("Testament" and "covenant" are the same word in the original.)

1. In the Old Testament, we have the Creator-God, sovereign and almighty. And here thirty-six books $(36=3 \times 12)$ exhibit Him in holy and manifest government.

2. In the New Testament, we have God speaking in the Son, also Son of Man, the Saviour. And its twenty-seven books (3^3) show us how He has gloriously manifested Himself. *Eight* writers (the new-covenant number) carry us on to new creation.

ITS PENTATEUCHAL STRUCTURE.

THE five books of the Law—far from being a comparatively modern compilation,—are in fact the structural basis of the whole Bible, which consists of just *five* Pentateuchs, which correspond, not in number only, but in respective lines of thought. Of these, the Old Testament has four Pentateuchs, the New Testament, one. They compare as follows:—

	THE OLD TESTAMENT.				THE NEW TESTAMENT.
	THE LAW.	THE COVENANT HISTORY.	THE PROPHETS.	THE PSALM-BOOKS.	
1.	Genesis.	Joshua.	Isaiah.	Psalms.	Gospels.
2.	Exodus.	Judges & Ruth.	Jeremiah & Lamentations.	Job.	Acts.
3.	Leviticus.	Samuel & Kings.	Ezekiel.	Solomon's Song.	Paul's Epistles.
4.	Numbers.	Captivity Books.	Daniel.	Ecclesiastes.	Catholic Epistles.
5.	Deuteronomy.	Chronicles.	Minor Prophets.	Proverbs.	Revelation.

Too large in character to have this justly exhibited in one table, the relation of these books to one another must be sought in the analysis of the individual books themselves, or of the sections to which they belong.

THE OLD TESTAMENT

THE main divisions of the Old Testament are, then, four in number, each division being a Pentateuch. Four Pentateuchs, or 4 × 5, give us the number of the world and of trial, along with that of exercise under divine government. The Old Testament is the *earthly* part of revelation, addressed to the *earthly* people of God, though typically, of course, going far beyond this.

Then it speaks also of the ages of *probation* and exercise, especially under the law,—times measured and characterized by the forty centuries of their duration before Christ came.

The divisions are—

1. THE BOOKS OF THE LAW, in which are enforced God's almighty power and sovereign rights.
2. THE COVENANT HISTORY. 2 is the number of *legal* covenant, and this characterizes the whole. Thus it is a history of discord, division, and the enemy's power, though with divine interventions in deliverances, which stand as types and assurances of the final deliverance to come.
3. THE PROPHETS then give us *God's* voice—the reasoning of divine holiness with man, that he may be partaker of it, as it is seen in the visions of the future he shall be, and the glory of God be then fully displayed.
4. THE PSALM-BOOKS are the books of experience and trial in the world,—speaking of the lessons he has learned in it, the wisdom which is their outcome, and the goodness of God which turns sorrow into song.

THE LAW

THE books of the Law have a double character,—as literal history and as spiritual type. Both need to be considered, the literal fact being the necessary basis of the other; and in both respects the numerical structure is significant, and the same. We have *literally*, then,—

1. Genesis: the ages of promise, and the birth of Israel.
2. Exodus: the people redeemed and taken into covenant with God.
3. Leviticus: their sanctification in view of His holiness.
4. Numbers: their trial in the wilderness.
5. Deuteronomy: the moral summing up as wisdom for the land.

Spiritually,—the Christian side,—the Law as a whole signifies "the re-establishment of the authority of God over the (new) creature."

1. Genesis: (new-)creation life.
2. Exodus: redemption and fellowship with God through a Mediator.
3. Leviticus: sanctification through the offering of Christ and the work of the Spirit.
4. Numbers: testing in the divine path through the world.
5. Deuteronomy: the ways and end of divine government.

The dispensational types seem to be scattered through these books, coming out here and there into unmistakable prominence, and then disappearing, always linked with, and apparently dependent upon, the individual ones, which seem to extend throughout each book and the whole series of books, and to be the thread upon which all else is strung. God has been pleased thus to show us what to Him His saints individually are, and to enforce upon us that personal walk with God which we see in that type of the Church, Enoch.

It will be seen, moreover, that in this way the types are exhibited, not as fragmentary and hap-hazard as to order, but in perfect connection with each other and with the whole: a thing which certifies to us their interpretation, and places it far beyond the possibility of being merely conjectural, while it puts a wholesome restraint upon the imagination in the things of God, and assures to our hearts the full inspiration of His entire Word.

Let it be noted, too, that this typical meaning gives us alone to see the real importance of many parts of these books, which as simple histories would seem unworthy of the detail with which they are narrated. What, for instance, should we make of the lengthy account of the mission to take a bride for Isaac, if the mere history were all? As it is, although we have only penetrated into it a little way, what is already seen cheers us, not only with the precious things we find there, but also with the assurance of abundance to reward our further search. Thus God would never allow us to shut up His Word as if we knew it, but bring us to it again and again with fresh and ever-growing delight and interest. May He grant it to all readers of this, and that by the truth they may be sanctified.

SCOPE AND DIVISIONS OF GENESIS

Its Scope Literally.—Creation, and the ages of promise before the law (man having fallen). The promise of life before the ages; the call of Noah and the sovereignty over the earth renewed; the call of Abram and the promise to him; the seed called in Isaac; the election of Jacob and the beginning of the nation; its infancy sheltered of God in Egypt.

Its Scope Spiritually.—New creation foreshown in the old; the promise of life in Christ; the law of life (Seth); resurrection life (Noah); the call of God (Abram); the child's place (Isaac); election *to* holiness (Jacob); supremacy over the world (Joseph).

Its Divisions are—

1. (Chap. i., ii.) Creation,—type of new creation; its stages, whether in the individual or in the dispensations.
2. (Chap. iii.–l.) *In the Literal Application.*—The breach with God having come in, separation between the world and His people, who are the recipients and witnesses of His salvation in it.

   Typically.—Sin having divided from God, the creative steps become a "growth up unto *salvation*" (1 Pet. ii. 2); in which the divine life is distinguished and separated from the life of nature.

N. B.—The reader will note that the divisions and subdivisions of the text are indicated at the top of each page.

At the head of each section in the text is indicated the chapter and verse of the ordinary translation with which it corresponds.

GENESIS

DIVISION 1. (Chap. i., ii.)

Creation,—type of new creation; its stages, whether in the individual or in the dispensations.

SUBDIVISION 1. (Chap. i.–ii. 3.)

God's work, of and by Himself.

First day of the work,—light. New birth in repentance (by the Spirit and the Word). Dispensationally, the age of promise.

(I. 1-5.)

1. IN the [a]beginning, [b]God [c]created the [d]heavens and the earth.

And the earth was [e]waste and void; and [f]darkness on the face of the deep; and the [g]Spirit of God brooding over the face of the waters.

And God said, [h]Let there be light; and there was light. And God saw the light, that it was [i]good; and God [j]divided between the light and the darkness. And God called the light [k]Day, and the darkness he called Night. And evening was, and [l]morning was,—one day.

e cf. Is. 24. 1; Jer. 4. 23. *f* Eph. 5. 11, 13; Col. 1. 13; Mat. 27. 45. *g* Jno. 3. 6; Jas. 1. 18. *h* Ps. 119. 130; Jno. 1. 5; Jno. 9. 5; 2 Cor. 4. 6; Col. 1. 12; 1 Jno. 1. 5; Acts 9. 3. *i* Eccle. 11. 7; 1 Pet. 2. 9. *j* Is. 5. 20; Phil. 1. 10. *k cf.* Rom. 13. 13; 1 Thess. 5. 5; Ps. 74. 16: Is. 45. 7. *l cf.* 1 Jno. 2. 8.

a Jno. 1. 1.
Heb. 1. 10.
Ps. 90. 2.
Prov. 8. 22.
ctr. 1 Jn. 1. 1.
Jno. 15. 27.
Acts 1. 1, 22.
2 Pet. 3. 4.
Col. 1. 18.
b Jno. 1. 3.
Col. 1. 16.
Heb. 1. 2.
Eph. 3. 9.

c Heb. 11. 3.
Ps. 33. 6.
Job. 38. 4.

d Ps. 89. 11.
Is. 40. 26.
Jer. 51. 15.
Rev. 21. 1.

NOTES.

1.

SEVEN words describe the original creation of the first verse. In the second, the *earth*—emphasized in contrast with the heavens—is waste and void. Darkness is on the "face of the deep"—not every where,—and the light of the first day is not created then, but called into existence there where (now) it was not. The "deep," too, is not a true chaos, (nor is the earth that,) but "*waters*," under which the earth lies buried, and which are removed on the third day, so that the dry land appears. All this shows a state of things quite in accordance with the idea of some cataclysmic overthrow succeeding the geologic ages whose remains are entombed in the strata, and immediately preceding the introduction of man and the animals that came in with him.

This thought of a ruined condition of the earth succeeding its original creation, so far from being merely an attempt to meet the demands of geology, is no less required by the typical view. It is the new birth of a fallen creature which is depicted in the first day's work. Here how truly the ruin and vanity of the natural man are only concealed by the moral darkness which is the result of being away from God! The Word of God acts in conjunction with the Spirit, and man is

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CRITICAL NOTES.

CREATION.

ONLY three times in this account is *creation* spoken of: first, it is of the heavens and earth at the beginning; secondly, of the living *soul*,—the animal creation; thirdly, of man, who is *spirit*, as well as soul. In each case in which it is used, therefore, a new thing is brought into being, not developed out of pre-existing material. That the word is used elsewhere in a less exact way is true, and not hard to understand either; but to the six days' work as a whole it is never applied: "in six days the Lord *made*," not "created." The closing words, which I have rendered literally, make a distinction between creating and making, and affirm the making here to be a purpose of the original creation.

When men are born again, here also they are "*created*" in Christ Jesus, and have a new, "divine nature," which is "eternal life."

Division between waters above and beneath. Two natures distinguished. Dispensationally, human government established from Noah.

(6-8.)

2. And God said, Let there be an expanse in the midst of the waters, and let it be a division between waters and waters. And God made the [m]expanse, and divided between the waters which are beneath the expanse and the waters which are above the expanse; and it was so. And God called the expanse [n]Heavens. And evening was, and morning was,—a second day.

[m] Ps. 19. 1.

[n] Mat.13.32.

brought into the presence of God, who is light,—a light by which we are discovered to ourselves. All that we become sensible of is ruin—a lost condition,—and yet here, in repentance, true judgment of ourselves before God, the first step in fellowship with Him is found. This is the type in its individual application, and it is easy enough to read.

Dispensationally, it is the age of promise that is pictured,—the time before the flood, when simply the prophecy of the woman's Seed and the enjoined sin-offering (see chap. iv. 7) cast light upon man's condition, and cheer with the commencement of a new day. But as to the earth, God does not interfere with it, and the general state is such that it ends in almost universal judgment.

The evening and the morning throughout these days are in beautiful accordance with the typical significance. The darkness is called "Night;" but, in fact, when light is once come, there is never again *absolute* night. "Evening" already tells of the influence of light, and is *followed* by the morning. Man, according to his reckoning of it, begins and ends his day in darkness. How different is God's! See the beautiful use of the expression "evening-mornings" in that darkest of times for Israel depicted in Dan. viii. (ver. 14), while the sanctuary and host are being trodden under foot. But the end brings deliverance and blessing.

2.

In the expanse of the second day, again, we have not the absolute heavens of the beginning, but the *earth*-heavens,—although through these alone the higher ones are seen. The expanse is the effect of the atmosphere when in its normal condition, lifting by evaporation the clouds from the waters beneath, that, purged of their saltness, they may become the fertilizing "bottles of heaven." What is this ethereal, purifying, fructifying agency but the type of the new nature in the child of God? By and by, in these heavens a sun will shine, and below, the enfranchized earth will repay these influences with fruits and harvests. At first, there is rather conflict and unrest; but it is a step, and an important one, to the full blessing.

Dispensationally, we shall easily read the type if we remember that in Scripture, at least, the "heavens" always "*rule.*" (Dan. iv. 26.) But the type of supreme authority, the sun, is yet wanting. There is an "above" and "below," but only waters, the very type of instability, are separated from the waters.

THE "DAYS."

In spite of what seems the general tendency of modern thought, Scripture shows plainly enough that the "days" are literal days. 1. The terms "evening" and "morning" naturally convey this thought; these having reference to the "light" which had just been called forth. The puzzle which would make the preceding darkness part of the first day is thus very simply set aside; for "evening" already speaks of the action of light, and shows that the first day begins with that. But a long period, divided thus into an "evening and a morning" by the absence or presence of light, can hardly be contended for.

2. The "fruit-tree bearing fruit" on the third day evidently implies the presence of man, or at least animals, without ages to intervene. The tender reference to man all through indeed is unmistakable.

3. Man himself is created the sixth day, and on the seventh, the whole creation was pronounced very good: how long must he have lived in paradise unfallen, if the period-theory be true? or was it only at the very end that he was brought into being? Notice, too, that God appoints their food, to beast and man respectively, after the creation of the latter, and the following "and it was so" shows that this actually began at that time. Were they all created at the end of the sixth period, not the beginning?

Yet the days being literal does not at all forbid the thought that the geological periods may

The earth brought up and fruitful. Holiness acquired in deliverance from the law of sin. Dispensationally, Israel set apart to God.

(9–13.)
3. And God said, Let the waters beneath the heavens be [o]gathered together into one place, and let the dry land appear; and it was so. And God called the dry land Earth, and the gathering together of the waters called he [p]Seas; and God saw that it was good.

And God said, Let the earth put forth [q]grass, herb bearing seed, [and] fruit-tree after its kind bearing fruit wherein is the seed thereof, upon the earth; and it was so. And the earth put forth grass, herb bearing seed after its kind, and fruit-tree bearing fruit wherein is the seed thereof, after its kind; and God saw that it was good. And evening was, and morning was,—a third day.

o 2 Pet. 3. 5. Ps. 104. 8,9. Ps. 136. 6. Ps. 33. 7. Job 38. 11. *cf.* Ro.6.14. Col. 3. 1.

p Rev. 21.1. Is. 57. 20.

q Ps. 104.14. *cf.*Mk.4.28. Rom. 6. 22.

Luminaries. "The epistle of Christ, read and known of all men." The Gentile Church and the universal gospel.

(14–19.)
4. And God said, Let there be [r]luminaries in the expanse of the heavens, to divide between the day and the night; and let them be for [s]signs and for seasons and for days and years; and let them be for luminaries in the expanse of the heavens, to give light upon the earth; and it was so. And God made the two great luminaries;

r Ps. 104.19. Ps. 136. 7.

s 2K'gs 20.9. Joel 2. 31.

Hence it is an apt representation of human government, established first in Noah's time in the divine injunction, "Whoso sheddeth man's blood, *by man* shall his blood be shed." But how unstable are all human governments! and how little difference really in the distinctions of upper and under among men!—it is but still "waters" from "waters."

3.

And now the earth is brought up from under the waters. These stand, as we have seen, for the evil within us, of which the restless sea is the type. "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." This last is the action of the surf upon the shore, and such chafing against its bounds is typically characteristic: "The mind of the flesh is not subject to the law of God, neither indeed can be."

The flesh is not removed as long as we are here: "*If Christ be in you,* the body is dead because of sin." (Rom. viii. 10.) But when the true power of resurrection is known in the soul, and the law of the Spirit delivers from the *law*—the dominion—of sin and death, our third day is reached, and the true sanctification of the Christian man is known. With stability—the dry ground—fruit is found,—fruit, too, whose seed is ever in itself. Upon the doctrine of all this I cannot, however, enter here; it will be considered elsewhere.

Dispensationally, we have the sanctification of Israel to God—the earth sepa-

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be *represented*—find their type and similitude in the literal days. And the researches of geologists have really developed such a correspondence. They have shown us in the periods (1) the earth brought up from under the waters; (2) a progress in the development of life upon it; (3) man as the end of this progressive series. Thus the different views are not contradictory, save as they assume, on either side, to be exclusive of the other. It is quite according to what we know of the divine working, that the six days, though really that, should exhibit the same plan as the strata have disclosed to us. There is here a testimony to the truth of the record which challenges the reverence and faith of the true inquirer.

LIGHT BEFORE THE SUN.

The typical meaning may here, as elsewhere, confirm the literal interpretation. That "God is light," Scripture declares, and science in the most beautiful way illustrates it. Light it has proved to be a trinity of color, the blue, red, and yellow rays uniting to produce the one white one; while it is a trinity of power also, the luminous, heat-giving, and actinic, or chemical, rays being similarly distinct, and yet united; the chemical rays, in their invisible, impalpable operation, seem to set forth in a striking way the analogous working of the Spirit of God.

But if God be light, Christ is the sun; in which the earth-body is clothed with the glory of the light, and radiates it to us. But Christ came in the fourth day of the world's history, not its first,—exactly according to the order here. The literal and typical meanings mutually confirm each other, and bear united witness to the truth of this wondrous revelation.

the [t]greater luminary to rule the day, and the [u]lesser luminary to rule the night, [with] the stars also. And God set them in the expanse of the heavens to give light upon the earth; and to rule in the day and in the night, and to divide between the light and the darkness: and God saw that it was good. And evening was, and morning was,—a fourth day.

t cf. Jno.9.5. Mal. 4. 2. Jer. 31. 35.

u cf. Mat.5. 14. Phil. 2. 15. Ro. 10. 18.

The living soul from the waters. Fruitful exercise under God's government. Dispensationally, Jacob's and the world's trouble, similarly fruitful.

(20–23.)
5. And God said, Let the [v]waters swarm [with] swarms of living souls, and fowl that may fly about over the earth, over the face of the expanse of the heavens. And God created the great [sea-]monsters, and every living soul that moveth, [with] which the waters swarmed, after their kind, and every winged fowl after its kind; and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply upon the earth. And evening was, and morning was,—a fifth day.

v Ps. 104. 25. cf. Ro.5.3,4. Phil. 1. 12–18.

rated from the waters; for the Gentile is just man left to himself, and his picture the "sea" has already given us: comp. Rev. xvii. 15.

4.

On the fourth day, the luminaries are presented in their practical relation to the earth; and it is as the glory of Christ shines on us *we* become practically the "epistle of Christ, known and read of all men" (comp. 2 Cor. iii. 3, 18; iv. 4, 6). It is the practical effect of occupation with Christ which comes under the eye of men, and which is emphasized here. In this way the numerical stamp is seen here. It is now night; for Christ (the sun) is absent, and we (moonlike) are His representatives.

Dispensationally, the number may therefore easily speak of the present going forth of the gospel, world-wide in its aspect, and characteristically *Gentile*, as the Church is. As the third day speaks of separation, so does the fourth day of dispersion.

5.

The fifth and sixth days are in some of their details most difficult to read, and yet their *general* application is quite easy. The waters speak, as we have seen, of the sin and evil in man; and here yet we see produced by the waters, through the fiat of God, the living soul,—type of the affections and emotions, which in Scripture are associated with the "soul," and not with the spirit. So "tribulation worketh patience, and patience experience, and experience hope." The very sin within, over which we groan, makes us long for the redemption which is yet to come. (Rom. viii. 23.) This seems clearly the lesson here.

Dispensationally, Scripture teaches us to anticipate, after the present day of grace is over, a time of trouble such as never was, and such as never again will be upon earth (Matt. xxiv. 21, 30), closed only by the coming of the Son of Man from heaven;—a time which will be that of Israel's travail-pains, when the nation comes to the birth and is born in one day, and out of this "great tribulation" a countless multitude of all nations will be brought who have washed their robes and made them white in the blood of the Lamb. This will be the preparation-time for millennial blessing. Those who know it as the time of Antichrist and other forms of portentous evil will not wonder to hear of the great "sea-monsters" here; for Antichrist himself, with all the powers and faculties he perverts to his own destruction, is still the creature of God and in His hand: "He that made him," as God says of behemoth (Job xl. 19), "can make His sword approach unto him."

The soul from the earth, and man the ruler over the earth. Mastery, in the image of God. Dispensationally, the reign of Christ and His bride.

(24-31.)

6. And God said, Let the [w]earth bring forth the living soul after its kind,—cattle, and creeping thing, and beast of the earth after its kind; and it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing creeping on the ground after its kind; and God saw that it was good.

And God said, Let us make man in [x]our image, as our likeness; and let them [y]hold in subjection the fish of the sea, and the fowl of the heavens, and the cattle, and all the earth, and every creeping thing that creepeth upon the earth. And God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said to them, Be fruitful, and multiply, and [z]fill the earth, and subdue it; and hold in subjection the fish of the sea and the fowl of the heavens, and every living thing that moveth on the earth. And God said, Behold, I have given you [a]every herb bearing seed which is on the face of the whole earth, and every tree in which is the fruit of a tree bearing seed; to you it shall be for food. And to every beast of the earth, and to every fowl of the heavens, and to every thing that moveth on the earth, in which is a living soul, [shall be] every green herb for food; and it was so.

And [b]God saw every thing that he had made, and, behold, it was very good. And evening was, and morning was,—a sixth day.

w Gal. 5. 22.

x ch. 5. 1.
ch. 9. 6.
1 Cor. 11.7.
Jas. 3. 9.
cf. Col. 1.15.
1 Cor. 15.49.
1 Jno. 3. 2.
Eph. 4. 24.
ctr. Phil. 2. 7.

y v. 28.
Dan. 2. 38.
ch. 9. 2.
Ps. 8.
Heb. 2. 7.

z *cf.* v. 2.
ch. 9. 1.

a *cf.* ch. 4.3.
ch. 9. 3.
Is. 65. 25.

b *ctr.* ch. 6.5.
Ex. 39. 43.
Ex. 12. 13.

6.

Finally, on the sixth day, it is the *earth* produces the living soul, and then the lord of the whole scene, the summit of God's work, is introduced into it, and all is put into his hand. He is to "subdue" and "hold" it "in subjection." Mastery is evidently here a principal thought, as we see it is in what we shall find to be in designed connection with this sixth day's work,—the life of Joseph.

THE IMAGE AND LIKENESS OF GOD.

It is in the possession of spirit that man is by creation "the offspring of God" (Acts xvii. 29), who is "Spirit" (Jno. iv. 24), and "the God" and "Father of *spirits* (Num. xvi. 22; Heb. xii. 9);—that is, of angels, who are "sons of God" (Job xxxviii. 7), and of men; not beasts, who yet have and are "living *souls*." The son is in the image of his parent, and in man, in whom the spirit controls (of right) both soul and body, the image of God is plainly found. Were he soul and body alone, as many teach, he would be but in the image of the beast. The image of God consists, not in his sovereignty over the earth, (for he was *created* in it,) but it *fitted* him for this. But we must not confound this *natural* image, which every one has, with the "image in righteousness and true holiness," which only the new-born child of God has. (Eph. iv. 24.)

The question of "likeness" is more difficult. I think, however, that "in our image as our likeness" *identifies* one with the other. Man is in God's likeness, not from his bodily form, nor merely from his dominion over the creatures, but from a *real* resemblance: an image is not always "like."

MAN'S SOVEREIGNTY OVER THE EARTH.

I have translated "hold in subjection." (*v.* 26.) The word (*radah*) is literally "tread down," and connects plainly in thought with the "subduing" of the earth in the twenty-eighth verse. There is, in fact, a certain plasticity of nature in man's hand which marks, in a peculiar way, his sovereignty. The fruits of the earth, under his cultivation, mellow and throw off even poisonous qualities, developing in a multitude of varieties, from which he chooses, retaining or rejecting according to his will. The domestic animals, as the dog, similarly develop, in a single species, what might well seem generic differences. Ignorance of the meaning of this fact has favored the modern theories of evolution. But if man does not *hold* nature in subjection, it soon re-asserts its independence, and the forms thus produced are merged into the uniformity of the wild condition.

God's rest in the accomplishment of His work: type of His final rest.

(II. 1-3.)
7. And the heavens and the earth were finished, and all their host. And God had finished on the [c]seventh day his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he rested from all his work, which God created to [d]make.

c Ex. 20. 11. Luke 23. 56. *ctr.* Luke 24. 1. Col. 2. 16. *cf.* Heb. 4. 3, 4, 10.

d *ctr.* Rev. 21. 25.

Subdivision 2. (Chap. ii. 4–25.)

Relationships of the Man.

To God, by the inbreathing of God. Type of the Man, God's First-born.

(II. 4-7.)
1. THESE are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and heavens; and every shrub of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the [e]dust of the ground, and [f]breathed into his nostrils the breath of life, and man became a living soul.

e ch. 3. 19. Ps. 103. 14. Eccl. 12. 7. 1 Cor. 15. 45, 47.

f Job 33. 4. Zech. 12. 1. *cf.* Jn. 20. 22.

And if Christ be the true "Image of God," Joseph is more than any other of the types of Genesis the image of *Christ.* Would we could tell more of what this type is! But just enough is plain to make us long for more.

Dispensationally, we have undoubtedly the millennial reign of Christ and His bride over the earth. The limiting of food to fruit and herb seems to speak of the reign of peace under the Prince of Peace.

7.

The seventh, as the day of God's rest, is surely typical of that full rest, which is necessarily *God's*, into which the saints shall enter. It is called a "sabbatism," a Sabbath-keeping: "There remaineth therefore a sabbatism to the people of God." (Heb. iv. 9.) Here, what we call "dispensations" end; for their work is done.

Subd. 2.—Sec. 1.

THE second subdivision is not a new account of the divine work, written by another hand. Its purpose is quite different, namely, to show us the *relationships* of the man to the whole scene into which he is introduced, and to his Maker. This is why it is not simply "God" in this chapter, but "the *Lord* God." "*The Lord*" is here, in the original, "Jehovah." It is the title by which God entered into covenant with Israel afterward, and is expanded for us in the book of Revelation as "He who is and who was and who is to come,"—the best translation of which in one word would be, as in the French, "The Eternal." But I retain for it the word "Lord," as in the Septuagint and our common version, this being in some sense sanctioned by the New-Testament use, and giving more the thought

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Man as a Living Soul.

THE error of holding man to be soul and body only is the parent of many modern heresies. It omits just what makes him *man.* But why, then, is it said here, "Man became a living soul"?—why not a spirit? The question is a fair one, and should be fairly answered.

Let us note first, then, that angels are spirits, and that the angels had already fallen; also that the condemnation of the devil is for *pride.* (1 Tim. iii. 6.) Now all through this account there seems the constant endeavor (which, to speak humanly, is God's, we know,) to "hide pride from man." (Job xxxiii. 17.) Thus he is called "Adam," from *adamah*, the ground, as if to remind him of his origin—"Dust thou art." Yet he was assuredly something more than "dust." Here, in the same way, his being a living soul reminds him of his kinship with the beasts; yet

Dependence, and God's ministering care.

(8-17.)

2. And the Lord God planted a[g]garden in Eden eastward, and there he placed the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the [h]tree of life also in the midst of the garden, and the [i]tree of knowledge of good and evil.

And a [j]river went out of Eden to water the garden; and from thence it was parted and became four heads. The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where the gold is. And the gold of that land is good; there are bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which goeth in front of Assyria. And the fourth river, that is Euphrates.

And the Lord God took the man, and put him in the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou shalt freely eat, but of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof, thou shalt [k]surely die.

g ch. 13. 10. Ezek. 28. 13. Ezek. 31. 8, 9. Song 6. 2. *ctr.* Jno. 19. 41.

h Rev. 22. 2. Rev. 2. 7.

i *cf.* Rom. 3. 20.

j Ps. 36. 8. Jno. 7. 38. Ezek. 47. 1. Zech. 14. 8. Rev. 22. 1.

k ch. 5: 5. *cf.* Ro. 5. 12. Rom. 6. 22. Heb. 9. 27. Rev. 21. 8.

of relationship, which it is evidently intended to convey. Where it stands by itself, however, I have simply transferred the Hebrew word, "Jehovah."

In the first section, we have necessarily man's first relationship, the foundation of every other,—that to God; and here, God's breathing into him is characteristic of this. No beast has it; and although there is no direct statement,—the language is, as we say, phenomenal,—yet there is implied in this certainly some communication from God Himself, by which (and not by the bodily form,) is conveyed the idea of kinship. Yet the language is more phenomenal even than in the common version, which we have followed. It is literally, "God breathed into his nostrils the *breathing* of life," where indeed the fact that it is in the *nostrils* shows what is meant. Compare the full expression in Gen. vii. 22 as we have given it. *Neshamah* is always the *activity* of the *ruach*, whether this stands for "breath" or "spirit." The effect, and the effect as *seen*, is alone depicted. This is in reality favorable to the deeper thought. It is not mere "breath of life" which is imparted, but the whole living activity, as expressed in this, is the result of the divine impartation. And if man *thus becomes* a living soul, good reason it is why *his* soul should not die, as the beast does. (Matt. x. 28.) In the *fact* of being a living soul, he does not differ from the beast, but he does in the way he becomes one.

The inbreathing is thus essential to relationship, and given for this reason in this place. But the junction of something thus in relationship to God with the dust-formed creature makes Adam in this way a proper foreshadowing of the "last Adam" (Rom. v. 14),—Deity incarnate. He, however, in contrast with the first Adam, in resurrection, *breathes upon* His own. He uses this action, so sig-

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it does not show that he is not more. Among spiritual beings, this is, indeed, his real distinction,—that he is a "living soul."

The "soul" is in Scripture the seat of the passions, emotions, sensibility, as the spirit is of the mental and moral judgment. These latter, in any real sense, the beast has not. The spirit it is which is in man, which knows the things of a man. (1 Cor. ii. 11.) But he learns them, gathering the materials of judgment through the soul—the senses; and as the body begins to develop before even the soul, so does the soul before the spirit. Spirit in man depends, thus, really upon the soul; and it is striking that just when absent from the body his real distinction begins to manifest itself. The soul survives, indeed, the stroke of death; but man is now called, what he never was before, a "spirit." (Luke xxiv. 37, 39; Acts xxiii. 8, 9.; Heb. xii. 23; 1 Pet. iii. 19.)

Man's separation from the beast, and his union with the woman in (typical) resurrection. Christ and the Church.

(18-25.)

3. And the Lord God said, It is not good that [l]the man should be alone; I will make him a help meet for him.

And out of the ground the Lord God formed every beast of the field and every fowl of the heavens, and brought [them] unto the man, to see what he would call them; and whatsoever the man called every living soul, that was its name. And the man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but for man there was not found a help meet for him.

And the Lord God caused a [m]deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from the man [n]built he into a woman, and brought her to the man. And the man said, Now this is [o]bone of my bones, and flesh of my flesh; she shall be called Woman, because she has been taken out of man. Therefore shall a man [p]leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both [q]naked, the man and his wife, and were not ashamed.

[l] ch. 24. 4.

[m] Jno.12.24. Jno. 19. 30. Rom. 5. 14.

[n] 1Tim.2.13.

[o] Eph.5.30. 1 Cor. 11. 7.

[p] Mat. 19.5.

[q] *ctr.* ch. 9. 22. Rev. 3. 18. 19.

nificant in the creation of man, to symbolize the introduction of His people into a *new* creation, of which He is the Head: taking Himself the divine place as "quickening Spirit." (Jno. xx. 22; 1 Cor. xv. 45.)

2.

We have next the lesson of dependence taught man, upon One whose goodness makes the very need of His creatures the occasion of ministering care. Every thing is provided that can gratify as well as satisfy. But the tree of life shows him that he has not life in himself, and the prohibited tree of knowledge teaches him practically to recognize this dependence upon Another.

The ministry of the whole triune Godhead to man is typically indicated here. For the tree of knowledge indicates paternal *government*, where indeed "rule" is *service* (Rom. xii. 8); the tree of *life* speaks of Christ, in whom our life is; while the gushing fullness of these bounteous rivers is a plain type of the renewing power of the Holy Ghost. All this we shall find again in the paradise of God, of which this is a true picture. Would we could more enter into it!

3.

The third section shows us Adam's relationship to his wife; and for this, he is first taken to look at the beasts, and to see that no union can be *here*. Man is man by that spirit by which he *differs* from the beast. What a prophetic rebuke to the infidel science of the day!

The application of what we have here to Christ and the Church is shown us by the apostle. Adam, to find his wife, passes through the image of death, and she is "builded" out of him, to whom she is afterward united. So are we chosen *in* Christ, the fruit of His death, raised up with Christ, and by the Spirit united to Christ. Here, once more, however, the last Adam shows His essential difference from the first: *He* will present the Church to Himself. (Eph. v. 27.)

THE PENALTY ON ADAM.

The penalty of eating of the tree of knowledge was, for Adam, death—physical death; but this necessarily the sign of the judgment of God, of separation between himself and God, of which the other is the image. For if death is the separation between soul and body, the separation of God from the soul is death also.

But "dying, thou shalt die," which is literally the penalty here, does not convey the thought of two deaths; it is simply a very common Hebrew idiom, as, "eating, thou mayest eat," in the verse preceding, and meant to express, as all translations probably give it, the certainty of it.

Nor does "in the day" involve more than that in the day that he sinned the penalty would be certain: it does not mean necessarily that it would be inflicted then. (Comp. Ezek. xxxiii. 12.)

The second death, let us remember, is always for a man's own sins, and is in contrast with the first, which it brings to an end.

DIVISION 2. (Chap. iii.–l.)

THE breach with God having come in, separates now between the world and His people, who are the recipients and witnesses of His salvation in it.

Typically.—Sin having divided from God, the creative steps become a "growth up unto salvation" (1 Pet. ii. 2), in which the divine life is distinguished and separated from the life of nature (Seth's seed from Cain's, Isaac from Ishmael, etc.)

The subdivisions are as follows:—

1. (Chap. iii.) "The promise of life in Christ Jesus" (2 Tim. i. 1) and the new birth in grace.
2. (Chap. iv., v.) The breach shows itself in the contrasted seeds in the world at large, and in the strife of good and evil within the saint, of which this is the type.
3. (Chap. vi.–xi. 9.) The resurrection of a world, and the threefold division of mankind after the flood. *Typically*, the saint raised up with Christ (the ark).
4. (Chap. xi. 10–xxi.) Abraham, the "heir of the world," and the pilgrim-walk and trial of faith.
5. (Chap. xxii.–xxvi. 33.) Isaac: self-surrender the responsibility of sonship, and the recompense of it.
6. (Chap. xxvi. 34–xxxvii. 1.) Jacob: the discipline of sons.
7. (Chap. xxxvii. 2–l.) Joseph: the Christ-life developed in full "image."

There is a real and evident analogy between the typical significance of this series of lives and that of the six days' work already given; only here, as the six in one case answer to the seven in the other, the numerical stamp becomes a *double* one from the fourth on, as will be seen. Here is the table:—

DAY.	REMARKS.	SUBD.
1st.	The light shining on the "deep;" conviction, repentance, the light of life beginning, as in Adam,	1
2d.	Division of the waters, appearance of internal division, the two natures,	2
3d.	The bounding of the seas, the stable and fruitful ground brought up out of the waters, resurrection ground (Noah)	3
	(This day is divided in two: God speaks twice; and this second division answers to the significance of Abraham's life; so that now we have *two* numbers attaching to each subdivision; here, 3 and 4:—)	
	The fruit of resurrection, the pilgrim walk of faith, Abraham,	4
4th.	Luminaries: the epistle of Christ is read in self-surrender to Him, as in Isaac,	5
5th.	Fruit from the waters: exercise under the government of God is His effective discipline, as in Jacob,	6
6th.	The dominion of the man: mastery of the world is developed with the Christ-life, seen in Joseph,	7

It will be noticed how, with Abraham onward, the typical character is the main thing,—gives, one may say, the only sufficient meaning to whole chapters, and abundance of minor details. Moreover, it is to be observed how the literal and the typical (as is natural in this case,) blend in a common spiritual lesson. This will be no surprise to those who recognize God's aim to be every where spiritual, and that this is what the typical meaning develops and enforces.

SUBDIVISION 1. (Chap. iii.) ADAM.

The promise of life in Christ Jesus. The new birth, in grace.
(*Light, the first day.*)

The beginning of independence, and the opening of man's eyes.

(III. 1-7.)

1. NOW the [r]serpent was more subtil than any beast of the field which the Lord God had made. [s]And he said unto the [t]woman, Is it so, that God hath said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, [u]and ye shall not touch it, lest ye die. And the serpent said unto the woman, [v]Surely ye shall not die; for God doth know that in the day ye eat thereof, then your eyes will be opened, and ye shall be as God, [w]knowing good and evil. And the woman saw that the tree was [x]good for food, and that it was attractive to the eyes, and that the tree was to be desired to make one wise; and she took of its fruit, and ate, and gave also to her husband along with her, and he ate. And the eyes of them both were opened, and they knew that they were naked; and they [y]sewed fig-leaves together, and made themselves aprons.

r Num. 21. 6. 2 Cor. 2. 11. 2 Cor. 11. 3. Rev. 12. 9. Rev. 20. 2. *cf.* ch. 2. 19, 20.
s *ctr.* Matt. 4. 1-11.
t 1 Tim. 2. 14. 1 Pet. 3. 7.
u Prov. 30. 6. *cf.* Luke 19. 21.
v Jno. 8. 44.
w *cf.* v. 22.
x 1 Jn. 2. 16.
y *cf.* Mat. 21. 19. Phil. 3. 9.

DIV. 2.—SUBD. 1.—ADAM.

1.

SOLEMN as is the subject of this section, and tremendous as have been its issues, it does not need much comment. It is man's awful new beginning as away from God, and we may easily find in it our own birthplace morally as sinners.

THE TEMPTER.

SCRIPTURE leaves not the slightest doubt as to who the tempter was, although here again there is a vail which only the New Testament fully removes. Revelation (xii. 9; xx. 2) is explicit: "The ancient serpent" is "the devil and Satan." That he was not permitted to come in his own angelic form was clearly a lessening of the temptation, and still more his coming in *bestial* form. Adam had looked over all the beast-creation, and found no help for him in any. How great was his sin, and what renunciation of his higher place, then, in listening to a beast!

The curse upon the serpent had (and has) plainly its expression outwardly, while, as plainly, this only symbolizes the deeper reality. How this and similar things which the Word of God abundantly declares should open our eyes to this language of nature, and enable us to read upon its face the truths of revelation! See the affirmation of this curse in Isaiah (lxv. 25), "Dust shall be the serpent's meat."

Notice, again, that as Satan fell by pride, it is pride especially by which he would work in the woman: "Ye shall be as God." And in him whose coming is after the working of Satan, this is developed as far as in man it can be: "He sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) Repentance, the undoing of this pride in self-abasement, is thus the way of escape out of his hands.

THE TEMPTATION.

Notice, that while the woman was deceived, and not the man, yet the man falls as the woman does. Nor is the woman suffered to be assailed with open evil until she has already invited it. The first question *might* have been answered innocently. The woman's heart was her strong point, and not her head, and her heart should have answered easily in paradise! But she makes the question put to her a question in her own mind, and it then becomes a question of God's love, and a prelude to the open disobedience. She tampers with God's word, adds to the prohibition, trifles with the penalty—as to the certainty of it, and the bold attack of the wicked one naturally follows.

Thebreach, the conflict, and the announcement of salvation.

1. The call of God,—a call to repentance.

(8–19.)

2. [1]And they heard the voice of the Lord God, walking in the garden in the cool of the day; and the man and his wife [z]hid themselves from the face of the Lord God amid the trees of the garden. And the Lord God called unto the man, and said unto him, [a]Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom [b]thou gavest to be with me, she gave me of the tree, and I ate. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent deceived me, and I ate.

[z] Jer. 23. 24. Job 31. 33. Rev. 6. 16. *ctr.* Ps. 32. 7.
[a] *cf.* ch. 4. 9. 1 Kings 19. 13.
[b] Jas. 1. 13.

2. The serpent's sentence; conflict beginning; the woman's Seed the deliverer.

[2]And the Lord God said unto the serpent, Because thou hast done this, cursed art thou from among all cattle, and among all the beasts of the field: upon thy belly shalt thou go, and [c]dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and [d]her seed: he shall [e]crush thy head, and thou shalt crush his heel.

[c] Is. 65. 25. Mi. 7. 17.
[d] Gal. 4. 4.
[e] Heb. 2. 14. Col. 2. 15.

3. The woman's fruitfulness in sorrow: every birth, as it were, a resurrection.

[3]And to the woman he said, I will greatly increase thy sorrow and thy conception: [f]in sorrow shalt thou bear children, and thy desire shall be unto thy husband, and he shall rule over thee.

[f] 1 Tim. 2. 15.

4. The man's toil on the cursed earth.

[4]And to [g]Adam he said, [h]Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldst not eat of it, cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; [i]thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the [j]sweat of thy face shalt thou eat bread until thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

[g] Hos. 6. 7.
[h] *cf.* ch. 16. 2.
[i] Matt. 13. 7. Heb. 6. 8. Jno. 19. 2. Rom. 8. 22.
[j] 2 Thess. 3. 10.

2.

In this second section, we have very plainly the discovery of the breach between God and the soul, the announcement of the conflict between good and evil beginning on the earth, and with this, the announcement of salvation. We have four subsections.—

1. The call of God: a call of mercy to repentance and confession. The serpent therefore has no call, as for him no recovery is possible.

2. The sentence upon the enemy, in which the conflict is announced and the salvation: though, in effecting this, the heel of the woman's Seed is crushed. This has doubtless a secondary accomplishment (such as we find in the fourth chapter) in all that are born of God. The strife with which the world has been filled since was first sealed with the blood of Abel,—a type of Him whose blood "speaks better things."

3. The woman is destined to conceive in sorrow, but thus life—as Adam expresses it in the name he gives his wife, Eve, *Chavah*, "life,"—springs out of travail-pains; already a gospel-hint of resurrection.

4. To man, there is toil upon a cursed earth, and death as the end of it: a picture without relief, whose light must come in from elsewhere.

Shame covered with the fruit of death: ability to stand before God.

(20, 21.)
3. And Adam called his wife's name Eve, because she was the mother of all [k]living. And for Adam and his wife the Lord God made [l]coats of skins, and clothed them.

[k] *cf.* v. 15. Rom. 4. 17.

[l] *cf.* Luke 15. 22. Matt. 22. 11. 1 Cor. 1. 30. Phil. 3. 9. Is. 61. 10.

The world-trial begins in the loss of paradise.

(22–24.)
4. And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever—therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and placed in front of the garden of Eden the cherubim and the flame of the [m]sword turning every way, to keep the way of the tree of life.

[m] 1 Chron. 21. 16.

3.

And now we have what indeed manifests God; for this it is the glory of the gospel to do, though here it is as yet a type-gospel, the time of plain speech being not yet come. Faith acts in Adam in the name he gives his wife. He has heard of life from her, and so he calls her Life; and God answers his faith, clothing them both with the spoils of death, and thus putting away the shame of their nakedness. The conscience of sin, which is what made them flee from God, is removed, God's hand removing it. The sanctuary, so to speak, is open to them once more, and inward healing and restoration are implied.

4.

But the world-trial now begins outside of paradise.

"THE PROMISE OF LIFE."

The prophetic announcement of the Seed of the woman and of His victory is plainly the "promise of life which is in Christ Jesus," "which God, that cannot lie, promised before the world began." (2 Tim. i. 1, 9; Tit. i. 2.) The last expression, "before the world began," found in both passages, is a peculiar one (πρὸ χρόνων αἰωνίων), which is only found once beside in Scripture. (Rom. xvi. 25.) The *R. V.* gives "before *eternal* times," the word being one every where else rightly translated by "eternal;" but here, "*times*" can hardly be eternal! The truth is, that as the noun, αἰ̓ών (*aion*), from which αἰώνιος is derived, has two senses in the New Testament,—"eternity" *and* "age,"—the adjective here follows the latter meaning, and the expression should be rendered "before the *age*-times,"—the dispensations of which this earth has been the theatre.

It is a "promise *in* Christ Jesus"—the Seed of the woman,—not *to* Christ Jesus, as many practically make it. "God, that *cannot lie*," and "given to us," are expressions which speak with perfect plainness as to the recipients of the promise. The name "Eve," or "Life," given by Adam to his wife just after, shows that to his faith *some* "promise of life" had been made; and it is consequent upon this confession of it that God clothes them both with the fruit of *death*. Death becomes their minister, and this, too, is assurance that life has become victorious over it.

The "promise," though in the unusual form of a sentence upon the serpent, has been none the less known to man's heart as such ever since. The heathen religions are full of remembrances of it, recognizable amid all their distortion. Nor need we confound this promise with any setting up of the first-Adam head again. It is a promise *in Christ*,—not the first man, but the Second. And He is just what the first man was not—the Seed of the woman.

The texts we are considering require us to omit the period of innocence from these "age-times," or dispensations; and so the six days' work in its typical aspect decides also. The first day answers to the time before the flood, and is plainly a first step in *restoration*.

THE KNOWLEDGE OF GOOD AND EVIL.

The common idea that Adam was created *holy*—"upright" he was—would make the knowledge of good and evil to have existed before the fall. On the other hand, the thought of what innocency of this kind involves which some have, would really make the fall "*a fall upward*." Certainly man was a moral being from the outset, and it is a distinctive mark which separates him from the beast. The fall did not create a moral faculty: nay, if he had not had this before, he *could not* have fallen.

Moreover, Adam, at least, was *not* deceived. His eyes were indeed opened by the shock of the fall, but not in this respect. A moral judgment he had of the evil as soon as it was presented to him, spite of his yielding to it. He yielded in the face of the protestation of his moral consciousness.

In what sense, then, did they not know good and evil before the fall? and how is it that

SUBDIVISION 2. (Chap. iv., v.) THE SEEDS.

(*Division of the waters, second day.*) *The breach shows itself in the contrasted seeds in the world at large, and in the strife of good and evil within the saint, of which this is the type.*

The present age (man's day). The ground of the first man. Barrenness toward God. 1. The seeds.

(IV. 1-15.)

1.[1] AND the man knew Eve his wife, and she conceived, and bare Cain, and said, I have gotten a man with Jehovah['s help]. And again she bare his brother Abel. And Abel was a [n]keeper of sheep, but Cain was a tiller of the ground.

n ch. 46. 34.

SUBD. 2.—THE SEEDS.

1.–4.

THE breach now shows itself as division among men. There is at the very beginning of the world what answers to the seed of the serpent *among men;* and there is (but only through grace) the seed of the woman also. The natural outcome of fallen man we see in Cain,—man, as sin and the devil have made him. Cain is therefore the elder; for "first" we have "that which is natural, and afterward that which is spiritual." But the natural has first possession of the earth, and throughout man's day keeps it. "Cain" is therefore "acquisition," a name expressive, in the first place, of his mother's natural joy, but which stamps his and the natural man's character. Gain is what he seeks, and seeks to hold; and though in the land of vagabondage, builds a city, and adorns and furnishes it. His descendants are for that period the world's great men. Morally, lust and violence mark them as out of the presence of God, although, after their own sort, religious too. The name of God—*El*—in the names of his descendants testify for this.

Abel stands out every way in contrast. His name is "exhalation, vapor," as his life is. He is not a success on earth. And of Seth's seed, who continue the line of the *bruised heel*, their history in the world is a blank: they but live and die, although God numbers these apparently barren years of theirs; they are something in His account. Out of this line too Enoch goes to heaven without

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God says after it, "The man is become as *one of Us*, to know good and evil? In what way was the tree the tree of knowledge in relation to these? and was it only by the fall that it became so?

There is another question which must be asked first: Does the "knowledge of good and evil" mean the knowledge of good *in itself* and evil *in itself*, or of these in *relation to one another?* And again, is it possible to know good in itself *without* knowing it as in opposition to evil? For many tell us that all knowledge is the knowledge of difference,—that you cannot know a thing without knowing its opposite; and that if Adam had not the knowledge of evil as distinct from good, he could not have known good either! In this case, the fall must be a "fall upward."

Must we not seek to put ourselves, difficult as it may be, into Adam's position, in order to realize the truth of the matter?

He was in a world where as yet evil was not, for in himself it was not, and he was the only moral being there. But the witness of good was all around him: did Eden speak nothing to him of the hand that had planted and the love that had provided it? How, then, did God make man upright? and is nothing but insensibility innocence?

Holy, it is true, Adam was not; for holiness speaks of the repulsion of evil, and there was as yet no evil. All was good, and the prohibition good also, and all they had to do was to abide in it as good,—to receive it as the love-gift of their glorious Maker. Their safe-guard was in this,—most easy as it seems and was made to them,—to abide in the good. Evil was not permitted really to assail them, until themselves invited it; and this, as we have seen, the woman did. The first open appearance of it is in her own words, her light dealing with the divine command.

The question might in itself have been an innocent one, and have been answered without the suspicion of evil. To have no suspicion was to be safe. She suffers the question to become suspicion, and is in heart already fallen. Here is indeed a great mystery—the origin of evil in an upright soul. We will not spend words over it. But this shows, at any rate, how the *conception* of evil became, in fact, the entertainment of evil with the woman. The beginning of the breach was here which the taking of the tree of knowledge consummated.

But if the tree became thus fatal, could it not, as a gift from God to them, prohibition and all,

2. Their diversity: the breach apparent.

[2]And in process of time, it came to pass that Cain brought of the [o]fruit of the ground an offering to Jehovah. And Abel he also brought of the firstlings of his flock, and of the [p]fat thereof. And Jehovah had regard to Abel and his offering, and to Cain and to his offering he had not regard. And Cain was very [q]wroth, and his countenance fell.

[o] Rom. 3. 28. *cf.* ch. 3. 17. *ctr.* Deut. 26. 2.
[p] Lev. 3. 4. Heb. 11. 4
[q] Jude 11. 1 Jno. 3. 12.

3. The way to God: sanctification by the sin-offer'g.

[3]And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering coucheth at the door. And unto thee shall be his desire, and thou shalt rule over him.

4. Christ the test of the world. The experience of impotence.

[4]And Cain spake to Abel his brother; and it came to pass, when they were in the field, that Cain [r]rose up against Abel his brother, and slew him.

[r] Tit. 3. 3.

dying, before the flood; and Noah goes through the flood, safe to the world beyond. Thus they fill heaven, and at last earth also.

That this is the picture of "man's day" upon earth is plain. It is the "world that now is" in contrast with the "world" that is "to come." And a deeper look confirms this fully. Here Cain is the type of the self-righteous Jew, the Pharisee who brings his gift to God, knowing nothing of faith's way of acceptance, or of a lost condition, and who, after the death of Christ (the Offerer of the only acceptable sacrifice), at the hands of His people, was cast out from the land in which God had made known His presence, into vagabondage (Nod), though marked for preservation nationally. The type is here, one would say, too manifest for doubt.

But within the individual saint there is the same breach realized, and Cain and Abel have here also their representatives. Cain gives us the "flesh" in its spiritual significance,—self-righteous, Christ-rejecting, and away from God, yet marked as not to be slain by human hand. Abel, on the other hand, is that which is of God in us, as new born, but as *known in experience simply*,—a thing very important here to note. The new nature which we have of God, of course *cannot die;* but in our experience, ere yet we know God's way of power for us, it is just

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have become the very opposite, and been,—nay, must it not have been, if used aright, an instruction in holiness to spiritual beings?

The transgression of the prohibition was the only thing that, *abiding in the good*, they might yet realize as evil. To abide in the good and know evil would be holiness. But Satan points the question so as to make it a question of God, though it would seem to one in Eden a point dull enough after all. But it was all that was permitted him: so carefully and well were these first human beings guarded. Yet they fell; and the knowledge of evil to them came as the knowledge of an inner experience,—it became conscience, and the sense of guilt shows itself as knowledge of their *nakedness.*

"A SIN-OFFERING COUCHETH AT THE DOOR." (Chap. iv. 7.)

THE common translation is, "*Sin lieth* at the door;" but it is allowed on all sides that the word means just as well "sin-offering." The question between these must be decided on other grounds than that of the dictionary.

Now the idea in "sin lieth at the door" is not, as the common one is, that sin lies *against the person.* Sin must really be represented as a couching animal; for this is how the word "lieth" really reads. The thought is, then, "If thou doest not well, sin couches like a wild beast at the door,"—why "at the *door*"? and would it not be, in the case supposed, that sin had *prevailed over*, rather than that it was merely watching and ready to attack?

But on the other hand, that "if thou sinnest, a sin-*offering* lies [or couches] at the door," is clear, beautiful gospel-truth for Cain. And not for Cain only, but for all his age and generation. It is "at the door," not to seek or hunt after, but a victim ready to render its meek life up for the sacrifice. Thus God openly announces the way of approach to Him at the beginning,—His way, in fact, all through.

In connection with the typical meaning also, the sin-offering declares God's way of sanctification, condemnation passed upon the flesh—our old man crucified with Christ. And thus the cross clears the way for occupation with Christ; not merely our sins taken away, but ourselves also,—nature, as well as the fruit of it, judged in the cross for our deliverance: "I am crucified with Christ; nevertheless I live,—yet not I, but Christ liveth in me."

5. The curse of Cain: on the Jew, yet preserved of God; on the flesh, which remains yet in the believer.

[5]And Jehovah said unto Cain, Where is Abel thy brother? And he said, I [s]know not: am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood [t]crieth to me from the ground. And now art thou cursed from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield to thee its strength; a wanderer and a fugitive shalt thou be in the earth. And Cain said to Jehovah, My punishment is too great to be borne. Behold, thou hast driven me this day from the face of the ground; from thy face also shall I be hid; and I shall be a wanderer and a fugitive upon the earth; and it shall come to pass that any one that findeth me shall slay me. And Jehovah said unto him, Therefore, if any one slayeth Cain, it shall be sevenfold avenged. And Jehovah set a mark upon Cain, lest any finding him should smite him.

Cain's issue: the world in its development.

(16–24.)
2. And Cain [u]went out from the presence of Jehovah, and dwelt in the land of Nod, eastward of Eden. And Cain knew his wife, and she conceived, and bare Enoch. And he began to build a [v]city, and [w]called the name of the city after the name of his son, Enoch. And to Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methushael, and Methushael begat Lamech. And Lamech took unto him [x]two wives: the name of the one, Adah, and the name of the other, Zillah. And Adah bare Jabal: he became father of those who dwell in tents, and [have] cattle. And his brother's name was Jubal: he became father of all that handle the harp and pipe. And Zillah, she also bare Tubal-cain, a forger of every cutting tool of brass and iron. And the sister of Tubal-cain was Naamah. And Lamech said unto his wives, Adah and Zillah, hear my voice!—ye wives of Lamech, give ear unto my speech! For I have smitten a man for my wound, even a young man for my stripe. If Cain shall be avenged sevenfold, truly Lamech seventy-seven.

Seth: the day of manifestation and of the Lord, introducing and characterizing the age to come. The law of the Spirit—life in Christ Jesus.

(IV. 25, 26.)
3. And Adam knew his wife again, and she bare a son and called his name Seth, [saying,] For God hath [y]appointed me another son instead of Abel, for him Cain hath slain. And to Seth, to him also a son was

[s] *cf.* ch. 18. 15, etc.

[t] *ctr.* Heb. 12. 24. *cf.* Matt. 27. 25. Deut. 21. 1–9. ch. 37. 32. Rev. 6. 10.

[u] Mt. 27. 5. Jno. 13. 30. 2 Cor. 7. 10.

[v] ch. 11. 4. *ctr.* Heb. 11. 9, 10.

[w] Ps. 49. 11.

[x] *cf.* ch. 32. 22. *ctr.* ch. 2. 24.

[y] Rom. 1. 4. Acts 13. 33. Acts 17. 31. Heb. 1. 2. Is. 42. 1. *cf.* ch. 24. 14.

the lesson of death that we have to learn, and to cry, "Who shall deliver me from the body of *this death?*"

The hopelessness of mere *effort* to produce fruit from the new nature is seen in the death of Abel; the flesh, unchanged in evil to the last (Rom. viii. 7), is traced in Cain's descendants, Tubal-cain, the last son of this line, being but (according to the name) "Cain's issue." Then in the third section comes Seth, and Abel is replaced by one who is really fruitful for God.

"Seth" means, according to Eve's words, "set" (in the place of Abel). He represents to us Christ, and the *man in Christ.* This realized is that "law of the born, and he called his name Enosh. Then began men to [z]call on the name of Jehovah.

(V.)

The practical outcome in the present time: not unmixed.

4. This is the book of the generations of Adam: In the day that God created man, in the [a]likeness of God he made him. Male and female created he them; and blessed them, and called their name Adam, in the day that he created them. And Adam lived a hundred and thirty years, and begat one in [b]his likeness, after his image, and called his name Seth. And the days of Adam after he begat Seth were eight hundred years, and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years; [c]and he died.

And Seth lived a hundred and five years, and begat Enosh. And Seth lived after he begat Enosh eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years; and he died.

And Enosh lived ninety years, and begat Cainan. And Enosh lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters. And all the days of Enosh were nine hundred and five years; and he died.

And Cainan lived seventy years, and begat Mahalaleel. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years; and he died.

And Mahalaleel lived sixty-five years, and begat Jared. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years; and he died.

And Jared lived a hundred and sixty-two years, and begat Enoch. And Jared lived after he begat Enoch

[z] Ps. 14. 4. Ro. 10. 13. 1 Cor. 1. 2. ch. 12. 8.

[a] ch. 1. 26.

[b] Ps. 51. 5. Jno. 3. 6.

[c] ch. 2. 17. Rom. 5. 12. Heb. 9. 27.

Spirit," which is the law "of *life in Christ Jesus*" (Rom. viii. 2) which "delivers us from the law"—the practical dominion—"of sin and death." The man in Christ is never a matter of *experience*, but only of *faith*. Seeing ourselves *in* Christ, we are lifted *out of* ourselves. We find a new self in which without pride we can glory, while in ourselves we do not glory, save in our *infirmities*, that the power of Christ may rest upon us. (2 Cor. xii. 2, 5.) Self-occupation is exchanged for occupation with Christ, and "we all, with open face beholding the glory of the Lord, are changed into the same image from glory to glory, as by the Lord the Spirit." (2 Cor. iii. 18.) Faith and its blessed effect are here pictured.

Seth's issue is thus Enosh—"frail man"—the opposite of the Cainite Lamech, the "*strong* man;" and then men begin to call on the name of Jehovah. Here is the full typical expression of the apostle's words, "We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have *no confidence in the flesh*." (Phil. iii. 3.) All *self*-confidence, though in the saint, is confidence in the flesh.

Thus, in the genealogy following, we have no Cain *nor Abel*, but Seth and his issue only, and the image of God again appears. The fourth section (chap. v.) pictures the fruit that follows, though our eyes may be dim to trace it.

eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty-two years; and he died.

And Enoch lived sixty-five years, and begat Methushelah. And Enoch [d]walked with God three hundred years after he begat Methushelah, and [e]begat sons and daughters. And all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God, and he was not, for God [f]took him.

And Methushelah lived a hundred and eighty-seven years, and begat Lamech. And Methushelah lived after he begat Lamech seven hundred and eighty-two years, and begat sons and daughters. And all the days of Methushelah were [g]nine hundred and sixty-nine years; and he died.

And Lamech lived a hundred and eighty-two years, and begat a son; and he called his name Noah, saying, This [child] shall comfort us regarding our work and the labor of our hands, because of the ground which Jehovah cursed. And Lamech lived after he begat Noah five hundred and ninety-five years, and begat sons and daughters. And all the days of Lamech were seven hundred and seventy-seven years; and he died.

And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

God's purpose and provision.

SUBDIVISION 3. (Chap. vi.–xi. 9.) NOAH.

The resurrection of a world, and the threefold division of mankind after the flood. Typically, the saint raised up with Christ (the ark).

1. Men one in and wholly evil, and God's election of grace.

(VI.)

1.[1] AND it came to pass when men began to [h]multiply on the face of the earth, and daughters were born unto them, that the [i]sons of God beheld the daughters of men, that they were fair; and they took them [j]wives of all that they chose. And Jehovah said, [k]My Spirit shall not always plead with man; for indeed he is flesh; but his days shall be [l]a hundred and twenty years. In those days were there the giants upon earth; and also after that the sons of God came in unto the daughters of men, and they bare unto them: these were the [m]mighty men, which were of old the men of renown. [n]And Jehovah saw that the wickedness of man was great upon the earth, and all the fashion of the thoughts of his heart only evil continually; and it [o]repented Jehovah that he had made man upon the earth, and it grieved him at his heart. And Jehovah said, I will

[d] ch. 6. 9. ch. 17. 1. Eph. 5. 1. 1 Jno. 1. 3. Amos 3. 3.
[e] Jno. 17.15. 1 Tim. 4. 3. Jude 14.
[f] Heb. 11. 5. 1 Cor.15.51. 1 Thes.4.17. 2 K'gs 2.11.
[g] Eccl. 11. 8. *cf.* Is.65.20.
[h] *cf.* Acts 6. 1.
[i] 2 Cor.6.18.
[j] ch. 24. 3. Deut. 7. 3.
[k] Jno. 16. 8. Acts 7. 51. 2 Th. 2. 6,7.
[l] 1 Pet. 3. 20. 2 Pet. 3. 9.
[m] 1 Cor.1.26. Is. 2. 17. 2 Cor. 10. 5.
[n] *ctr.* ch. 1. 31. Ex. 12. 13. *cf.* Ps. 14.3. Jer. 17. 9. Mt. 15. 19. Ro. 1.28,32. Rom. 8. 7.
[o] *cf.* Num. 23. 19. 1 Sm.15.11.

SUBD. 3.—NOAH.

IN Noah, we have a plain figure of resurrection, the whole world passing away also in the judgment of the flood, and a new world emerging from the baptismal waters. The apostle Peter teaches us to see in this a type of salvation (1 Pet. iii. 20, 21), and to the man in Christ, risen with Him, old things are passed away, and all things become new. The figure is here very plain, although many a detail may be hidden from us.

[p]sweep away man whom I have created from the face of the ground,—both man and beast and creeping thing and fowl of the heavens; for it repenteth me that I have made them. But Noah [q]found grace in Jehovah's eyes.

2. The ark (Christ) His method of salvation.

[2] These are the generations of Noah: Noah was a righteous man, perfect among his generations; and Noah [r]walked with God. And Noah begat three sons—Shem, Ham, and Japheth. But the earth was corrupt before God, and the earth was filled with [s]violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted its way upon the earth. And God said to Noah, The [t]end of all flesh is come before me; for the earth is full of violence through them, and, behold, I turn them to corruption with the earth. Make thee an [u]ark of gopher-wood: rooms shalt thou make in the ark, and cover it inside and out with [v]resin. And thus shalt thou make it: three hundred cubits the length of the ark, fifty cubits the breadth of it, and thirty cubits the height of it. A light shalt thou make to the ark, and shalt make it to end a cubit from the top; and the entrance of the ark shalt thou put in the side of it: with a lower, second, and third story thou shalt make it. And I, behold I, do bring a [a]flood of waters over the earth, to turn to corruption all flesh wherein is the breath of life beneath the heavens. All that is in the earth shall die; but with thee will I establish my [b]covenant, and thou shalt come into the ark—thou and thy sons and thy wife and thy sons' wives with thee. And of [c]all that liveth of all flesh, two of all sorts shalt thou bring into the ark, to keep them alive with thee; male and female shall they be. Of birds after their kind, and of cattle after their kind, and of all that creepeth upon the ground after its kind, two of every [sort] shall come to thee, to keep them alive. And take to thee of all food that is eaten, and gather it unto thee, and it shall be for food for thee and for them. [d]And Noah did so; according to all that God commanded him, [e]so did he.

(VII.)

Within and without the ark of salvation.

2. [1] And Jehovah said unto Noah, [f]Come thou and [g]all thy house into the ark; for thee have I seen righteous before me in this generation. Of every [h]clean beast

p 2Thes. 1. 9. Phil. 3. 19.
q Ex. 33. 13.
r. ch. 5. 22.
s ch. 10. 8.
t Rom. 3. 19. *cf.* Ro. 10. 4.
u 1 Th. 1. 10. Heb. 11. 7.
v Ex. 2. 3.
a *cf.* ch. 1. 2.
b *cf.* ch. 9. 9. ch. 15. 18. Heb. 13. 20.
c *cf.* Is. 65. 25. Rom. 8. 20, 21.
d Heb. 11. 7.
e ch. 7. 5.
f *cf.* Mt. 11. 28.
g *cf.* Josh. 24. 15. Acts 16. 31.
h ch. 8. 20.

1.

God's purpose and provision are the subject of the first section. There are two subsections, in the first of which we find the whole world one in evil, and all the fashion of man's thoughts but that; on the other hand, God's election of grace in Noah. In the second, we have the ark as His means of salvation,—plainly Christ, in whom we have already met and passed through the judgment, dead without dying, in His precious death for us. Indeed, the type speaks more fully than this of what atonement is, the gopher-wood not only giving us the tree cut down, but the "*copher*" also with which the seams are pitched, the very word for "atonement," probably the resin from the tree, (whether or not the cypress, as the ancients thought,) at least shows the need of more than death for this.

1. God's call and Noah's obedience.

shalt thou take to thee by sevens, the male and his female; and of the beast that is not clean, by twos, the male and his female; of birds of the heavens also by sevens, the male and the female; to keep seed alive on the face of all the earth. For in [i]yet seven days I will cause it to rain upon the earth [j]forty days and forty nights, and sweep away every living thing that I have made from the face of the ground. And Noah did according to all that Jehovah commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went into the ark, and his sons and his wife and his sons' wives with him, from the waters of the flood. Of beasts that are clean, and of beasts that are not clean, and of birds, and of all that creepeth upon the ground, there went in to Noah into the ark two and two, male and female, according to that which God had commanded Noah. And in seven days, it came to pass that the waters of the flood were on the earth. In the six hundredth year of Noah's life, the second month, the seventeenth day of the month, in [k]that day were all the fountains of the great deep caused to burst forth, and the sluices of the heavens were opened, and the rain-pour was upon the earth forty days and forty nights. In the same day had [l]Noah gone into the ark, and Shem and Ham and Japheth, Noah's sons, and Noah's wife, and his sons' three wives with them;—they, and every beast after its kind, and all cattle after their kind, and every creeping thing that creepeth on the earth after its kind, and all that flieth after its kind, every little bird, of every wing. And they went in to Noah into the ark, two and two of all flesh wherein is the breath of life: and they that went in went in male and female of all flesh, as God had commanded him; and [m]Jehovah shut him in.

2. The death which is the fruit of unbelief.

[2] And the flood was forty days upon the earth; and the waters increased, and [n]lifted up the ark, and it rose from off the earth. And the waters prevailed and increased greatly upon the earth, and the ark went on the face of the waters. And the waters prevailed exceedingly upon the earth, and all the [o]high mountains that were under the whole heavens were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moveth on the earth, of bird and cattle and beast, and every

[i] Josh. 6. 3. ch. 7. 10.

[j] Ex. 24. 18.

[k] Mt. 24. 27. 1 Thess. 5. 3. Luke 17. 26, 27. 2 Pet. 2. 5. 2 Pet. 3. 6.

[l] 1 Pet. 3. 20.

[m] Rom. 8. 1. Jno. 10. 28.

[n] Rom. 5. 21.

[o] Is. 2. 14.

2.

In the second section, what seems marked is, the solemn contrast between those within and those outside the ark of salvation. God calls the one to enter, and Jehovah—the covenant God—shuts them in. On the one hand the call of God, on the other the obedience of Noah, are certainly the marked features of the first subsection.

The second, shows the death which comes through disobedience, the increase of the flood, the ark going on the face of the waters, until the earth is covered.

crawling thing that crawleth on the earth, and all mankind: all in whose nostrils was there the breathing of the breath of life, of all that was in the dry land, died. And every living thing that was on the face of the ground was swept away: from man unto the cattle and creeping thing and bird of the heavens, they were even swept away from the earth; and Noah alone remained, and what was with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

(VIII.-IX. 17.)

Ararat, "holy ground:" the resurrection-ground of the Church of God and the sanctification proper to it.

1. A new beginning in rest.

3. [1] And God [p] remembered Noah, and every living thing, and all the [q] cattle that were with him in the ark; and God made a [r] wind to pass over the earth, and the waters subsided. The fountains of the deep also and the sluices of the heavens were stopped, and the rain-pour from the heavens was restrained. And the waters returned from off the earth continually; and at the end of a hundred and fifty days, the waters were abated. And the ark [s] rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat. And the waters decreased continually till the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

[p] Ex. 2. 24.
[q] Jonah 4. 11. Ps. 145. 9.
[r] *cf.* Ex. 14. 21.
[s] Rom. 6. 9. Eph. 2. 6.

2. The raven and dove: "flesh and spirit."

[2] And it came to pass at the end of forty days that Noah opened the window of the ark which he had made. And he sent out a [t] raven, which went out, back and forth, until the waters were dried up from off the earth. Also he sent out a [u] dove from him, to see if the waters were become light on the face of the ground. But the dove found [v] no resting-place for the sole of her foot, and she returned to him into the ark; for the waters were upon the face of all the earth. And he put forth his hand and took her, and brought her in to him into the ark. And he waited yet other seven days, and sent forth the dove again out of the ark. And the dove came in to him at [w] even-time, and lo, in her mouth an

[t] *cf.* Lev. 11. 15. Eph. 4. 20. ch. 4. 16.
[u] Lk. 3. 22. Jno. 3. 6.
[v] *cf.* Heb. 13. 14.
[w] *cf.* ch. 15. 12, etc. Zech. 14. 7.

3.

The third section gives typically the resurrection part, and is naturally much larger and more various. It speaks of the ground of resurrection (the resurrection of Christ) upon which faith now builds, beyond all possible floods—high ground and "holy ground," which "*Ararat*" is said to mean. Nothing is so holy and so productive of holiness as the rest of the gospel. And here we find also the sanctification proper to it detailed. There are five subsections :—

1. The new beginning is in rest: the ark grounds upon Ararat, and the new earth begins to be visible.

2. The raven shows us the flesh still in the believer, at home in a scene desolated by judgment, and using the very cross itself only as a means of enjoying the world better. The dove is plainly the figure of the Spirit in a world such as this,—the type, at once, of love and sorrow. The Spirit and flesh are here seen in essential opposition. In a world upon which the waters of judgment rest, the dove can find no rest. The second time, she brings back the olive-leaf—the assurance of fruitfulness, and judgment past. The third time, she leads them in taking possession of the new earth, returning to the ark no more.

[x]olive-leaf plucked off; and Noah knew that the waters had become light on the earth. And he waited yet seven days more, and sent forth the dove; [y]and she returned unto him no more.

x cf. Song 2. 12. Eph. 1. 14.
y cf. 2 Pet. 3. 13. Rev. 21. 4.

3. Liberty and worship in the Spirit.

[3] And it came to pass in the six hundred and first year, the first month, the first day of the month, that the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and, behold, the face of the ground was dried. And in the second month, on the twenty-seventh day of the month, was the earth quite dry. And God spake unto Noah, saying, Go forth of the ark,—thou and thy wife and thy sons and thy sons' wives with thee. Every living thing of all flesh that is with thee, of bird and cattle and all creeping things that creep upon the earth, let them go forth with thee, that they may breed abundantly upon the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons and his wife and his sons' wives with him. Every beast, every creeping thing, and every bird,—every thing that moveth on the earth, after their families,—went forth out of the ark. And Noah [z]built an altar unto Jehovah, and took of every clean beast and of every clean bird, and offered up burnt-offerings on the altar. And Jehovah smelled a [a]sweet savor. And Jehovah said in his heart, [b]I will not again curse the ground for man's sake, although the fashion of man's heart is evil from his youth; neither will I again smite every thing living, as I have done. Henceforth, all the days of the earth, seed [-time] and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

z ch. 12. 7, etc. Ju. 6. 24.
a Eph. 5. 2.
b Col. 3. 13. Is. 54. 9.

4. The practical walk.

[4] And God [c]blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and fill the earth; and the fear of you and the dread of you shall be upon

c cf. ch. 1. 28. Is. 11. 6-8. Ps. 35. 5.

3. Liberty for these voyagers to the new land is now accordingly at hand, although Noah waits for the word of God to sanction its enjoyment, and when he goes forth, consecrates it and the earth with his altar (the first time we read of one) and his sacrifice, Christ typically, in person and work, the material of worship. In the sweet savor of this, is the pledge of abiding blessing, spite of what man has been seen to be. As on the third day of the creation-series, the dry ground is to bring forth fruit.

4. But there are still conditions of fruitfulness, and we come now to consider them: the order in which we reach it suggests the conditions under which it is to be attained. (Notice that, as in the last subsection we have "Jehovah," the covenant-name, it is now "God" blessed and "God" spake.) And first, we need to know that fruitfulness is a gift in grace, and to be received, therefore, as such in faith: He *blessed*, and said, "Be fruitful." Then sovereignty is restored; they are to be masters in their new position; even as all things work together for good to those that love God. Death too serves: it becomes now, as not before, the food of life,—a type, thank God, most easy to realize. Thus are we sustained, and energy is given to us. And now the deeds of the flesh are to be judged, the image of God in man is to be maintained and honored. Finally, all hindrances thus removed, the fruit is reached.

every beast of the earth, and on every bird of the heavens, and on every thing that creepeth on the ground, and on every fish of the sea: into your hand are they given. [d]Every moving thing that liveth, to you it shall be for food; as the green herb, I have given you all. Only of flesh with its [e]life, the blood of it, ye shall not eat. And surely your blood of your lives will I require: at the hand of every beast will I [f]require it, and at the hand of man; at the hand of man his brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the [g]image of God made he man. And you, be ye fruitful, and multiply;—bring forth abundantly in the earth, and multiply therein.

[d] *ctr.* ch. 1. 29. *cf.* Jn. 6. 53.
[e] Lev. 17. 11.
[f] *cf.* ch. 4. 9.
[g] ch. 1. 26.

5. Tribulation working patience in hope.

[5]And God spake unto Noah, and unto his sons with him, saying, And I, behold I, establish my covenant with you, and with your seed after you, and with every living soul which is with you,—of bird and of cattle, and of every beast of the earth that is with you, of all that is gone forth of the ark—every beast of the earth. And I establish my covenant with you, and all flesh shall not again be cut off by the waters of a flood, and there shall be no more a flood to destroy the earth. And God said, This is the [h]sign of my covenant which I give between me and you and every living soul which is with you, for everlasting generations: my [i]bow have I given in the clouds, and it is for a sign of the covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living soul of all flesh, and the waters shall not again become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it to remember the everlasting covenant between God and every living soul of all flesh that is on the earth. And God said unto Noah, This is the sign of the covenant which I have established between me and all flesh that is upon the earth.

[h] *cf.* Ex. 12. 13. ch. 17. 11. Josh. 2. 12.
[i] Ezek. 1. 28. Rev. 4. 3. Rev. 10. 1.

The trial of the new world; typically, of the professing church.

(IX. 18–29.)

4. And the sons of Noah who went forth out of the ark were Shem and Ham and Japheth; and Ham was the father of Canaan. These three were the sons of Noah, and of these was the whole earth overspread. And

5. And now, as the token of God's covenant between Himself and the earth, the bow is ordained in the heavens. It bands the clouds which might seem to threaten the renewal of a judgment which can return no more. The light (and God is light) is seen and displayed in its glory upon the storm-cloud, as it was in the cross. And so also to the soul exercised thereby, the blessing is sealed to us in the glory of the cloud. Tribulation worketh patience, and patience experience, and experience hope. God is seen and realized in it. The God who brings the cloud is the God with whom we are in covenant; and all things serve Him.

Noah began to be a husbandman, and planted a vineyard; and he drank of the wine, and was [j]drunken, and [k]uncovered himself within his tent. And [l]Ham, the father of Canaan, saw the nakedness of his father, and he told his two brethren without. And Shem and Japheth took the outer garment, and [m]put it on both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his youngest son had done to him. And he said, Cursed is Canaan; [n]servant of servants shall he be to his brethren. And he said, Blessed be Jehovah, the God of [o]Shem; and let Canaan be his servant. Let God enlarge [p]Japheth, and let him dwell in the tents of Shem, and [q]Canaan be his servant.

And Noah lived after the flood three hundred and fifty years; and all the days of Noah were nine hundred and fifty years; and he died.

(X.)

The distribution of the nations. 1. Japheth, the man of energy and independence.

5. [1] And these are the generations of the sons of Noah—Shem, Ham, and Japheth; and to them were sons born after the flood. The sons of Japheth, Gomer and [r]Magog and Madai and [s]Javan and [t]Tubal and Meshech and Tiras. And the sons of Gomer, Ashkenaz and Riphath and [u]Togarmah. And the sons of Javan,

[j] *cf.* ch. 6. 9. ch. 8. 20. 1 Cor. 10. 12, 13. 1 Tim. 4. 4, 5. Prov. 31. 4.

[k] ch. 3. 7. Lk. 10. 30. Rev. 3. 17. Hab. 2. 15.

[l] Ex. 20. 12. De. 27. 16.

[m] 1 Pet. 4. 8.

[n] ch. 10. 15-20. ch. 15. 16. De. 27. 16. Pro. 30. 17. *cf.* ch. 49. 7. Josh. 9. 23, 27.

[o] ch. 12. 12. De. 32. 8. Eze. 48. 35.

[p] Is. 60. 3-9. Is. 54. 2.

[q] Ps. 108. 9.

[r] Ezek. 38. 2.

[s] Is. 66. 19.

[t] Eze. 27. 13.

[u] Eze. 27. 14. Ezek. 38. 6.

4.

The trial of the new world is next seen, and weakness and failure are soon apparent. Typically, it is the history of the Church, the company gathered on the ground of that resurrection of Christ which is the assurance of the work done for us having been accepted. The division into diverse families of that *one* family brought through the flood is soon accomplished. Failure begins with the head of newly constituted government—with Noah. Noah's snare is the abundance of the new-blessed earth; and it is here the earth-side of the heavenly life that we have to do with. But this earth-side is Nazariteship; and the Nazarite must drink no wine: falling by this, the stimulus of nature, the nakedness of nature is discovered to our shame. Such failure in the Church brings out the character of those who in exposing it reveal their own profanity. Ham is the "black"—the "sun-burnt"—one darkened by the light; and the light, if not received, becomes a source of darkness to the soul. And Ham—it is noted—is the father of Canaan, the "trader," as his name means. Canaan is, in the professing church, its fruit—the trader in divine things: a sad history sketched in the fewest possible words.

Noah's prophecy, on awaking from his wine, passes over Ham—the indefinite multitude of mere natural men,—to fix upon Canaan its denunciation. Shem and Japheth seem to give us in their various blessing two tendencies which are apt to be sundered and should not be. Shem's is the recipient contemplative life, whose danger is, to run into the mystical: Japheth's is the energetic, practical life, which, in its one-sidedness, tends to divorce itself from faith. In the blessing of Shem, it is Shem's God, Jehovah, who is blessed, as it is indeed the highest blessedness of faith that it has God for its portion and its praise; while Japheth's blessing is in enlargement and dwelling in the tents of Shem, for the practical life finds its true home in faith alone, and true service is but worship in its outflow among men.

Elishah and [v]Tarshish, Kittim and Dodanim. By these were the [w]isles of the Gentiles divided in their lands; every one after his tongue, in their families, in their nations.

2. Ham, the "sunburnt," darkened by the light.

[2] And the sons of Ham, Cush and Mizraim and Phut and Canaan. And the sons of Cush, [x]Seba and Havilah and Sabtah and Raamah and Sabtecha. And the sons of Raamah, [y]Sheba and Dedan. And Cush begat [z]Nimrod: he began to be a mighty one upon the earth. He became a mighty [a]hunter before Jehovah: wherefore it is said, As Nimrod, the mighty hunter before Jehovah. And the beginning of his kingdom was [b]Babel and Erech and Accad and Calneh, in the land of Shinar. Out of that land went forth Asshur, and built [c]Nineveh and Rehoboth-Ir and Calah, and Resen between Nineveh and Calah: this is the great city. And Mizraim begat the Ludim and the Anamim and the Lehabim and the Naphtuhim and the Pathrusim and the Casluhim (out of whom came the [d]Philistines) and the Caphtorim. And Canaan begat Zidon his first-born, and Heth, and the Jebusite and the Amorite and the Girgashite, and the Hivite and the Arkite and the Sinite, and the Arvadite and the Zemarite and the Hamathite. And afterward, the families of the Canaanite spread abroad. And the border of the Canaanite was from Zidon, as thou goest toward Gerar, as far as Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

3. Shem, with whom is Jehovah's name.

[3] And to Shem—to him also were children born: [he is] the father of all the sons of Eber, the brother of Japheth the elder. The sons of Shem, Elam and Asshur and Arphaxad and Lud and Aram. And the sons of Aram, Uz and Hul and Gether and Mash. And Arphaxad begat Shelah, and Shelah begat Eber. And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and his brother's name was Joktan. And Joktan begat Almodad and Sheleph and Hazarmaveth, and Jerah and Hadoram and Uzal, and Diklah and Obal and Abimael, and Sheba and Ophir and Havilah and Jobab: all these were the sons of Joktan. And their dwelling

[v] 1 Kings 10. 22. Eze. 27. 12.
[w] Zeph. 2. 11.
[x] Ps. 72. 10.
[y] 1 Kings 10. 1.
[z] Mi. 5. 6.
[a] *cf.* ch. 6. 12. Rom. 3. 15, 18. Gal. 1. 23. Mi. 7. 2. ch. 25. 27.
[b] ch. 11. 9.
[c] Na. 1. 14.
[d] ch. 21. 32, etc.

5.

That the genealogies come under the number which speaks of God's governmental ways will hardly be strange to any. We have here the distribution of the nations in their lands. 1. Japheth, the type of energy and independence, gains at present little notice, passing away very much from the central point of sight to the outlying border-lands. 2. In Ham's family, we have the earliest development of the world-empires, and the most open opposition to God. 3. Shem, (the "name") to whom Jehovah is revealed, has fittingly the third place: he is marked as the father of all the children of Eber, ("passage,") the pilgrim race.

was from Mesha, as thou goest unto Sephar, the mountain of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations; and of these were the nations divided on the earth after the flood.

(XI. 1-9.)

Babel: the world-church, and the curb upon man's will.

6. And the whole earth had [e]one language and one speech. And it was so, as they journeyed from the east, that they found a plain in the land of Shinar, and dwelt there. And they said one to another, Come on; let us make [f]brick, and burn them thoroughly. So they had brick for stone and bitumen had they for mortar. And they said, Come on; let us build ourselves a [g]city, and a tower whose top shall be in the heavens; and let us make ourselves a [h]name, lest we be scattered over the face of the whole earth. And Jehovah came down [i]to see the city and tower which the sons of men were building. And Jehovah said, The people are one, and have all one language, and this they have begun to do; and now they will be hindered in nothing which they imagine doing. Come; let us go down, and there confound their language, that they may not understand one another's speech. And Jehovah scattered them thence over the face of the whole earth; and they left off building the city. Wherefore the name of it was called Babel, because there Jehovah confounded the language of all the earth. And thence Jehovah scattered them over the face of all the earth.

[e] *ctr.* Acts 2. 4 6. Rev. 7. 9, 10.

[f] Ex. 1. 14. Is. 65. 3. *ctr.* 1 Pet. 2. 5.

[g] *ctr.* Heb. 11. 16. *cf.* ch. 4. 17.

[h] Dan. 4. 30.

[i] ch. 18. 21.

6.

Lastly, here we have the history of Babel, without doubt the picture of Babylon the Great, though not in the full development of the book of Revelation. The account is remarkable for its clearness and simplicity. The process by which the professing church settled down in the world, and then built up for itself a worldly name and power, could scarcely be described in plainer terms. How with one consent they turned their backs upon the sunrise (2 Pet. i. 19), and, leaving the rugged and difficult places in which they were first nurtured—too painful for flesh and blood,—descended to the easier if lower level of the world;—how, settling there, ease and abundance wrought in them desire to possess themselves, in security, of the earth, and make themselves a name in it; how Babylon thus was built, a city after Cain's pattern, whose builder and maker God was *not*, and a tower of strength, human, and not divine: all this, he who runs may read. Let us notice, further, that this is a carnal imitation and anticipation of God's thoughts, and that thus the earthly city usurps the titles and prerogatives of the heavenly one. But Babylon cannot be built of the "living stone," which is the God-made material for building; they have moved from the quarries of the hills, and must be content to manufacture less durable "brick" out of the mere clay which the plain affords: they have brick for stone, and slime (or bitumen) for mortar,—*i. e.*, not the cementing of the Spirit, the true Unifier, but the worldly and selfish motives which compact men together, and are but fuel for the fire, in the day that the fire shall try every man's work of what sort it is.

This is just the Catholic church of antiquity, not many generations after the apostolic. The unity whereof it boasted was not God's, and if God came down

SUBDIVISION 4. (Chap. xi. 10–xxi.) ABRAHAM.

Abraham, the "heir of the world" (Rom. iv. 13); and the pilgrim-walk and trial of faith. (Fruit of the ground, third day.)

SEC. 1. (Chap. xi. 10–xiv.)

The call of God and the obedience of faith.

Abram's descent, in the line of promise.

(XI. 10-26.)

1. THESE are the generations of Shem. Shem was a hundred years old, and begat Arphaxad two years after the flood. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

And Arphaxad lived five and thirty years, and begat Shelah. And Arphaxad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

And Shelah lived thirty years, and begat Eber. And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.

And Eber lived thirty-four years, and begat Peleg. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

And Peleg lived thirty years, and begat Reu. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

And Reu lived thirty-two years, and begat Serug. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

And Serug lived thirty years, and begat Nahor. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

And Nahor lived twenty-nine years, and begat Terah. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

And Terah lived seventy years, and begat Abram, Nahor, and Haran.

to see what man was building, it was not to strengthen, but to destroy—not to compact, but scatter. The many tongues of Protestantism are but His judgment upon the builders of Babel; its multitudinous sects but the alternative of the oppressive tyranny with which when united she laid her yoke upon the minds and consciences of men, and under which the blood of the saints ran like water. They are but a temporary hindrance, moreover, for at last we find her saying, "I sit as a queen, and am no widow, and shall see no sorrow." Then, however, her doom shall be at hand: "in one day shall her plagues come upon her."

SUBD. 4.—ABRAHAM.

ABRAHAM occupies an especial place in Scripture, as the pattern of faith so far as the Old Testament could give it, "the father of all them that believe." Coming after Noah, in the series of Genesis-lives, he typically presents to us, and in the most striking way, the pilgrim character, which is the result of the consciousness of the heavenly calling. Called to Canaan, the type of our heavenly portion, he does not yet possess it, except in faith, and is therefore a sojourner only,—a man of the tent, and not the city. Lot is his contrast and opposite in this, and that he is a child of God makes him more strikingly so.

His history divides into two sections: the first of which gives the call of God

Delays of nature: the dead bury their dead; and Abram "first" buries his father.

(XI. 27 32.)

2. And these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died in the presence of his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. And Sarai was [j]barren; she had no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from Ur of the Chaldees to go into the land of Canaan; and they came as far as [k]Haran, and dwelt there. And the days of Terah were two hundred and five years; and Terah died in Haran.

In the land of Canaan, type of our heavenly portion.

1. The call and promise of God.

(XII. 1-8.)

3. [1] Now Jehovah said unto Abram, [l]Get thee out of thy land, and from thy kindred, and from thy father's house, unto the land that I will [m]show thee. And I will make of thee a [n]great nation, and will [o]bless thee and make thy name great, and thou shalt be a [p]blessing. And I

[j] *cf.* ch. 25. 21, etc. Is. 54. 1. *ctr.* 2 Sam. 6. 23.

[k] Heb. 4. 1. *cf.* Num. 32. 1, etc. *cf.* Matt. 8. 21.

[l] Acts 7. 2. Heb. 11. 8. Luk. 14.26. 2 Cor. 5.16.

[m] 1 Cor. 2. 9, 10. Eph. 2. 6. Rev. 21. 9.

[n] Is. 51. 2. *ctr.* Ezek. 33. 24.

[o] *cf.* Eph. 1. 3.

[p] Zech. 8. 13. Jno. 7. 38.

and his obedience to it (chaps. xi. 10–xiv.); the second, the *conflicts* of his faith as regards his relationships and the promises of God.

Sec. 1.—The call of God, and the obedience of faith.

We have in the first section a complete sevenfold picture :—

1. His genealogy, or birth-title, as descended from Shem: the line of promise. (Chap. xi. 10–26.)
2. The hindrances of nature to faith. (xi. 27–32.)
3. Abram in the land : the heavenly portion realized. (xii. 1–8.)
4. His failure in Egypt : the saint going down into the world, and its consequences. (xii. 9–20.)
5. Abram and Lot : our choice and God's choice for us. (xiii.)
6. Abram as overcomer : the strife with the kings. (xiv. 1–16.)
7. Where the heart rests. (xiv. 17–24.)

God, nature, heaven, the world, victory over self, and the victory over opposition from without are all represented here, while the last of this series closes it with so blessed an assurance of what Christ is for the heart occupied with Him that we know without any doubt that there can be nothing beyond it. Let us look more closely at these things.

1. Abram's descent from Shem shows him in the line of promise. Jehovah's revelation of Himself to Shem was to be realized above all in that Seed of Abram whose day his own faith rejoiced to see. But the promise itself expressed a grace in God which preceded all personal claim whatever on Abram's part. In the chosen line itself, though we have only a scanty record of names and of the length of life, it is plain that there is decay, and that continuous. No doubt the years of man's life were every where shortening, but there was at any rate no exception, and elsewhere we read of spiritual apostasy on their part, which left all possibility of hope to the sovereign grace of God. The root of all the blessing following is here and only here.

2. But not only does nature furnish no help : it is in conflict with the call of God when this has come, and not least so when it volunteers obedience which it never performs, and proposes to lead where it cannot even follow. "Terah" means "delay," and he delays : they went forth to go into the land of Canaan, and they came to Haran and dwelt there. And Terah died in Haran.

will [q]bless them that bless thee, and curse him that curseth thee; [r]and in thee shall all the families of the earth be blessed.

[q] Nu. 24. 9.
[r] Acts 3. 25. Gal. 3. 8.

2. Abram comes, with all his, to the place of Shechem—"shoulder," service,—and the grove of Moreh, "teacher:" "adding to virtue knowledge."

[2] And Abram went as Jehovah had spoken to him; and Lot went with him. And Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and [s]Lot his brother's son, and all their goods that they had gathered, and the souls that they had gotten in Haran; and they departed to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land as far as the place of [t]Shechem, unto the oak of [u]Moreh; and the Canaanite was then in the land.

[s] *cf.* Acts 12. 25. Col. 4. 10. *cf.* ver. 1. ch. 13. 1.
[t] ch. 33. 18.
[u] De. 11. 30.

3. The face of God, the altar of the worshiper, and the tent of the pilgrim.

[3] And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land; and he built there an [v]altar to Jehovah who had appeared unto him. And he removed thence to the mountain on the east of Bethel, and pitched his [w]tent having Bethel to the west and Ai to the east; and built there an altar to Jehovah, and [x]called on the name of Jehovah.

[v] ch. 13. 4. 1 Pet. 2. 5.
[w] 1 Pet. 2. 11. Heb. 11. 9.
[x] ch. 4. 26. ch. 21. 23.

(XII. 9-20.)

The failure in Egypt: going down to the world.

1. The root of failure—independence.

4. [1] And Abram removed, journeying and moving on toward the south country. And there was a [y]famine in the land: and Abram [z]went down into Egypt, to sojourn there; for the famine was heavy on the land. [a]And it was so, when he was drawing near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that thou art a woman fair to look upon, and it will be when the Egyptians shall see thee, that they will say, This is his wife; and they will slay me, but save thee alive. Say, now, that thou art my sister; that it may be well with me on thine account, and my soul may live because of thee.

[y] Ro. 5. 3. *ctr.* ch. 26. 1, 2.
[z] Is. 31. 1. *cf.* 1 Sam. 27. 1. Gal. 1. 5.
[a] ch. 20. 2. ch. 26. 7. *cf.* Lu. 22. 55 61. Acts 23. 6. Acts 21. 26. Gal. 2. 12, 13. Gal. 6. 12.

2. Profit and loss: relations sundered, and alliance gained.

[2] And it came to pass, when Abram came into Egypt, that the Egyptians saw the woman how very fair she was; and the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. [b]And he treated Abram well on her account; and he had sheep and oxen and he-asses and men-servants and [c]maid-servants and she-asses and camels.

[b] Jas. 4. 4. *ctr.* ch. 14. 23. ch. 13. 10.
[c] *cf.* ch. 16. 1. ch. 20. 14.

3. Now, and not before, Abram comes into the land. We have here, (1) the call of God with its accompanying promise; (2) his coming into the land to the place of Shechem, or "shoulder," to the oak of Moreh, "instructor." The "shoulder" is that which bears the burden, and it is in stooping to serve that we acquire ability to learn of God: "to virtue" we add "knowledge." (3) Jehovah appears to him, and Abram builds an altar and worships. His tent is pitched in view of Ai ("ruins"),—a judged world upon the one side, and Bethel, the house of God, upon the other.

4. But as yet he cannot hold this place. The south country attracts him, and he gravitates toward Egypt. A famine in his own land follows, just as barrenness in spiritual things comes surely when we are looking toward the world. Then, upon going down into it, the boldness of faith gives place to disguises and

3. Sanctification means separation.

[3] And Jehovah [d]plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done to me? why didst thou not tell me that she was thy wife? why didst thou tell me she was thy sister, so that I took her as my wife? And now behold thy wife; take her, and go away. And Pharaoh gave men charge concerning him; and they sent him away, and his wife, and all that was his.

(XIII.)

Way and end: our choice, and God's choice for us.

1. A new beginning.

5. [1] And Abram went up out of Egypt—he and his wife and all that he had, and Lot with him, into the south country. And Abram was very rich in cattle, in silver, and in gold. And he went on journeying from the south country, as far as Bethel,—unto the place where his tent had been at the [e]beginning, between Bethel and Ai,—unto the place of the altar which he had made there at the first; and there Abram called on the name of Jehovah.

2. From increase, strife: the separation from Lot, and his after-associations.

[2] And Lot also, who went with Abram, had flocks and herds and tents. And the land [f]could not support them, that they might dwell together; for their substance was great, so that they could not dwell together. And there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no [g]strife, I pray thee, between me and thee, or between my herdmen and thy herdmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: [h]if to the left, I will take the right; and if to the right, I will take the left. And Lot [i]lifted up his eyes, and saw all the plain of Jordan, that it was well watered every where, before Jehovah had destroyed Sodom and Gomorrah,—as the [j]garden of Jehovah, as the land of Egypt, as thou goest unto Zoar. And Lot [k]chose for himself all the plain of Jordan; and Lot removed toward the east. So they separated one from the other: Abram dwelt in the land of Canaan; and Lot [l]dwelt in the cities of the plain, and pitched his tent as far as Sodom. But the men of Sodom were wicked, and sinners against Jehovah greatly.

[d] Ps. 105.15.

[e] cf. ch.35.1. Rev. 2. 4.

[f] cf. ch.36.7.

[g] cf. ch. 26. 20. 1 Cor. 3. 3. Acts 15. 39. Phil. 2. 3.

[h] Phil. 4. 5.

[i] ctr. ver.14. 1 Jno. 2.15. 2 Tim.4.10. cf.ch.18.16.

[j] ch. 2. 8. ctr. ch. 19. 28. Joel 2. 3. cf. Is. 51. 3.

[k] ctr. ch. 15. 1.

[l] Jno. 17.16. Eph. 5. 11. 12.

prevarication. As the direct result, Abram loses his wife, and is enriched by the world. Sarai, as the apostle tells us, speaks of the terms upon which the believer is with God. She is the "covenant of grace:" the grace in which we stand God has linked with faith, and with faith alone. It belongs not to the world. We are of God, and the whole world lieth in the wicked one. But who can maintain such testimony when the world's help is wanted and association with it sought? Sarai must be left open to the world as such; and thus, by sacrifice of their exclusive place, Christians have bought the favor of the world to-day. But the world will yet learn by judgment that Sarai is not its own. This manifest, the world's favors cease, and Abram is sent away.

5. Abram gets back to where he was at the beginning, and his real restoration in heart comes out in this section; while, on the other hand, he who has been

3. A portion from the Lord.

[3] And Jehovah said unto Abram, after Lot had separated from him, Lift up now thine eyes, and look from the place in which thou art, northward and southward and eastward and westward; [m] for all the land on which thou art looking, to thee I will give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, thy seed also shall be numbered. [n]Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. [o]And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron; and he built there an altar to Jehovah:

m ch. 12. 7. ch. 17. 8. ch. 26. 3. ch. 28. 13. Ps. 105. 11. Jer. 30. 3. Ezek. 28. 25. Ro. 11. 29.
n Nu. 13. 18. Josh. 18. 4. Eph. 1. 18. Eph. 3. 18.
o ch. 12. 8.

(XIV. 1-16.)

Abram as overcomer.

1. The rebellion of the kings.

6. [1] And it came to pass in the days of Amraphel king of [p]Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is Zoar): all these were joined together in the vale of Siddim, which is the Salt Sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

p ch. 10. 10. Is. 39. 6.

2. The war: typically, of the world-church and the mere world.

[2] And in the fourteenth year came Chedorlaomer and the kings which were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim, and the Horites in their mount Seir, as far as El-paran, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh; and they smote all the country of the Amalekites, and also the Amorites dwelling in Hazazon-tamar. And there went forth the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar. And they set the battle in array against them in the vale of Siddim,—against Chedorlaomer king of Elam,

walking with Abram rather than with God manifests the power of what he has been in still over him, as we shall see. Abram's own power over Lot seems lost also by his failure. The wealth acquired on both sides comes in to separate; but Abram, master of himself once more, offers to Lot his choice as to the land before him. Lot without hesitation chooses, and you see the man in his choice. The plain of Jordan is like the garden of the Lord—like paradise! there is his *religious* self-justification, and Lot will keep his religion and the world as well. Here is the under-current that carries him: it is like the *land of Egypt.* Association with the world follows, however bad the world may be, and Lot's tent (soon to be given up) stretches toward Sodom.

Then he who has *not* chosen is shown what the Lord has chosen for him, and he is bidden to walk through it and enjoy it as his own. So faith is called to enjoy its heavenly portion.

6. As Sodom is a type of the world in its open evil, so Babylon is clearly identified in the New Testament with the world-church, whose head is Rome. (Rev. xvii. 9, 18). Here we have, not Babylon named, but Shinar, first in a coalition of four kings—the world-number, while the kings on the other side are five—the number of the senses, the merely sensual man. Between the open world

and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings against the five. Now the vale of Siddim was full of bitumen-pits; and the kings of Sodom and Gomorrah fled and fell there, and those that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and departed. [q]And they took Lot, Abram's brother's son, and his goods, and departed: now he was dwelling in Sodom.

q *cf.* 2 Chro. 18. 31. 1 Tim. 5. 22.

3. The recovery.

[3] And there came one who had escaped, and told Abram the Hebrew. And he dwelt by the oaks of Mamre the Amorite, the brother of Eshcol and the brother of Aner; and these were allies with Abram. And when Abram heard that his brother was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued them as far as Dan. And he divided himself against them by night—he and his servants, and smote them, and pursued them as far as Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also [r]brought again his brother Lot and his goods, and the women also, and the people.

r *cf.* ch. 19. 16. Gal. 6. 1.

(XIV. 17–24.)

Where the heart rests now; and the perfect rest will be found at last.

7. And the king of Sodom went forth to meet him, after his return from smiting Chedorlaomer and the kings that were with him, unto the vale of Shaveh, which is the king's vale. And [s]Melchisedek, king of Salem, brought out bread and wine; and he was priest of the Most High God. And he blessed him, and said, Blessed be Abram of the [t]Most High God, possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thy hand. And he gave him the [u]tenth of all. And the king of Sodom said unto Abram, Give me the souls, and the goods take for thyself. And Abram said unto the king of Sodom, [v]I have lift up my hand to Jehovah, the Most High God, possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, nor aught that is thine, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men who went with me—Aner, Eshcol, and Mamre; let them take their portion.

s Ps. 110. 4. Heb. 7. 1.
t Josh. 3. 11. Ps. 24. 1. Nu. 24. 16. Ps. 83. 18.
u Heb. 7. 4.
v *cf.* ch. 23. 13. 1 Chron. 21. 24. 3 Jno. 7.

and the world-church there is constant strife; but man must have a religion, and the latter in general prevails, and puts its yoke upon the other. In the present war, Lot, dwelling in Sodom, is carried captive with the rest: the way a child of God falls under the power of spiritual evil is here pointed out; it is through getting into the world. Abram the overcomer is noticed here (the only time) as the Hebrew, the passenger, the pilgrim. This is the secret of spiritual power. Lot is thus delivered by the power of another, but because only thus, falls back into Sodom.

7. And now we come to Melchisedek, king of righteousness, king of Salem (peace), priest of the Most High (God's millennial name), possessor of heaven and earth,—type of Christ in the day when He shall claim the earth for God and

Sec. 2. (Chap. xv.–xxi.)

Faith's conflicts as to relationship and the word of God.

The covenant of promise, and the righteousness of faith.

(XV.)

1. The promise of the *one* Seed, — typically, Christ.

1. [1] AFTER these things came the word of Jehovah to Abram in a vision, saying, Fear not, Abram: I am thy [w]shield, thine [x]exceeding great reward. And Abram said, Lord Jehovah, what wilt thou give me, seeing I go [y]childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Lo, to me hast thou given no seed; and, behold, one born in my house is mine heir. And, behold, the word of Jehovah to him, saying, This shall not be thine heir, but one that cometh forth out of thy bowels shall be thine heir.

2. The multitudinous seed: "they which be of faith."

[2] And he brought him out, and said, Look now toward the heavens, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be. [z]And he believed Jehovah; and he counted it to him for righteousness.

3. The land pledged in sacrifice, and the power of the God of resurrection.

[3] And he said to him, I am Jehovah, who brought thee forth out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord Jehovah, whereby shall I [a]know that I shall inherit it? And he said unto him, [b]Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took to him all these, and divided them in the midst, and laid each half over against the other; but the birds he divided not. And the birds of prey came down upon the carcasses, but Abram [c]drove them away. And as the sun

[w] Ps. 84. 11 2 Sam. 22. 3, 31.

[x] Ps. 16. 5. Ps. 73. 25. Heb. 13. 6.

[y] *cf.* ch. 3. 15. Ps. 127. 3.

[z] Rom. 4. 3, 18 25. Gal. 3. 6, 16. Heb. 11. 12. *ctr.* ch. 28. 20.

[a] Ju. 6. 17. 2 Ki. 20. 8. 1 Jno. 5. 13. Mal. 3. 10.

[b] Jer. 34. 18, 19. Heb. 6. 17, 18.

[c] 2 Sa. 21. 10.

bring it back to Him. To him Abram gives tithes of all. Faith owns in Christ the One to whom all belongs, partaking of His true "bread and wine," the memorials of His fruitful suffering, and so refuses to be enriched at the world's hand. Present rest for the heart is here, and the future rest when He fulfills this type. The end of this series is reached, then, with this.

Sec. 2.—Faith's conflicts.

A very different line of truth is found in the second section. We have here faith's conflicts as to relationship and the word of God. The fifteenth chapter clearly gives a new beginning, as Abram here for the first time is recognized as righteous by faith, the true beginning for every soul spiritually. Here again we have seven subsections :—

1. The covenant of promise and the righteousness of faith. (Chap. xv.)
2. Hagar: the legal covenant, manward and Godward. (xvi.)
3. Circumcision, the seal of the covenant of promise, and faith in the God of resurrection. (xvii.)
4. The tent-door at Mamre, and the intercession for Sodom. (xviii.)
5. The gate of Sodom and the end of Lot. (xix.)
6. The Philistines' land and the failure there. (xx.)
7. Isaac: the promise fulfilled. (xxi.)

The connection of these chapters is mostly plain, and Isaac is evidently the Melchisedek of this section. He is, in fact, the type of the same blessed Person, but in quite a different character: here as "dwelling in the heart by faith." The first leaf we turn in this gives us the promise as to Him; the last shows us (typically) the fulfillment. All through, directly or indirectly, we are occupied with Him.

was [d]going down, a [e]deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. And he said unto Abram, Know assuredly that thy seed shall [f]sojourn in a land that is not theirs, and shall serve them; and they shall afflict them [g]four hundred years. And also that nation whom they shall serve will I [h]judge, and afterward shall they go forth with [i]great substance. But thou shalt go to thy fathers in peace: thou shalt be buried in a [j]good old age. And in the fourth generation they shall come hither again; [k]for the iniquity of the Amorite is not yet full. And it came to pass as the sun went down, and it was dark, behold a [l]smoking furnace and a [m]burning torch which passed between those pieces. In that day, Jehovah made a [n]covenant with Abram, saying, To thy seed have I given [o]this land, from the river of Egypt unto the great river, the river Euphrates: the Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

Hagar: the covenant that gendereth to bondage.

1. The apparent barrenness of grace the incentive to one's own efforts.

(XVI.)
2. [1] And Sarai, Abram's wife, bare him [p]no children; and she had a [q]handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold, now, [r]Jehovah hath restrained me from bearing: [s]go in, I pray thee, unto my handmaid: it may be that I shall be built up by her. And Abram [t]hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, [u]at the end of ten years that Abram had dwelt in the land of Canaan, and gave her

d ch. 19. 1. ch. 28. 11.
e *cf.* ch. 2. 21. 2 Cor. 1. 9.
f ch. 46. 3.
g Ex. 12. 41.
h Ex. 6. 6. Ex. 12. 12.
i Ex. 12. 36, 38.
j ch. 25, 8.
k 2 Pet. 3. 9.
l De. 4. 20. Is. 48. 10.
m Ps. 27. 1.
n *cf.* ch. 6. 18. ch. 17. 2.
o ch. 17. 8, etc.
p ch. 11. 30, etc.
q ch. 12. 16. ch. 21. 9, 21.
r ch. 30. 3.
s *ctr.* ch. 21. 10.
t *cf.* ch. 3. 12. 1 Pet. 3. 6.
u Gal. 3. 3.

1. The promise is really threefold: of the one seed, Isaac, typically Christ; of the numerous seed, which, as represented by the stars of heaven, directs our eyes especially to the present children of Abraham by faith; thirdly, of the land, type of our heavenly possession. The first is the ground of the second; the second, of the third.

Christ, the heavenly seed, and the heavenly inheritance are all (typically) the subject of promise here. The covenant is of promise,—that is, of grace; the answer to it is faith—dependence on another; and the believer it is who is counted righteous. Every thing is assured to us by God without condition, and to take freely what is freely given is the secret of all joy, all peace, all power. Faith in one's self is what we are never called to, and is but so much glory taken from God. But this we are slow to learn.

In the third promise, as to the land, we have the worth of Christ's sacrifice opened up to us. In these different animals He is variously seen, and by these, passing between the divided parts, God binds Himself. He is seen also as the God of resurrection. The deep sleep falling on Abram is like that of Adam, and even the Egyptian oppression which it represents was, as it were, the death of the nation, from which only such power as that of resurrection could bring them forth. Here, the might of the sacrifice is seen when faith itself seems in collapse. He who guarded it from the birds of prey is now guarded by it; and in the furnace of Egypt, no less than in the word of deliverance, it is the covenant-keeping God who acts. Grace secures holiness, and the means to it; and God acts from Himself and glorifies Himself, where man is powerless. Thus the promise is complete.

to Abram her husband to be his wife. And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress Sarai was [v] despised in her eyes.

2. Conflicting principles: law and grace.

[2] And Sarai said unto Abram, My wrong be upon thee: I have given my handmaid into thy bosom; and when she saw that she had conceived, I was despised in her eyes. Jehovah judge between me and thee. And Abram said unto Sarai, Behold, thy maid is in thy hands: do unto her what is good in thine eyes. And when Sarai dealt hardly with her, she fled from her face.

3. Beer-lahai-roi: the connection of law and *revelation.*

[3] And the angel of Jehovah found her by a [w] spring of water in the wilderness—by the spring on the way to Shur; and he said, Hagar, Sarai's maid, whence camest thou? and whither dost thou go? And she said, I am fleeing from the face of my mistress Sarai. And the angel of Jehovah said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of Jehovah said unto her, [x] I will greatly multiply thy seed, that it shall not be numbered for multitude. And the angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, for Jehovah hath hearkened to thine affliction. And he shall be a man [like] a [y] wild ass; his hand shall be against every man, and every man's hand against him; and he shall dwell in the [z] presence of all his brethren. And she called the name of Jehovah that spake to her, Thou art God that seeth; for she said, Have I indeed looked after him that seeth? Wherefore the well was called [a] Beer-lahai-roi; behold, it is between Kadesh and Bered. And Hagar bare Abram a son; and Abram called the name of his son which Hagar bare [b] Ishmael. And Abram was eighty-six years old when Hagar bare Ishmael to Abram.

[v] 1 Sam. 1. 6. ch. 21. 9. 2 Sam. 6. 16. Rom. 3. 27.
[w] *cf.* ch. 21. 19.
[x] ch. 17. 20.
[y] Job 11. 12. Jer. 2. 24.
[z] ch. 25. 18.
[a] ch. 24. 62.
[b] *cf.* ch. 39. 1.

2. Promise is grace, and thus the promise already given can only be fulfilled in Sarai, who speaks of this. (See Gal. iv. 24.) Her name is Sarai—"my princess," for "grace reigns." She is the free-woman, and brings forth to freedom; but in contrast with her, another is now seen—Hagar, the law, the full account of which, spiritually and dispensationally, is given us here.

Hagar is an Egyptian, as the law is the "principles of the world" (Gal. iv. 3), and she gravitates naturally to Egypt. She is Sarai's handmaid, as the law is to grace, but taken up by the believer in whom some strength of nature still remains, in the impatient desire for fruit. Grace in him even urges him to it; but God has not to do with it, except that when the relationship is entered on, He sends her *back* to Abram that the fruit might be seen as not what He had promised. Thus the law came in, (faith and grace having long been joined together of God before it,) not at the beginning, but as sought of man himself naturally: and God takes her up, and by the fountain of water makes this child of nature to know Himself. We get thus the law and revelation joined together in the Old Testament. But God declares at the same time the fruit of law, easy enough to produce, to be but lawless (the wild man), though "God hears" the child of law—the Jew.

Circumcision, the seal of the covenant.

1. The revelation of the Almighty.

(XVII.)

3. [1] And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am the [c] almighty God: [d] walk before me, and be thou perfect. And I will make my [e] covenant between me and thee, and will multiply thee exceedingly. And Abram [f] fell on his face, and God spake with him, saying, As for me, my covenant is with thee, and thou shalt be a father of a multitude of nations. Neither shall thy [g] name be any longer called Abram, but thy name shall be Abraham; for a [h] father of a multitude of nations have I appointed thee. And I will make thee exceeding fruitful, and will make nations of thee, and [i] kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God to thee and to thy seed after thee. And I give to thee and to thy seed after thee the land of thy sojournings—all the land of Canaan for an everlasting possession, and will be their [j] God.

2. The testimony to be maintained.

[2] And God said unto Abraham, And as for thee, thou shalt keep my covenant—thou and thy seed after thee throughout their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee: every male among you shall be [k] circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be the sign of the covenant between me and you. And the child of eight days old shall be circumcised among you,—every male throughout your generations, he who is born in thy house, and he who is bought with thy money of any stranger, who is not of thy seed. He who is born in thy house and he who is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul is cut off from among his people; he hath broken my covenant.

[c] ch. 35. 11. ch. 18. 14. Ex. 6. 3.
[d] ch. 5. 22. ch. 24. 40. ch. 48. 15.
[e] ch. 15. 18. Ps. 105. 9. Gal. 3. 17.
[f] Ex. 3. 5. Nu. 16. 45.
[g] Neh. 9. 7. *cf.* ch. 32. 28. Jno. 1. 42, etc.
[h] Rom. 4. 17.
[i] Ps. 72. 1.
[j] Ex. 6. 7.
[k] *cf.* Rom. 2. 25. Rom. 4. 10. Gal. 5. 2-4, 6. Gal. 6. 12. Phil. 3. 3-7. Col. 2. 11.

3. God now re-affirms His principle; for circumcision is the seal of the covenant of promise, and the sign of righteousness by faith. (See Rom. iv.) Abram's body is now "as good as dead," as Sarai's womb is. Grace will do nothing except as the power of the living God works in it, and for this, nature must be seen as worthless. God is now to be the *Al*mighty, and Abram to walk before Him as such. Significantly thereupon He changes his name, adding but one letter, in fact, to it, in the middle of it—the letter "h," the fifth letter of the Hebrew alphabet, and which stands for 5. This, we have seen, is 4 + 1,—"the weak creature in the presence of the almighty God:" thus Abram ("*high* father") becomes Abraham, ("father of a multitude.") He is abased to be multiplied; and this we know well to be the spiritual law. How blessed are the thoughts of God!

Circumcision is thereupon ordained in the flesh of all the family of faith: in its inner meaning, "the putting off of the body of the flesh." (Col. ii. 11.) The typical answer, the "bearing about in the body the dying of Jesus, that the life of Jesus may be manifest." (2 Cor. iv. 10.) As *born* into the family of God, and

3. The God of resurrection.

[3] And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and will give thee also a son of her; and I will bless her, and she shall become nations: kings of peoples shall be of her. And Abraham fell on his face and laughed, and said in his heart, [l] Shall a child be born to him that is a hundred years old? and shall Sarah, who is ninety years old, bear? And Abraham said unto God, [m] Oh that Ishmael might live before thee! And God said, Sarah thy wife shall indeed bear thee a son, and thou shalt call his name [n] Isaac; and with him I will establish my covenant, for an everlasting covenant to his seed after him. And for Ishmael I have heard thee: behold, I will bless him and make him fruitful, and will multiply him exceedingly. [o] Twelve princes shall he beget, and I will make him a great nation; but my covenant will I establish with Isaac, whom Sarah shall bear to thee next year [p] at this season. And he left off talking with him, and God went up from Abraham.

[l] *ctr.* Rom. 4. 19.
[m] ch. 21. 11.
[n] ver. 17. ch. 18. 12. ch. 21. 6.
[o] ch. 16. 10. ch. 25. 6.
[p] ch. 18. 10, 14. Rom. 9. 9. Gal. 4. 4.

4. The blessing flowing out.

[4] And Abraham took Ishmael his son, and all those born in his house, and all that were bought with his money,—every male among the men of Abraham's house, and [q] circumcised them in the flesh of their foreskin on that very day, as God had spoken to him. And Abraham was ninety and nine years old when he was circumcised in the flesh of his foreskin; and Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. In that very day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house or bought with money of the stranger, were circumcised with him.

[q] Acts 7. 8.

(XVIII.)

The tent-door at Mamre.

1. Faith's recognition of God.

4. [1] And Jehovah [r] appeared to him by the oaks of Mamre: and he was sitting in the opening of his tent in the [s] heat of the day. And he lifted up his eyes and looked, and, lo, [t] three men standing near him; and when he saw [them], he [u] ran to meet them from the opening of the tent, and bowed himself to the earth, and said, Lord, if

[r] ch. 17. 1, etc.
[s] *ctr.* ch. 15. 12. ch. 19. 1.
[t] *ctr.* ch. 9. 1. *cf.* ch. 32. 24. Jno. 1. 14.
[u] Heb. 13. 2.

come into the new creation (the eighth day), and as purchased with the money of atonement, still we are to have this sign.

And now God declares Himself the God of resurrection. Sarai is to have a son—the first positive announcement of it. And *her* name also is changed: from Sarai (my princess) she becomes Sarah (*the* princess), the merely personal element removed with the "i," which stands for the number 10—the number of responsibility, to make way again for the "h"—the 5, where the creature stands once more in its weakness before this almighty God. Thus grace and faith, the ways of God and the conscious need of man, exactly suit, and are united to one another; and *now* grace shall be fruitful, Sarah shall have a son.

4. Hereupon the practical fruits appear. Abraham is found in his tent-door in Mamre ("fatness"?), and this is here as characteristic as the "gate of Sodom," in the next chapter, is for Lot. Here, Jehovah appears to him in the new form of man: *communion* is evidently more realized than at previous times. Note how

now I have found favor in thine eyes, pass not away, I pray thee, from thy servant. Let a [v]little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come unto your servant. And they said, So do as thou hast spoken.

2. Faith's entertainment: Christ the power of communion.

[2] And Abraham [w]hastened into the tent to Sarah, and said, Make ready quickly [x]three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and took a [y]calf, tender and good, and gave it unto the servant, and he hasted to dress it. And he took [z]butter and milk and the calf which he had dressed, and set it before them. And he stood by them under the tree, and they ate.

3. The promise renewed: resurrection-power needed for grace to be productive.

[3] And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will surely return to thee when the season cometh round; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the opening of the tent which was behind him. And Abraham and Sarah were old—well stricken in age; it had ceased to be with Sarah after the manner of women. And Sarah [a]laughed within herself, saying, After I am become [b]old shall I have pleasure, and my [c]lord old? And Jehovah said unto Abraham, Why is this, that Sarah laughed, saying, Shall I indeed bear, when I am become old? [d]Is there any thing too wonderful for Jehovah? At the set time I will return to thee, when the season cometh round, and Sarah shall have a son. Then Sarah [e]denied, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh.

4. The testing of Abraham and of Sodom—faith and the world.

[4] And the men rose up from thence, and [f]looked toward Sodom; and Abraham went with them, to bring them on the way. And Jehovah said, [g]Shall I hide from Abraham that which I am doing; seeing that Abraham shall surely become a great and mighty nation, and in him shall all the nations of the earth be blessed? For I know him, that he will [h]command his children and his household after him; and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which he hath

v *cf.* Luke 7. 44.
w ch. 22. 3, etc.
x Nu. 15. 9. Mt. 13. 33. Col. 2. 9.
y Lev. 3. 1. Lk. 15. 23.
z De. 32. 14.
a *cf.* ch. 17. 18, 19. *ctr.* Heb. 11. 11.
b Luke 1. 18, etc.
c 1 Pet. 3. 6.
d Jer. 32.17. Rom. 4. 17. 1 Cor. 1. 28. Lk. 18. 27.
e *cf.* ch. 4. 9. ch. 27. 20. ch. 31. 35.
f *ctr.* ch. 13. 10.
g Ps. 25. 14. Amos 3. 7. Jno. 15. 15. Jas. 2. 23.
h ch. 26. 5. ch. 35. 2. Josh. 24. 15. *ctr.* 1 Sam. 3. 13.

faith in Abraham recognizes God; how suitably yet to His manifestation of Himself he entertains Him; and how ready a response is given to his invitation.

The material for entertainment is typically Christ, in His death, and in the glory of His person; three measures of meal—all the fullness of the Godhead in Him bodily. Such material have we ever to invite God to remain with us.

Then comes once more the promise, in which God more openly takes His place than before. The powerlessness of man is more revealed, faith in the Almighty is challenged, and unbelief rebuked.

And now God reveals as to His "friend" His purposes as to Sodom—the world; as to which, judgment does not come till there has been full testing: only when the state of things is fully proved does God proceed as if He "knew."

spoken of him. And Jehovah said, Because the cry of [i]Sodom and Gomorrah is great, and their sin is very grievous, I will go down now, and see if they have done altogether according to the [j]cry of it, which is come unto me; and if not, I will know.

5. The discrimination in favor of the righteous.

[5] And the men turned thence, and went toward Sodom; and Abraham [k]stood yet before Jehovah. And Abraham drew near, and said, Wilt thou also consume the righteous with the wicked? [l]Peradventure there be fifty righteous within the city, wilt thou also consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner—to slay the righteous with the wicked, so that the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right? And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, and I am dust and ashes: peradventure there lack five of the fifty righteous, wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there be forty found there? And he said, For forty's sake I will not destroy it. And he said, Let not the Lord be angry, and I will speak: peradventure there be thirty found there? And he said, I will not do it if I find thirty there. And he said, Behold now I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there? And he said, For twenty's sake I will not destroy it. And he said, [m]Oh, let not the Lord be angry, and I will speak but this once: peradventure there shall ten be found there? And he said, For ten's sake I will not destroy it. And Jehovah went his way when he had ended speaking with Abraham; and Abraham returned unto his place.

(XIX.)

The gate of Sodom and its consequences.

1. The angels' visit.

5. [1] And the [n]two angels came to Sodom at even; and Lot was [o]sitting in the gate of Sodom; and Lot saw them and rose up to meet them, and bowed himself with his face to the earth. And he said, Behold now, my lords, turn aside, I pray, into your servant's house, and lodge, and wash your feet, and ye shall rise up early

[i] De. 32. 32. Is. 1. 10. Jer. 23. 14. Ezk. 16. 46. Mt. 11. 23. Rev. 11. 8.

[j] ch. 11. 5. ch. 19. 13. Lam. 4. 6. Ezk. 16.49.

[k] ch. 19. 27. Ex. 32. 31. Jas. 5. 16.

[l] *ctr.* Ezek. 14. 14. *cf.* Ezek. 22. 30. *cf.* Jer. 5. 1. 2 Pet. 2. 8.

[m] Ju. 6. 39.

[n] *ctr.* ch. 18. 2.

[o] *ctr.* ch. 18. 1. Prov. 31. 23. Ruth 4. 1.

Then Abraham draws near to intercede, pleading that the righteous should be distinguished from the wicked, and God's governmental ways come out. For the sake of even ten righteous He will spare the city, and after six successive and effectual pleadings, Abraham stops with this.

5. The gate of Sodom now comes before us, and Lot sitting there. All is in contrast with the former chapter,—the evening; the visit of two *angels*, not now "men;" the invitation hardly accepted; the city fare, poorer than that under the tent;—all this makes a significant picture.

and go your way. And they said, [p] Nay, but we will lodge in the open place. And he urged them greatly, and they turned aside to him and entered into his house. And he made them a feast, and baked [q] unleavened cakes, and they ate.

p Jer. 14. 8. Eph. 5. 11. *ctr.* Luke 19. 5.
q Ex. 12. 39. 1 Cor. 5. 11.

2. The interruption: Sodom's witness to itself.

[2] But before they lay down, the men of the city—the men of Sodom—compassed the house round, from the youngest to the eldest,—all the people from every quarter. And they called unto Lot, and said unto him, Where are the men that came to thee to-night? Bring them out to us, that we may [r] know them. And Lot went out to them to the entrance, and shut the door after him, and said, I pray you, my brethren, do not wickedly! Behold now, I have two daughters who have not known man: let me now bring them out to you, and do to them as is good in your eyes; but unto these men do nothing, for therefore have they come under the shadow of my roof. And they said, Stand back! And they said, This fellow came to sojourn, and he must be a [s] judge! Now will we deal worse with thee than with them. And they pressed hard on the man—on Lot, and drew near to break the door.

r Lev. 20. 13. Rom. 1. 24.
s Ex. 2. 14.

3. The revelation of doom.

[3] And the [t] men stretched out their hands and drew Lot into the house to them, and shut to the door. And they [u] smote the men that were at the entrance of the house with blindness, from the smallest to the greatest; and they wearied themselves to find the entrance. And the men said unto Lot, [v] Whom hast thou here besides? son-in-law and thy sons and thy daughters, and all whom thou hast in the city, bring them forth out of the place, for we are about to destroy this place; for the cry of them is become great before Jehovah, and Jehovah hath sent us to destroy it. And Lot went out and spake to his sons-in-law which were to marry his daughters, and said, Up, get you out of this place, for Jehovah is about to destroy the city. And he was as one that [w] jested to his sons-in-law.

t *ctr.* ver. 1. *cf.* ch. 18. 2.
u Acts 13. 11. 2 K'gs 6. 18.
v Josh. 2. 13.
w *cf.* Luke 24. 11. Ex. 9. 20. 2 Pet. 3. 3, 4
x Ex. 12. 11. Rev. 18. 4. ver. 22.

4. Lingering and unbelief.

[4] And as the dawn arose, the angels [x] hastened Lot, saying, Up, take thy wife, and thy two daughters which are found, lest thou be consumed in the iniquity of the city. And as he [y] lingered, the men [z] laid hold upon his

y ver. 18. ch. 24. 55. *ctr.* ch. 22. 3.
z Jude 22. 2 Pet. 2. 7. *cf.* ch. 14. 16.

Then comes the interruption of the men of Sodom: (Abraham had none!)—like the evil things which association with the world produces to destroy communion. (How Lot also smells of the company he keeps!)

God can manifest Himself here only in judgment, and call to separate from what is to be destroyed; but Lot's dwelling in the city has rendered ineffectual his witness against it, and his sons-in-law take it as a jest. (Notice how, through all the sorrow of this scene, the "angels" become once more "men.")

Lot too lingers: they hasten him, lay hold upon him, bring him out. Notice how different the prayer of unbelief from that of faith!—his *plea* is unbelief, fear of the consequences of doing what he is bidden; a little city—God can do a little thing! Blessed be His name, He spares it.

hand, and on the hand of his wife, and on the hand of his two daughters, in the compassion of Jehovah on him, and [a]brought him forth, and left him without the city. And it came to pass, as they brought them forth outside, he said, [b]Escape for thy life; [c]look not behind thee, and stay not in all the plain;—escape to the mountain, lest thou be consumed. And Lot said unto them, Oh, not so, Lord! behold now, thy servant hath found favor in thine eyes, and thou hast magnified thy mercy which thou hast shown me in saving my life, and I cannot escape to the mountain, [d]lest evil come upon me and I die; and behold, this city is near to flee unto, and it is a [e]little one: I pray thee, let me escape thither,—is it not a little one?—and my soul shall live. And he said unto him, [f]Behold, I have accepted thee also in this matter, and I will not overthrow the city of which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou art come thither. Wherefore the name of the city was called Zoar. The sun [g]rose upon the earth as Lot entered into Zoar.

5. The judgment, and the ground of Lot's escape.

[5] And Jehovah [h]rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven, and overthrew those cities, and all the plain, and all the dwellers in the cities, and what grew upon the ground. And his [i]wife looked back from behind him, and she became a pillar of salt. [j]And Abraham gat up early in the morning unto the place [k]where he had stood before Jehovah; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, [l]the smoke of the land went up as the smoke of a furnace. And it was so, when God destroyed the cities of the plain, that God [m]remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the midst of which Lot dwelt.

6. The end of Lot.

[6] And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave,—he and his two daughters. And the first-born said to the younger, Our father is old, and there is not a man in the earth to come in to us [n]after the way of all the earth: come, let us give our [o]father wine, and we will lie with him, and preserve seed of our father. And they gave their father wine that night, and the first-born went and lay with her father; and he knew not when she lay down or when she arose. And it was so, on the morrow, that the first-born said to the younger, Behold,

[a] Zech. 3. 2. Am. 4. 11.
[b] Mt. 24. 16. Nu. 16. 26.
[c] ver. 26. Acts 7. 39. Heb. 10. 38, 39. *cf.* Phil. 3. 13, 14.
[d] *cf.* ver. 17. Nu. 14. 3. Ex. 14. 11. Gal. 1. 4.
[e] Song 2. 15. 1 Cor. 5. 6. Gal. 5. 9.
[f] Mat. 19. 8.
[g] 1 Thes. 5. 3. 2 Pet. 2. 21, 22.
[h] Ex. 9. 18. Ps. 11. 6. Lk. 17. 28. 2 Pet. 2. 6. Jude 7. Rev. 21. 8. Mat. 11. 24.
[i] Lk. 17. 32.
[j] Ps. 91. 8. Rev. 3. 10.
[k] ch. 18. 22.
[l] *cf.* ch. 13. 10. De. 29. 23. Ezek. 47. 9.
[m] ch. 18. 23.
[n] Eph. 5. 7.
[o] ch. 9. 21. Eph. 5. 18. Gal. 5. 19. *cf.* Lev. 20. 12.

Then the judgment comes, in which his wife also is involved. His own being spared is now seen also as for Abraham's sake: of him, though one of His own, God is ashamed.

Finally, we have the end of Lot in a shame which is that of his daughters also. His death need not be mentioned. But from him thus spring Moab and Ammon, the enemies of the people of God.

I lay last night with my father; let us give him wine this night also, and go thou and lie with him, and let us preserve seed of our father. And that night also they gave their father wine, and the younger arose and lay with him; and he knew not when she lay down or when she arose. Thus were both the daughters of Lot with child by their father. And the first-born bare a son, and she called his name Moab: he is father of the Moabites to this day. And the younger, she also bare a son, and called his name Ben-ammi: he is the father of the children of [p] Ammon unto this day.

[p] De. 23. 3. *cf.* ch. 16. 15. Ju. 10. 7, etc. Ruth 4. 5. Zeph. 2. 9.

(XX.)

The Philistines: Abraham's exposure and reproof.

1. The taking of Sarah by Abimelech: the claim of grace by the men of succession.

6. [1] And Abraham removed thence toward the south country, and dwelt between Kadesh and Shur, and sojourned at Gerar. And Abraham said of Sarah his wife, [q] She is my sister; and Abimelech king of Gerar sent and took Sarah. [r] And God came to Abimelech in a dream by night, and said to him, Behold, thou art a dead man, because of the woman whom thou hast taken, for she is a [s] man's wife. And Abimelech had not come near her; and he said, Lord, wilt thou slay also a righteous nation? Did not he say to me, She is my sister? and she even, did not she say, He is my brother? In the integrity of my heart and with innocency of hands have I done this. And God said unto him in the dream, Yea, I know that in the integrity of thy heart thou hast done this, and I also have withheld thee from sinning against me; therefore suffered I thee not to touch her. And now restore the man's wife, for he is a [t] prophet; and he shall pray for thee, and thou shalt live; but if thou do not restore her, know that thou shalt surely die,—thou and all that are thine.

[q] ch. 26. 7.

[r] ch. 31. 24.

[s] 2 Cor. 11. 2.

[t] Ps. 105. 15.

6. In the Philistines, we find undoubtedly a form of that which meets us in full development in Babel. They are not Canaanites, though sons of Ham. They sprang, according to chap. x. 14, from Mizraim,—*i. e.*, were of Egypt; yet we find them in the land of Canaan always, on the lowland of the south-west coast, with their outlook indeed toward Egypt, with which they had (Ex. xiii. 17) the freest and most unobstructed communication. They hold but a border of the land of Canaan, and its lowest part; beyond that, may ravage, but not possess; although looming in men's eyes so large as to give their name ("Palestine," from "Philistine,") to the whole of it. It is easy to see in this the picture of the world as come into the church, and become the church. Abimelech, whose name (whether "whose father [was] king," or "father of a king,") speaks of successional derived authority, is their king, and Phicol, "the voice of all"—as men say, "the voice of the Church,"—is the captain of their host. Who can fail to see here the shadow of that traditional authority to which human religiousness, ignorant of the living Spirit, ever appeals?

This externalism speaks much of grace, divorcing it from what God has joined it to alone—the living faith which is seen in Abraham. Alas! faith too may easily yield here its exclusive claim, and with the son of the bondwoman in the house, and not yet Isaac, seem ready to yield up its choicest possessions to the demand upon it. This is a chronic evil, as is plain here, and apt to reproduce itself, as we see in Isaac afterward. Philistines are, as we know, ready enough to claim Sarah: the men of tradition speak largely of "grace," but it is in their

2. Exposure of chronic evil in the men of faith.

[2] And Abimelech rose up early in the morning, and called all his servants, and told all these things in their ears; and the men feared greatly. [u] And Abimelech called Abraham, and said unto him, What hast thou done to us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done unto me deeds that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this? And Abraham said, Because [v] I said, Surely there is no fear of God in this place, and they will slay me on account of my wife. But she is also really my sister: she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it was so, that when God caused me to wander from my father's house, I said unto her, This is the kindness that thou shalt do me: in every place whither we shall come, say of me, He is my brother.

[u] *ctr.* ch. 21. 25.

[v] *cf.* 2 Kings 5. 11.

3. Restoration.

[3] [w] And Abimelech took sheep and oxen and men-servants and maid-servants, and gave them to Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it is good in thine eyes. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, it is for thee a covering of the eyes in respect to all with thee, and to all [other]: so she was reproved. And Abraham prayed unto God, and God healed Abimelech and his wife and his maid-servants; and they bare children. For Jehovah had fast closed all the wombs of the house of Abimelech on account of Sarah Abraham's wife.

[w] *cf.* ch. 12. 16.

Isaac: the promise fulfilled.

1. The child of promise and of grace.

(XXI.)
7. [1] And Jehovah visited Sarah as he had said, and Jehovah did unto Sarah as he [x] had spoken. And Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. [y] And Abraham called the name of his son born to him, which Sarah had borne to him, Isaac. And Abraham circumcised Isaac his son at eight days old, as God had

[x] ch. 18. 14.

[y] ch. 17. 19. Lk. 1. 63.

sacraments and outward observances. And this claim imposed for ages on even the men of faith. Yet Sarah in the Philistines' house cannot, do what they may, become their own: grace will not be handled by men's hands. Nay, more; her presence there stops all the wombs of the house of Abimelech: this barren pretension to grace prevents all real fruit; with it, they are just as the "ninety and nine just persons who need no repentance," and so cannot repent; but that is where all true fruit begins. But how guilty, then, are we if we *seem* even to justify them in this claim! and how well may they reproach us with it!

On the other hand, with Sarah we may sojourn in the Philistines' land, for it is our own, though only a border tract. To adopt their language, we may say, for instance, the "sacraments" remain to us, though only *two*, (the witnesses to something better than themselves,) not *seven* (as Rome makes them), the perfect fulfillment of that of which they speak. This is only a sample. All the land here is ours, and it is a fruitful land: may we claim it all!

commanded him. Abraham was a hundred years old when Isaac his son was born to him. [z]And Sarah said, God hath made me to laugh: all that hear shall laugh with me. And she said, Who would have said to Abraham that Sarah would suckle children? for I have borne him a son in his old age.

2. The casting out of the bondwoman and her seed; and their salvation.

[2]And the child grew, and was weaned; and Abraham made a great feast on the day that Isaac was [a]weaned. And Sarah saw the son of Hagar the Egyptian, which she bare unto Abraham, mocking. And she said unto Abraham, [b]Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son—with Isaac. And the thing was very [c]grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thine eyes on account of the lad, and on account of thy bondwoman. In all that Sarah saith unto thee, hearken to her voice; [d]for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham [e]rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it upon her shoulder, and the child, and [f]sent her away. And she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs; and she went and sat her down over against him, a good way (about a bow-shot) off: for she said, Let me not look upon the death of the child. And she sat over against him, and lifted up her voice and wept. And God heard the voice of the lad; and the angel of God called unto Hagar from heaven, and said to her, What aileth thee, Hagar? fear not, for God hath hearkened to the voice of the lad where he is. Arise, lift up the lad, and hold him in thy hand; for I will make of him a great nation. And God [g]opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad, and he dwelt in the wilderness and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

[z] *cf.* ch. 18. 15. Lk. 2. 14. 1 Sam. 2. 1-10. Ps. 113. 9. Gal. 4. 27.

[a] 1 Sam. 1. 22. Heb. 6. 1. Heb. 11.24.

[b] Gal. 4. 21-26, 29, 30. Gal. 4. 7. Jno. 8. 35. Acts 13. 45, 46. *ctr.* ch. 16. 2. Phil. 3. 7.

[c] *cf.* ch. 17. 18.

[d] Ro. 9. 7, 8. Heb. 11. 18.

[e] *cf.* ch. 22. 2.

[f] *cf.* Ro. 11. 28.

[g] *cf.* ch. 16. 7. 2 Ki. 6. 17.

7. And now the promise is fulfilled, and Isaac is born to dwell in Abraham's tents: the consummation of the life of faith is when Christ dwells in the heart through faith; the true fruit of faith in us is Christ thus abiding. Dispensationally, it is the coming of Christ and Christianity that we reach here, the two, as it were, identified, for are they not one? Therefore the child is circumcised, (as I take it, at the cross,) and weaned gradually, and there is a great feast when the child is weaned. Is not this the blessed truth which was given through Paul, and which especially brought out the mockery of unbelief and persecution of the Church by the Jews? Then the bondwoman and her son are sent away, the nation is in the meantime as such rejected. The wandering in the wilderness of Beersheba (the "well of the oath"), is a striking picture of their present condi-

3. Beer-sheba: that God is with Abraham is manifest to all.

[3] And it came to pass at that time that [h]Abimelech and Phicol the captain of his host spake unto Abraham, saying, God is with thee in all that thou doest. And now swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son. According to the kindness I have done to thee thou shalt do to me, and to the land wherein thou hast sojourned. And Abraham said, I will swear. And Abraham [i]reproved Abimelech because of a well of water which the servants of Abimelech had violently taken away. And Abimelech said, I know not who has done this thing, neither didst thou tell me, neither have I heard it until to-day. And Abraham took sheep and oxen, and gave them to Abimelech; and they two made a [j]covenant. And Abraham set seven ewe lambs by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? And he said, That these seven ewe lambs thou shalt take of my hand, that it may be a witness for me that I have digged this well. Wherefore he called that place [k]Beersheba, because they sware there both of them. So they made a covenant at Beersheba, and Abimelech rose up, and Phicol the captain of his host, and returned unto the land of the Philistines. And [Abraham] planted a tamarisk in Beersheba, and called there on the name of Jehovah, the [l]everlasting God. And Abraham sojourned in the Philistines' land many days.

[h] ch. 26. 26. Zech. 8. 23.
[i] *ctr.* ch. 20. 9.
[j] ch. 31. 44.
[k] ch. 26. 33.
[l] Ps. 90. 2. Jno. 8. 56–58.

The "Obedience of Christ" to which we are sanctified. "Your bodies a living sacrifice." The Father's gift of His Only Begotten.

SUBDIVISION 5. (Chap. xxii.–xxvi. 33.) ISAAC.

Self-surrender, the responsibility of sonship; and the recompense of obedience.

(XXII.)

1. The command.

1.[1] AND it was so, after these things, that God did [m]try Abraham, and said unto him, Abraham! and he said, Here am I. And he said, Take now thy son, thine [n]only one, whom thou lovest,—Isaac, and go into the land of Moriah, and offer him there as a [o]burnt-offering on one of the mountains I will tell thee of.

[m] 1 Pet. 1. 7. Heb. 11. 17.
[n] Jno. 3. 16. Rom. 8. 32.
[o] Lev. 1. 3. Eph. 5. 2.

tion. The water, the word of life, is spent for them, and the well they see not, though the oath of God, the covenant with their fathers, secures it for their final possession. This, therefore, their eyes are yet to be opened to, and Hagar herself to become a means of blessing to them (Deut. xxx. 1–3); their dwelling still and ever outside of Canaan—the heavenly inheritance.

The contention for the wells is characteristic with the Philistines: they do not dig them, but stop them with earth, though they are made here finally to own that God is with the man of faith, and that the well he digs is all his own.

SUBD. 5.—ISAAC.

ISAAC is the double type of the Son and of the sons of God; and in him the dispensational application is very prominent. No wonder, when the object of the Spirit is to take of the things that are Christ's and show them unto us. In fact, the individual application, which is elsewhere generally the main thing, seems almost to fail us, just where the other acquires fullness of detail. This may be,

2. The surrender to death: "delivered unto death." (2 Cor.iv.11.)

[2] And Abraham rose up [p] early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. And [q] on the third day, Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, [r] Remain here with the ass, and I and the lad will go yonder and worship, and return to you again. And Abraham took the wood of the burnt-offering, and [s] put it upon Isaac his son; and he took in his hand the [t] fire and the [u] knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, [v] My father. And he said, Here am I, my son. And he said, Behold, here are the fire and the wood, but where is the [w] lamb for a burnt-offering? And Abraham said, God will provide himself the lamb for the burnt-offering, my son. So they went both of them together. And they came to the place of which God had told him; and Abraham built there the altar, and arranged the wood upon it, and bound Isaac his son, and laid him upon the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

3. Received back as from the dead: sanctified by the offering of Jesus Christ. (Heb. x.)

[3] And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham! And he said, [x] Lo, I am here. And he said, Stretch not forth thy hand against the lad, neither do thou any thing unto him; for [y] now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only one, from me. And Abraham lifted up his eyes, and looked, and lo, behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering instead of his son. And Abraham called the name of that place Jehovah-Jireh, as it is said unto this day, In the mount of Jehovah it will be provided.

[p] Josh. 3. 1. ch. 18. 6. *cf.* Jer. 7. 13.
[q] Ex. 5. 3. 1 Cor. 15. 4. Phil. 3. 10. Heb. 11. 19. *cf.* ch. 31. 22.
[r] *cf.* ch. 45. 1. Jno. 16. 32.
[s] Jno. 19. 17.
[t] Heb. 12. 29. 1 Ki. 18. 38.
[u] Zech. 13. 7.
[v] *cf.* Mt. 26. 39.
[w] Jno. 1. 29. 1 Pet. 1. 19. Is. 53. 7. Rev. 5. 6.
[x] *cf.* ver. 1. *ctr.* 1 Kings 19. 13.
[y] Jas. 2. 21. Heb. 11. 17.

of course, only due to our ignorance; for the types of life, involving as they do often the appeal to inward experience, become naturally harder to read as we go on.

1. The twenty-second chapter is a most striking picture of Christ in the fulfillment of the responsibility which He undertook for us. Here it pleased God for a moment almost to remove the vail from the sacrificial types, and to show the reality that lay under them. Man it is that must suffer and die, although not Isaac, who is saved by the substituted ram. Isaac is withdrawn, but we have the witness that God will provide Himself a Lamb for a burnt-offering.

At the same time, the Father's gift of the Son is no less brought before us than the Son's obedience. The God who provides the Lamb is in the antitype the Father Himself; and to the cost to Him of that wondrous gift our attention is especially called. Our human hearts are arrested by this spectacle of a father's trial, but to find in it all the heart of God declared.

Isaac is only as "in a figure" received back from the dead (Heb. xi. 19); Christ in reality; and to Him thus the promises belong: it is Christ raised from the dead who is the source of blessing to all the families of the earth.

4. The blessing flowing out to the world.

[4] And the angel of Jehovah called unto Abraham the second time out of heaven, and said, By myself I have [z]sworn, affirmeth Jehovah, Because thou hast done this thing, and hast not withheld thy son, thine only one, that blessing I will bless thee, and multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy [a]seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice. And Abraham returned to his young men, and they rose up and went together unto Beersheba, and Abraham dwelt at Beersheba.

[z] Heb. 6. 13. Lk. 1. 73. ch. 26. 3.

[a] Acts 3. 25. Gal. 3. 16. Lk. 1. 55.

5. The generations of Nahor.

[5] And it came to pass after these things, that it was told Abraham, Behold, Milcah, she also hath borne children unto thy brother Nahor: Uz his first-born, and Buz his brother, and Kemuel the father of Aram; and Chesed and Hazo and Pildash and Jidlaph and Bethuel; and Bethuel begat Rebekah: these eight did Milcah bear unto Nahor Abraham's brother. And his concubine, whose name was Reumah, she also bare Tebah and Gaham and Tahash and Maachah.

The death of Sarah and her burial in Machpelah: the (national) existence of Israel (of whom Christ came) ended for the present, but in hope. Death for faith but the fellowship with His death.

(XXIII.)

2. And the life of Sarah was a hundred and twenty-seven years: [these are] the years of the life of Sarah. And Sarah died in [b]Kirjath Arba, which is Hebron, in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

And Abraham rose up from before his dead, and spake unto the sons of Heth, saying, A stranger and sojourner am I with you: give me the possession of a sepulchre among you, and I will bury my dead from before me. And the sons of Heth answered Abraham, saying unto him, Hear us, my lord; thou art a prince of God amongst us: in the choice of our sepulchres bury thy dead; not one of us will withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham arose and bowed down before the people of the land, the sons of Heth. And he spake unto them,

[b] Ju. 1. 10.

The individual application is still in this chapter plain. The responsibility of a son is obedience to the father's will, and according to it we are to present our bodies a "living sacrifice, holy, acceptable unto God." (Rom. xii.) Here, Isaac's being in will and intent offered, and yet spared from death, becomes completely intelligible; while the substitution of the ram in death is divinely significant. It is with Christ we have died, He bearing the burden of it; but we are taught also to reckon ourselves dead, while yet we live, and live in the power of His resurrection. Not only are we justified, but *sanctified* also (set apart to God), in the offering of Christ for us. So comes the blessing also through us to others: the dead men who live are the great means of blessing to the world.

2. In Sarah's death it is not hard to read the passing away of the nation of whom after the flesh Christ came (Rom. ix. 5), and their committal to a stranger's tomb, though in the faith of resurrection. Thus Israel makes way for the Church, the bride of the true Isaac.

saying, If it be your mind that I should bury my dead from before me, hear me, and entreat for me Ephron the son of Zohar, that he give me the cave of Machpelah, which is at the end of his field. For the full worth let him give it to me in the midst of you, for a possession of a burial-place. And Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham, in the ears of the sons of Heth, [even] of all who went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is in it, to thee do I give it; in the sight of the children of my people I give it thee to bury thy dead. And Abraham bowed down in the presence of the people of the land. And he spake unto Ephron in the hearing of the people of the land, saying, But if thou wilt hearken unto me, I will give the [c]price of the field: take it from me, and I will bury my dead there. And Ephron answered Abraham, and said unto him, My lord, hearken unto me: A field of four hundred shekels of silver, what is that between me and thee? bury, therefore, thy dead. And Abraham hearkened unto Ephron, and Abraham weighed out to Ephron the money of which he had spoken in the ears of the children of Heth, four hundred shekels of silver, current with the merchant.

c ch. 14. 22, 23.

[d]So the field of Ephron, which was at Machpelah, which was before Mamre, the field, and the cave which was in it, and all the trees that were in the field,—that were in all its borders round about, were made sure to Abraham for a possession in the sight of the children of Heth, before all who went in at the gate of his city. And afterward, Abraham buried Sarah his wife in the cave of the field of Machpelah, opposite Mamre, which is Hebron, in the land of Canaan. And the field, and the cave which is in it, were made sure to Abraham for a possession of a sepulchre by the children of Heth.

d ch. 25. 9. ch. 35. 29. ch. 49. 30, 31.

The marriage of the heir.

1. The mission (typically, of the Spirit).

(XXIV.)

3. [1] And Abraham was old, and advanced in years; and Jehovah had [e]blessed Abraham in all things. And Abraham said unto his servant, the elder of his house, who had charge of all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear

e *cf.* ch. 12. 2.

Although unable to see fully the individual application here, yet Machpelah seems a beautiful testimony. Purchased out of the hands of the sons of Heth (fear) with the silver money (of atonement), it becomes the portion of faith,—a sepulchre, indeed, but with a fruitful field attached, and right opposite Hebron; in view, that is, of "participation" (with Christ). For Christ has been in death, and through death annulled him who had the power of it, that He might deliver those who all their lifetime through fear of death were subject to bondage. (Heb. ii. 14, 15.) Death thus becomes but conformity to His death. No wonder Jacob should desire to be buried in Machpelah!

The name "Machpelah" means a "doubling," or turning back upon itself,—a hint, as it would seem, of resurrection.

by Jehovah, the God of heaven and the God of earth, that [f]thou wilt not take my son a wife of the daughters of the Canaanites, among whom I dwell; but that thou wilt go to my land and to my [g]kindred, and take a wife for my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me to this land; [h]must I needs bring thy son again to the land whence thou camest out? And Abraham said unto him, Beware that thou bring not my son thither again. Jehovah, the God of heaven, who took me from my father's house, and from the land of my kindred, and who spake to me and sware unto me, saying, Unto thy seed will I give this land,—he shall send his [i]angel before thee, that thou mayest take a wife for my son thence. And if the woman be not willing to follow thee, then thou shalt be clear of this thine oath; but in any case, bring not my son thither again. And the [j]servant put his hand under the thigh of his master Abraham, and sware unto him concerning this matter.

2. Dependence in the messenger.

[2] And the servant took ten camels of the camels of his master, and departed; [k]now all the goods of his master were in his hand; and he arose, and went to Syria of the two rivers, unto the [l]city of Nahor. And he made the camels kneel outside the city, by a [m]well of water, at even-time—the time when women go out to draw water. And he said, Jehovah, God of my master Abraham, meet me, I pray thee, to-day, and show [n]kindness unto my master Abraham. Behold, I stand by the spring of water, and the daughters of the men of the city come out to draw water: let it be that the damsel to whom I shall say, [o]Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also, be she whom thou hast [p]appointed for thy servant Isaac; and [q]therein I shall know that thou hast shown kindness unto my master.

[f] cf. ch. 27. 46. ch. 26. 34. ctr. ch. 38. 2, 6. Deut. 7. 3. 2 Cor. 6. 14.

[g] Heb. 2. 14.

[h] Heb. 1. 3. Rom. 10. 6. Phil. 3. 20. ch. 26. 2.

[i] Ex. 23. 23.

[j] Acts 1 8.

[k] Jno. 16. 14. 1 Cor. 2. 10.

[l] cf. Luke 10. 33.

[m] cf. ch. 29. 2. Ex. 2. 15. Jno. 4. 6. Jno. 7. 37. Acts 16. 13.

[n] cf. ver. 49.

[o] cf. Jno. 4. 7.

[p] Eph. 1. 4.

[q] Is. 7. 11.

3. We have typified in the next section the mission of the Spirit to find among the family of faith (Abraham's kindred) a bride for the risen Christ, the Father's heir. The story is told at a length which shows how much God's heart is occupied with it: first, the mission of Him who comes in servant-character. Striking lesson for those through whom the Spirit of God acts, the servant's name is not made known to us: he is content to speak only of his master.

His course is marked by dependence: he waits upon God in simplicity of faith, taking his stand by the spring of water,—the Word of God in its living power; and there Rebekah is found. Evidently it is not the call of sinners by the gospel, but of saints to a special relationship with Christ on high. This is what began at Pentecost, plainly, where the hundred and twenty gathered were already of the "kindred." Rebekah has the well when the call is received to be Isaac's bride in Canaan. Indeed, Isaac's gifts are already upon her before she receives this: she is betrothed and endowed before she realizes or has received the message. So at Pentecost, and for years after, the Church, already begun, knew not yet the character of what had begun. It is only through Paul's ministry that her place with Christ is at last made fully known.

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[3] And it was so, [r]before he had ceased speaking, that, behold, Rebekah came out, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was [s]very fair to look upon, a virgin, and no man had known her: and she went down to the fountain, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water from thy pitcher. And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and gave him to drink. And when she had done giving him drink, she said, I will draw for thy camels also, till they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again to the well to draw; and she drew for all his camels.

[r] Acts 4. 31. Dan. 9. 20. Is. 65. 24. cf. Jn. 11. 41.

[s] ch. 29. 17. Song 1. 5. Song 2. 14. Jno. 4. 18. Eph. 5. 26, 27.

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[4] And the man, wondering at her, held his peace, to know whether Jehovah had prospered his way or not. And it came to pass, when the camels had finished drinking, that the man took a [t]gold ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and he said, Whose daughter art thou? I pray thee, tell me. Is there room in thy father's house for us to lodge? And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor. She said also unto him, There is both straw and plenty of provender with us, as well as room to lodge. And the man bowed his head, and worshiped Jehovah; and said, Blessed be Jehovah, the God of my master Abraham, who hath not forsaken his kindness and his truth toward my master. I being in the way, Jehovah hath led me to the house of my master's brethren.

[t] Eze. 16. 11. 2 Cor. 11. 2.

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[5] And the damsel ran, and told her mother's house according to these things. And Rebekah had a brother, whose name was Laban; and Laban ran out unto the man, unto the fountain. [u]And it was so, when he saw the ring, and the bracelets on his sister's hands, and heard the words of Rebekah his sister, saying, Thus spake the man to me, that he came unto the man; and, lo, he was standing by his camels at the spring. And he said, Come, thou blessed of Jehovah; why standest thou without? for I have prepared the house, and room for the camels. And the man came into the house; and he ungirded the camels, and gave straw and provender to the camels, and water to wash his feet and the men's

[u] ch. 29. 13.

The ways of God leading up to this are also made known, and although she is really Isaac's, her choice is pressed upon her. Then she must break through all hindrances, resist all temptations to delay, do but one thing, and go out to meet the Bridegroom, with the earnest of what is before her already on her.

The individual application here I cannot give, though Rebekah should have some significance; but I prefer to omit what is conjectural.

feet who were with him. And there was [food] set before him to eat; but he said, [v]I will not eat until I have told my business. And he said, Speak. And he said, I am Abraham's servant; and Jehovah hath blessed my master exceedingly, and he is become great; and he hath given him sheep and oxen and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah my master's wife bare my master a son, after she was old, and [w]to him he is giving all that he hath. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell; but thou shalt go unto my father's house, and to my kindred, and take a wife for my son. And I said unto my master, Perchance the woman will not follow me? And he said, Jehovah, before whom I walk, will send his angel with thee, and prosper thy way, and thou shalt take a wife for my son from my kindred and from my father's house. Then shalt thou be clear from my oath when thou comest to my kindred; and if they give thee not [one], then shalt thou be clear of my oath. And I came this day to the spring, and I said, Jehovah, God of my master Abraham, if thou indeed art prospering the way in which I go, behold, I stand by the spring of water, and let it be that the damsel that cometh forth to draw, and to whom I say, Give me, I pray thee, a little water out of thy pitcher to drink; and she shall say, Both drink thou and I will also draw for thy camels,—that she be the woman whom Jehovah hath appointed for my master's son. And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the spring, and drew. And I said to her, Give me to drink, I pray thee. And she hasted, and let down her pitcher from her [shoulder], and said, Drink, and I will give thy camels drink also; so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel the son of Nahor, whom Milcah bare him. And I put the ring upon her face, and the bracelets upon her hands. And I bowed my head, and worshiped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. And now, if ye will deal [x]kindly and truly with my master, tell me; and if not, tell me: that I may turn to the right hand or the left. And Laban and Bethuel answered and said, The thing proceedeth from Jehovah: we cannot speak unto thee bad or good. Behold, Rebekah is before thee: take her, and go; and let her be the wife of thy master's son, as Jehovah hath spoken. And it was so, that when Abraham's

[v] Pro. 25.13.

[w] Heb. 1. 2. Jno. 3. 35. ch. 41. 41.

[x] Josh. 2. 14. ch. 47. 29.

servant heard their words, he bowed down to the earth before Jehovah. And the servant brought out jewels of silver and jewels of gold, and raiment, and gave them to Rebekah; and he gave also to her mother and to her brother precious things.

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[6] And they ate and drank,—he and the men that were with him, and tarried the night; and they rose up in the morning, and he said, Send me to my master. And her brother and her mother said, Let the damsel [y] abide with us some days, or [say] ten: afterward she shall go. And he said unto them, Hinder me not, seeing that Jehovah hath prospered my way: send me away that I may go to my master. And they said, We will call the damsel, and inquire at her mouth. And they called Rebekah, and said unto her, [z] Wilt thou go with this man? And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister: mayest thou become thousands of myriads, and may thy seed possess the gate of their enemies! And Rebekah arose, and her maidens, and they rode upon the [a] camels, and went after the man; and the servant took Rebekah, and went his way.

[y] *cf.* ch. 19. 16. 2 Kings 2. 2. Mat. 8. 21.

[z] Jno. 5. 40. Rev. 22. 17. Ps. 45. 10.

[a] ver. 10. Lk. 10. 34. Phil. 3. 13.

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[7] And Isaac came from the way of [b] Beerlahairoi; for he was dwelling in the south country. And Isaac went out to meditate in the field at even-tide. And he lifted up his eyes, and lo, there were camels coming. And Rebekah lifted up her eyes, and saw Isaac, and she [c] lighted off the camel. And she had said unto the servant, Who is this man that is walking in the field to meet us? And the servant said, It is my master. And she took her vail and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent: and he took Rebekah, and she became his wife, and he loved her. And Isaac was comforted after his mother['s death].

[b] ch. 16. 14. ch. 25. 11.

[c] 1 Thess. 4. 17.

(XXV. 1-18.)

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4 [1] And Abraham took another wife, whose name was Keturah; and she bare him Zimran and Jokshan and Medan and [d] Midian and Ishbak and Shuah. And Jokshan begat Sheba and Dedan; and the sons of Dedan were the Asshurim, and the Letushim, and the Leummim. And the sons of Midian were Ephah and Epher and Enoch and Abidah and Eldaah. All these were sons of Keturah. [e] And Abraham gave all that he had unto Isaac. And to the sons of the concubines which Abraham had, Abraham gave gifts, and [f] sent them away from Isaac his son, while he was yet alive, eastward into the east country.

[d] ch. 19. 37, 38. Is. 60. 6. Num. 25. 17, 18. Ju. ch. 6. *cf.* ver. 12, etc.

[e] ch. 24. 36. Eph. 1. 22. Eph. 3. 6.

[f] Phil. 3. 20. ch. 24. 5, 6. ch. 26. 4. *ctr.* ch. 28. 14.

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[2] And these are the days of the years of the life of Abraham which he lived: a hundred and seventy-five

and burial in Machpelah.

years; and he [g]expired: and Abraham died in a good old age, an old man and full [with years], and was added to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is opposite Mamre,—the field which Abraham had purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

[g] Heb. 11. 13.

3. Isaac at Lahairoi: type of the heavenly saints.

[3] And it was so, after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by the [h]well Lahairoi.

[h] ch. 24. 62. Rom. 5. 2. Col. 2. 6.

4. Ishmael: type of Israel, the earthly people.

[4] And these are the generations of Ishmael, the son of Abraham, which Hagar, the Egyptian, Sarah's handmaid, bare to Abraham. And these are the names of the sons of Ishmael, by their names, according to their generations: Nebaioth the first-born of Ishmael, and Kedar and Adbeel and Mibsam and Mishma and Duma and Massa, Hadad and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names by their villages and their encampments: [i]twelve princes of their peoples. And these are the years of the life of Ishmael, a hundred and thirty-seven years; and he expired and died, and was added to his people. And they dwelt from [j]Havilah as far as Shur, which is before Egypt, as thou goest toward Assyria. And he abode in the [k]presence of all his brethren.

[i] ch. 17. 20.

[j] 1 Sa. 15. 7.

[k] ch. 16. 12.

(XXV. 19-34)

Abraham's lesson to be learnt again in the pursuit of the inheritance.

5. [1] And these are the [l]generations of Isaac the son of Abraham: Abraham begat Isaac. And Isaac was forty years old when he took Rebekah the daughter of Bethuel the Syrian of Paddan Aram, the sister of Laban

[l] *ctr.* ver. 16.

4. After Rebekah—the Church, Keturah's sons would seem to represent the millennial nations; and these, with Ishmael's seed, the plain type of Israel, give us the rest of the family of Abraham, and the picture of the various blessing through him for the families of the earth. Isaac comes into this picture to show the relation to it of the heavenly saints, who live by the "well of" a higher "vision," but in connection also with those blessed on earth. While Abraham's death may have place here as showing how now faith passes into this higher state, as Abraham gives way to Isaac. Thus a very complete view is given.

5. We come now to a section in which the history of Isaac is linked with that of Jacob, just as Abraham's before was linked with that of Isaac. The life of Jacob gives us as its lesson the story of that fruitful discipline by which the Spirit of God brings us from weakness to power,—from nature's strength and strivings to that wholesome weakness in which alone is strength. But, for this, natural strength has to be crippled; and this is provided for in two ways: first, in allowing us to realize the power of another nature (Esau), which we cannot subdue in any strength of our own; and secondly, in the direct dealing of God with our souls. The germ of this history we find already in Isaac's life, because discipline and the need of it grow out of sonship: "what son is he whom the father chasteneth not?" But the lesson is given us at full length presently: it is too important to be merely treated as a secondary theme; so that Jacob comes to the front in a little while, and then accompanies us, to some extent, (and we see for what reason,) practically to the end of the book.

. Election : the elder to erve the ounger.

the Syrian, to be his wife. And Isaac entreated Jehovah for his wife, because she was [m]barren; and Jehovah was entreated of him, and Rebekah his wife conceived. And the children [n]struggled together within her: and she said, If so, why am I thus? And she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be stronger than the other people, and the [o]elder shall serve the younger.

. Esau nd Jacob ontrasted, et alike : Esau the east- atcher ; acob the eel- atcher.

[2] And when her days were fulfilled to be delivered, behold, twins were in her womb. And the first came out red—all over like a hairy garment: and they called his name Esau. And after that, came forth his brother; and his hand laid hold of Esau's [p]heel: and his name was called Jacob; and Isaac was sixty years old when she bare them. And the boys grew; and Esau was a [q]skillful hunter, a man of the field; and Jacob was a plain man, dwelling in [r]tents. And Isaac loved his son Esau, because he ate of his hunting; but Rebekah loved Jacob.

. Esau nanifested s profane.

[3] And Jacob boiled pottage; and Esau came from the field, and he was [s]faint. And Esau said unto Jacob, Feed me, I pray thee, with the red—this red—for I am faint. Wherefore his name was called Edom [red]. And Jacob said, [t]Sell me this day thy birthright. And Esau said, Behold, I am about to die, and what [u]profit shall

[m] ch. 11. 30, etc.
[n] Gal. 5. 17. Rom. 7. 22, 23.
[o] Rom. 9. 10-12. *ctr.* ch. 32. 4.
[p] Hos. 12. 3.
[q] *cf.* ch. 10. 9. ch. 27. 3.
[r] ch. 18. 1, etc. Heb. 11. 9.
[s] *ctr.* Ju. 8. 4.
[t] ch. 27. 36. ch. 29. 18. ch. 30. 31. ch. 32. 13. ch. 33. 19. ch. 43. 11, 12. *ctr.* ch. 43. 23.
[u] *ctr.* Heb. 11. 13, 22.

No wonder that this section, then, has stamped on it the number which reminds us of *governmental ways*, and also (as in the addition to Abram's name) of the weakness of the creature in the presence of the almighty God!

First, we learn here that Rebekah is as barren as Sarah, except for the power of God. No principle of truth, no inherent power of grace, suffices for us apart from the direct operation of God Himself. And this is the basis-truth for Jacob's history.

But Rebekah conceives, and then a struggle is felt within her, which is once more that internal struggle of contrary natures, realized all through our course here, beginning before it has become an outward manifest thing, and the true meaning of which God must teach us. Then we learn the meaning of the struggle, and that in God's purpose and election lies the strength of the younger over the elder—for "that which is first is natural" still,—and that the elder is to *serve* the younger: strange mystery this, whereby the very evil in us is made to work for blessing to us. But so it is; our senses are, by reason of use, exercised to discern both good and evil; and the wonder of God's grace is known as else it could not be.

Later, these tendencies come into open light, and get their names: Esau is red, and all over like a hairy garment,—unmistakably of the earth, but full of strong, wild life. Jacob is seen in this, from which he gets his name of "heel-catcher"—"supplanter"—that his hand lays hold of Esau's heel. Here is seen the spirit that would by fleshly effort set aside the flesh. Therefore the power of the flesh is felt, and the power of God is not felt, or felt in opposition. Yet Jacob after all is the simple and homely spirit, kept by his affections, and living in tents, as customary with the men of faith. Esau is the free rover, bound but by his own will, pursuing his own objects,—the hunter, Nimrodlike, who can pursue indifferently beasts or men.

the birthright be to me? And Jacob said, Swear unto me now. And he sware to him; and he sold his birthright to Jacob. And Jacob gave unto Esau bread and pottage of lentiles; and he ate and drank, and rose up and went away: so Esau [v]despised his birthright.

(XXVI. 1-22.)

Isaac in the Philistines' land.

1. Promise and blessing. The oneness with his wife maintained.

6. [1] Now there was a [w]famine in the land, beside the former famine which was in the days of Abraham; and Isaac went unto Abimelech the king of the Philistines, to Gerar. And Jehovah appeared unto him, and said, [x]Go not down into Egypt: dwell in the land of which I tell thee. Sojourn in this land, and I will be [y]with thee and bless thee; for unto thee and to thy seed will I give all these lands, and will perform the [z]oath which I sware unto Abraham thy father. And I will multiply thy seed as the stars of the heavens, and will give to thy seed all these lands; and in thy seed shall all the nations of the earth be blessed,—because Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws. And Isaac dwelt at Gerar. And the men of the place asked as to his wife. And he said, [a]She is my sister; for he feared to say, my wife, lest [said he,] the men of the place should kill me for Rebekah; for she was fair to look upon. And it was so, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and, behold, Isaac was sporting with Rebekah his wife. Then Abimelech called Isaac, and said, Surely she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, lest I die for her. And Abimelech said, What is this that thou hast done to us? But a little, and one of the people might have lain with thy wife, and thou wouldst have brought trespass on us. And Abimelech commanded all the people, saying, He that toucheth this man or his wife shall surely die.

2. Increase, separation, and strife for the wells.

[2] And Isaac sowed in that land, and received in that year a hundredfold; and Jehovah [b]blessed him. And the man waxed great, and grew more and more until he was very great. And he had possession of flocks, and possession of herds, and a great number of servants; and the Philistines envied him. And all the wells

[v] Heb. 12. 16. Phil. 3. 18, 19.

[w] ch. 12. 10.

[x] *ctr.* ch. 46. 3.

[y] ver. 24. ch. 28. 15. Heb. 13. 5.

[z] ch. 22. 16. Heb. 6. 17. Mi. 7. 20.

[a] ch. 12. 11.

[b] ch. 26. 3.

Presently the manifestation comes. Esau is seen in despising his birthright to be profane; Jacob values it, but seeks it in crooked ways. Esau now is seen openly as Edom,—that is, Adam, only a little changed outwardly, and not in heart.

6. And now we have two sections which almost repeat the history of Abraham which we have considered. We are, as there, in the Philistines' land where Isaac denies his wife as Abraham did, and is exposed and rebuked by Abimelech in like manner; while the strife for the wells is found here as there, ending in the covenant at the same place—Beersheba, which receives its name again from the similar oath of the covenant. The numbers of the sections are also the same.

Isaac, however, does not lose Rebekah, even for a time, and grows very great which his father's servants had dug in the days of Abraham his father, the [c]Philistines had stopped them and filled them with dust. And Abimelech said unto Isaac, Go from us, for thou art much mightier than we. And Isaac went thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac dug again the wells of water which they had dug in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and [d]he called their names after the names by which his father had called them. And Isaac's servants dug in the valley, and found there a well of springing water. But the herdmen of Gerar [e]strove with Isaac's herdmen, saying, The water is ours. And he called the name of the well Esek, because they strove with him. And they dug another well, and they strove for that also, and he called the name of it Sitnah. And he removed thence, and dug another well; and for that they strove not: and he called the name of it Rehoboth; for he said, Because now Jehovah hath made room for us, and we shall be fruitful in the land.

(XXVI. 23-33.)

est in lessing nd peace.

7. [1] And he went up from thence to Beersheba. And Jehovah appeared to him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for the sake of Abraham my servant. And he built there an [f]altar, and called upon the name of Jehovah. and he pitched his tent there, and there Isaac's servants dug a well.

The ovenant.

[2] [g]And Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his host. And Isaac said unto them, Wherefore are ye come to me, seeing ye hate me, and have sent me away from you? And they said, We have certainly seen that Jehovah is with thee, and we said, Let there be now an oath between us,—between us and thee, and let us make a covenant with thee, [h]that thou wilt do us no evil, as we have not touched thee, and as we have done thee nothing but good, and have sent thee away in peace:

[c] Gal. 1. 7. Col. 2. 8.

[d] *e.g.* ver. 33. ch. 21. 31.

[e] Phil. 1. 15. Ro. 12. 18. 2 Tim. 2. 23, 24. *cf.* ch. 13. 7.

[f] ch. 12. 8, etc.

[g] ch. 21. 22.

[h] ch. 31. 53.

during his stay in Gerar, so that they pray him to depart, as mightier than they. He digs again, and renames Abraham's wells, but gives up well after well rather than contend with the Philistines, at last finding one for which they do not contend.

7. At Beersheba, God appears to him once more, and blesses him. The Philistines make here a covenant with him, owning that Jehovah (not merely God, as in Abraham's case,) is with him in all he does.

It is easy to see in all this blessing, so uniform and unbroken as it is, the recompense of the obedience with which Isaac's life begins. There are no changes, no experiences such as we find in Jacob. He never leaves the land, and seems already almost in possession of it, Hagar's well and the Philistines' land are alike his own, as the children of grace now inherit the portion of the Jew and the legalist,—all the riches of God's Word from the beginning,—finding every where a new fruitfulness, and the face of God revealed.

thou art now the blessed of Jehovah. And he made them a feast, and they ate and drank; and they rose up early in the morning, and sware to one another; and Isaac sent them away, and they departed from him in peace. And it was so that that day Isaac's servants came and told him concerning the well which they had dug, and said unto him, We have found water. And he called it Shebah: therefore the name of the city is [i]Beersheba to this day.

[i] ch. 46. 1.

SUBDIVISION 6. (Chap. xxvi. 34–xxxvii. 1.) JACOB—ISRAEL.

The discipline of sons, which Israel's history as a nation illustrates.

SECTION 1. (Chap. xxvi. 34–xxviii.)

God the unchanging Blesser, but the righteous God.

Gift congruous to the one who receives it.

(XXVI. 34–XXVII. 45.)

1. Esau's choice.

1. [1] AND Esau was forty years old when he [j]took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were a grief of mind to Isaac and to Rebekah.

[j] ch. 36. 1-3. ch. 27. 46. ch. 38. 6. *cf.* 2 Pet. 2. 7, 8.

2. Opposition and strife.

[2] And it came to pass that when Isaac was [k]old, his eyes were dim, so that he could not see. And he called Esau his eldest son, and said to him, My son! And he said unto him, Here am I. And he said, Behold now, I am old: I know not the day of my death. Now, therefore, take, I pray thee, thy weapons,—thy quiver and thy bow, and go out unto the field, and take me venison, and make me savory meat, such as I love, and bring it to me, that I may eat, that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt venison [and] to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison,

[k] 1 Sam. 8. 1. 1 Ki. 11. 4. *ctr.* ch. 48. 10, 14. Deut. 34. 7. Josh. 14. 11.

SUBD. 6.—JACOB—ISRAEL.

THE lesson of Jacob's life is understood more variously than any other of these Genesis-lives. He has been taken to represent the life of service, and the path, to a greater or less extent, of the perfect Servant. His wives have been supposed to picture the Jewish and Gentile brides of Christ. Or, again, the lesson taught us has been said to be that of discipline, which would seem to forbid our finding in it any picture of the Lord at all. That this last is the true view the numerical structure decides at once. Jacob's is the sixth life in this series, and we have seen that "discipline" comes under this number. To this also correspond the two names which distinguish the two parts of his life, before and after this has done its work. He is Jacob in his methods long after his heart is set upon divine things; he is Israel when, his human strength broken down, he halts upon his thigh. His first act in the moment of his birth gives him his natural character and name, (Jacob, the heel-catcher, over-reacher,) what divine grace has to meet and master in him, and in us all.

These two names—Jacob and Israel—are applied all through Scripture, in a perfect and beautiful way, to the nation which sprang from him, and of which he is the representative throughout. Only the effect of the Lord's discipline with them is hardly to be read rightly in their history hitherto: to read it aright, we and make me savory meat, that I may eat, and bless thee before Jehovah before my death. And now, my son, hearken to my voice in that which I command thee. Go now unto the flock, and fetch me thence two good kids of the goats, and I will make them savory meat for thy father, such as he loveth; and thou shalt bring it unto thy father, that he may eat, so that he may bless thee before his death. And Jacob said unto Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feel me, and I shall be in his eyes as one that mocks, and I shall bring a curse upon me, and not a blessing. And his mother said unto him, [l]Upon me be thy curse, my son, only hearken to my voice, and go, fetch me [them]. And he went, and fetched, and brought them to his mother; and his mother made savory meat, such as his father loved. And Rebekah took the garments of her elder son Esau,—the costly ones, which were with her in the house, and put them upon Jacob her younger son; and she put the skins of the kids of the goats upon his hands and upon the smooth of his neck. And she gave the savory meat, and the bread which she had made, into the hand of Jacob her son.

l Mat. 27. 25. Ezek. 18. 20.

3. The blessing gained.

[3] And he came unto his father, and said, My father! And he said, Here am I: who art thou, my son? And Jacob said unto his father, [m]I am Esau thy first-born: I have done as thou spakest unto me: arise, now; sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, how is it that thou hast found it so quickly, my son? And he said, [n]Because Jehovah thy God brought it before me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob came near unto Isaac his father; and he felt him; and he said, The voice is the voice of Jacob, but the hands are the hands of Esau. And he

m *cf.* ch. 29. 25. Gal. 6. 7. *ctr.* ch. 32. 27.

n *cf.* ch. 18. 15. Acts 5. 4.

must take in prophecy, which is, in its main features, clear enough. Their history has in the past been that of Jacob: it will be yet said "of Jacob and of *Israel*, What hath God wrought!" It is not unimportant to note here, that whereas Isaac's seed is compared to the stars of heaven (xxvi. 4), Jacob's seed is compared to the "dust of the earth" (xxviii. 14), and Abraham's to both. (xxii. 17.)

As connected with the lesson of discipline, Bethel, the house of God, finds easily the significant place which it has in Jacob's history. It is as El-beth-el, "the God of His own house," that he learns at last to recognize the One who is in covenant with him; and it is there that his name of Israel, "a prince with God," is afresh conferred, and finds its full significance. The holiness of God's house imposes the necessary conditions upon which alone he can be "a prince with God."

Jacob's history divides evidently into three parts,—his early life in Canaan, his stay in Paddan Aram, and his life as again restored to Canaan; just as the history of the nation broadly divides into their first occupation of the land (or Old-Testament history), their present dispersion, and their future and perpetual enjoyment of it when God brings them back in the time certainly now not far off.

discerned him not, because his hands were hairy, as his brother Esau's hands: so he [o]blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, that I may eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he ate; and he brought him wine, and he drank. And Isaac his father said unto him, Come near, I pray thee, and kiss me, my son. And he came near; and he kissed him: and he smelt the smell of his garments, and blessed him, and said, See, the smell of my son is like the smell of a field which Jehovah hath blessed. And God give unto thee of the [p]dew of heaven and of the fatness of the earth, and plenty of corn and new wine; let peoples serve thee, and races bow down to thee; be lord over thy brethren, and let thy [q]mother's sons bow down to thee. [r]Cursed be they that curse thee, and blessed be they that bless thee!

[o] Heb. 11. 20. ver. 33.
[p] Deut. 33. 13. ch. 28. 3, 4.
[q] ch. 49. 8.
[r] ch. 12. 3.

4. What the world has in it for the worldling.

[4] And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it to his father; and he said unto his father, Let my father arise and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau. Then Isaac trembled very exceedingly, and said, Who then is he that hunted venison and brought it to me? and I have eaten of all before thou camest, and blessed him: yea, and blessed shall he be! When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said to his father, Bless me—me also, my father! And he said, Thy brother came with [s]guile, and hath taken away thy blessing. And he said, Is it not why his [t]name was called Jacob? for he hath supplanted me these two times: he [u]took away my birthright, and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and new wine have I sustained him, and what then can I do for thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? [v]Bless me—me also, O my father! And Esau lifted up his voice and wept. And Isaac his father answered and said unto him, Behold, apart from the fatness of the earth shall be thy dwelling, and from the dew of heaven from above; but by thy sword shalt thou live, and serve thy brother: and it shall be, that as thou tossest, thou shalt [w]break his yoke from off thy neck.

[s] ch. 30. 41. ch. 31. 20.
[t] ch. 32. 27.
[u] 1 Ki. 2. 15.
[v] Ex. 12. 32. Heb. 12. 17.
[w] 2 Ki. 8. 20.

5. Jacob's retribution.

[5] And Esau [x]hated Jacob because of the blessing wherewith his father had blessed him; and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said to him, Behold, thy brother Esau comforts himself concerning thee, purposing to kill thee: and now, my son, hearken to my voice, and arise, flee to Laban my brother, to Haran; and abide with him [y]some days, until thy brother's fury turn away—until thy brother's anger turn away from thee, and he forget what thou hast done to him; then will I send and fetch thee thence: why should I be bereaved of you both in one day?

x ch. 4. 5.
y ch. 31. 41.

(XXVII. 46—XXVIII. 9.)

Alliances.

1. That of obedience and congruity finds the blessing.

2. [1] And Rebekah said unto Isaac, [z]I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are the daughters of the land, what good shall my life do me? And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan: arise, [a]go to Paddan Aram, to the house of Bethuel thy mother's father, and take thence a wife from the house of Laban thy mother's brother. And God Almighty [b]bless thee, and make thee fruitful, and multiply thee, that thou mayest be a gathering of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest possess the land of thy sojournings, which God gave unto Abraham. And Isaac sent away Jacob, and he went to Paddan Aram, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

z ch. 24. 3. ch. 26. 35.
a *ctr.* ch. 24. 5.
b ch. 27. 27–29.

2. The world seeks to the law for help it cannot give.

[2] And when Esau saw that Isaac had blessed Jacob, and sent him away to Paddan Aram, to take a wife thence, blessing him and giving him a charge, saying,

Sec. 1.

We have first, then, to consider Jacob as Jacob, blessed in the purpose of God, but the blessing yet barren, because he is this. Let us remember that he does not really gain the blessing through deceit, but that God had already destined him to it. By his deceit he only gets driven from the land, twenty years a fugitive. That the blessing could not be Esau's we are first of all reminded here. At the end of forty years (the period of perfect probation), he marries at once two Canaanitish wives, chooses in self-will the people of the curse. How could the blessing go with this? Yet Jacob too fails, and would supplement God's assurance of blessing by his own craft; thus he is blessed, indeed, but delays the enjoyment of the blessing. Esau's blessing is not really such, and though living by his sword, not by the soil, he is to serve his brother, though not without slipping his neck at times out of the yoke. We are all quite conscious that the flesh does this. For the present, indeed, Jacob has to give way before Esau,—the necessary fruit of his own doing. And between Jacob merely and Esau the victory is ever with Esau. So the Jew sought the blessing, but in carnal ways which drove him from the land. The applications of this are many and various.

Thou shalt not take a wife of the daughters of Canaan, and that Jacob had hearkened to his father and mother and was gone to Paddan Aram, and when Esau saw that the daughters of Canaan were evil in the sight of Isaac his father, then [c]Esau went to Ishmael, and took, beside the wives which he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

(XXVIII. 10-22.)

Bethel: the revelation of God as "with" the one He blesses.

1. Unchanging grace.

3. [1] And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and lodged there, because the [d]sun was set. And he took one of the stones of the place, and made it his pillow, and [e]lay down in that place. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached unto heaven; [f]and, behold, angels of God ascending and descending on it. And, behold, Jehovah was standing above it. And he said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: [g]the land upon which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the [h]dust of the earth; and thou shalt spread abroad to the west and to the east and to the north and to the south: and in thee and in thy [i]seed shall all the families of the earth be blessed. And, behold, I am [j]with thee, and will keep thee wherever thou goest, and will bring thee again into this land; for [k]I will not leave thee until I have done that which I have spoken to thee of.

2. The legality of unbelief.

[2] And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place, and I knew it not! And he was [l]afraid, and said, How [m]dreadful is this place! This is none other than the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone which he had put for his pillow, and set it up for a [n]pillar, and poured oil upon the top of it. And he called the name of the place [o]Bethel: but the name of the city was Luz at the first. And Jacob vowed a vow, saying, [p]If God will be with me, and will preserve me in this way in which I am

[c] 1 Cor. 15. 56, etc. Rom. 7. 5.
[d] ch. 15. 12.
[e] Ps. 127. 2. Tit. 3. 5.
[f] Jno. 1. 51.
[g] ch. 35. 12.
[h] ch. 32. 12. *ctr.* ch. 26. 4.
[i] ch. 18. 18. ch. 22. 18.
[j] ch. 26. 3. ch. 31. 3.
[k] Heb. 13. 5. Jno. 13. 1. Ro. 8. 29, 30.
[l] *ctr.* ch. 18. 2. 1 Jno. 4. 18.
[m] *ctr.* Ps. 16. 11. Ps. 27. 4. Eph. 3. 12.
[n] ch. 35. 14.
[o] Josh. 16. 1. *cf.* ch. 35. 1.
[p] *ctr.* ver. 15. ch. 15. 6. 2 Cor. 5. 14 16.

The dream at Bethel takes place when Jacob is just about to leave the land, and we are all aware of how the Lord applied this vision to Himself. He, as the Son of Man, in fact, secures to Israel Jehovah's care and ministrations while outcast from their inheritance, and when they shall, with Nathanael's faith, confess Him Son of God and King of Israel, they shall have, in a more blessed way than ever yet, their house of God on earth. Meanwhile, only the faith of a little remnant has answered to the glorious vision, and it could not hinder their present banishment out of their land. Jacob's covenant with God shows the low and legal spirit which is incapable of rising to the height of God's grace here.

Beautiful it is to see how, the moment he is under chastening, and a wanderer, God can appear to Jacob. But the dwelling of God with man implies the holiness which becometh His house forever. We must stoop our necks to the yoke and accept the fruit of our own ways. God can assure Jacob of no escape from this, but that in it and through it all the blessing shall be attained.

going, and will give me [q] bread to eat and raiment to put on, so that I return in peace unto my father's house, then Jehovah shall be my God, and this stone which I have set for a pillar shall be God's house, and of all that thou givest me I will surely give the tenth unto thee.

[q] ch. 48. 15.

SECTION 2. (Chap. xxix.–xxxi.)

Increase in the place of humiliation.

(XXIX. 1–14.)

Recognitions.

1. AND Jacob went on his journey, and went unto the land of the children of the east. And he looked, and lo, a [r] well in the field, and lo, three flocks of sheep were lying by it; for out of that well they watered the flocks: and a great stone was at the well's mouth. And thither were gathered all the flocks; and they rolled the stone from the well's mouth, and watered the sheep, and put again the stone upon the well's mouth in its place. And Jacob said unto them, My brethren, whence are ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them,

[r] *cf.* ch. 24. 11. Ex. 2. 15–17.

Sec. 2.

The history at Paddan Aram is harder to read; and the details of its application to Israel's history as scattered from their land, above all so: and yet it is easy to understand how this should be. During his twenty years of exile, Jacob enjoys no further such revelations of His presence. In the meantime, God deals with him as with one for whom He has purposes of blessing, only to be reached through disciplinary sorrow. He is multiplied through unwelcome Leah and the bondmaids mainly, serving long and with hard labor for wives and flocks. Like his descendants, he is multiplied as the dust, while trampled into it: they, enslaved, trodden down and yet preserved, and merging in the end into wealth and power, witness to the care of that God of Bethel whom yet they know not.

It is a striking thing, in this connection, that it is when Joseph is born that Jacob begins to set his face homeward, although he does not actually start till six years afterward; gaining, however, in wealth continually in the meanwhile; and that his history practically ends with the birth of Benjamin. These two sons of Rachel we must know in their typical significance in order to be able to read aright much—indeed the larger part—of what follows in this book.

Joseph, then, is the one separated from his brethren; having by them been delivered up to death, by them sold to the Gentiles, and coming to power among these, while yet Israel is a stranger to him; having his Gentile wife and children, causing him to forget all his kindred and his father's house, until a famine in all lands forces them to him who becomes their saviour, and the saviour of the world. Joseph, therefore, represents the Lord as we know Him, and as Israel must know Him, to find their blessing in the last days. The birth of Joseph would seem, thus, to speak typically of the dawn of light for them as to Christ whom they have rejected.

On the other hand, Benjamin, the son of the mother's sorrow, becoming the son of the father's right hand, in Jacob's prophecy of the last days foretold to be the warrior-tribe of the nation, is plainly the type of Christ exalted and in power upon the earth. To a *reigning* Messiah the nation cling, but they do not see that through the *Sufferer* alone can they find the Conqueror. Thus the order here; and when the hearts of the remnant in the last days turn to the suffering Christ they have rejected, then it is that their restoration begins, although having to meet many trials, and find in them their needed discipline, as we see in the next section.

Is he well? And they said, He is well; and, lo, Rachel his daughter cometh with the sheep. And he said, Lo, it is yet high day,—it is not yet time that the cattle should be gathered: water the sheep, and go and feed them. And they said, We cannot until all the flocks are gathered together: then they roll away the stone from the well's mouth, and we water the sheep. And while he yet spake with them, Rachel came with her father's sheep; for she kept them. And it was so, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept. And Jacob told Rachel that he was her father's kinsman, and that he was Rebekah's son; and she ran, and told her father. [s]And it was so, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said unto him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

s ch. 24. 30.

(XXIX. 15–30.)

Two wives gained by service.

2. And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for naught? tell me, what shall thy [t]wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger Rachel. Now Leah's eyes were tender, but [u]Rachel was beautiful in form and beautiful in countenance. And Jacob loved Rachel; and he said, I [v]will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I should give her to thee than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they were [w]in his eyes but a few days, for the love he had to her. And Jacob said unto Laban, give me my wife, for my days are fulfilled, that I may go in to her. And Laban gathered all the men of the place, and made a feast: and it was so, that in the evening he took Leah his daughter, and brought her to him; and he went in to her. And Laban gave to Leah his daughter Zilpah his maid for a handmaid. And it was so, that in the morning, [x]lo, it was Leah:

t ctr. Gal. 4. 7.
u ch. 24. 16.
v Hos. 12. 12. *cf.* ch. 25. 31. Ex. 21. 2.
w cf. Heb. 12. 2. Matt. 13. 44.
x cf. ch. 27. 19. Matt. 7. 2.

The individual application is here, however, the most easily read. It is, indeed, impossible, one would think, to miss the lesson of a retribution which is the holy discipline of God for us, that we may be partakers of His holiness. The measure we mete is meted out to us again: what we sow we reap, and in what is the equity of divine government we find the chastening of a Father's hand. Jacob receives from a relative the deceit he had practiced on a relative, has to learn painfully the rights of the first-born which he had disregarded, and, instead of the superiority he had sought, becomes a servant for hire. How hard a matter is the breaking of the will in man!

and he said unto Laban, What is this that thou hast done to me? Did not I serve thee for Rachel? and why, then, hast thou deceived me? And Laban said, It is not so done in our place—to give the younger before the first-born. Fulfill the week with this one, and we will give thee the other also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week; and he gave him also Rachel his daughter to wife. And Laban gave to Rachel his daughter Bilhah his handmaid to be her handmaid. And he went in also unto Rachel, and loved also Rachel more than Leah, and served with him yet seven other years.

(XXIX. 31—XXX. 24.)

ruit of the omb.

Sons of ie first ife.

3. [1] [y]And Jehovah saw that Leah was hated, and he opened her womb, but Rachel was barren. And Leah conceived, and bare a son; and she called his name Reuben [see a son], for she said, Because Jehovah hath regarded my affliction; for now will my husband love me. And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, he hath given me this one also: and she called his name Simeon [hearing]. And she conceived again, and bare a son, and said, Now at last will my husband be joined to me, because I have borne him three sons: therefore his name was called Levi [joined]. And she conceived again, and bare a son, and said, Now will I praise Jehovah: therefore she called his name Judah [praise]. And she ceased bearing.

y 1 Sam.1.5.

The rife for iildren: ie bond-aids.

[2] And when [z]Rachel saw that she bare Jacob no children, Rachel envied her sister, and said unto Jacob, Give me children, or else I die. And Jacob's anger was kindled against Rachel; and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? And she said, [a]Behold my maid Bilhah; go in unto her, that she may bear upon my knees, and I may also be built up by her. And she gave him Bilhah her handmaid to wife, and Jacob went in unto her. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice and given me a son; wherefore she called his name Dan [judge]. And Bilhah, Rachel's handmaid, conceived, and bare Jacob a second son. And Rachel said, With divine wrestlings have I wrestled with my sister, and have also prevailed; and she called his name

z ch. 11. 30, etc.

a cf. ch.16.2.

The names of the wives seem quite significant. Rachel, "sheep," is surely the type of the spirit of discipleship which, in its meekness of self-surrender, shows us the opposite of Jacob's self-seeking temper. But her he must obtain by means of Leah, whose name, "wearied," suggests the tribulation by which patience is wrought out. Nor only so,—for Rachel being barren, and in the despair which comes through unbelief, the bond-maids come into the house, Bilhah, "terror," and Zilpah, "a dropping," as of tears. Then Leah bears

Naphtali [my wrestlings]. And when Leah saw that she had ceased to bear, she took Zilpah her handmaid, and gave her unto Jacob to wife. And Zilpah, Leah's handmaid, bare Jacob a son. And Leah said, A troop is coming; and she called his name Gad [a troop]. And Zilpah, Leah's handmaid, bare Jacob a second son. And Leah said, Happy am I; for daughters will call me happy; and she called his name Asher [happy].

3. Fruitfulness revived in Leah.

[3] And Reuben went, in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. And Rachel said unto Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it little that thou hast taken my husband? and wilt thou take also my son's mandrakes? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes. And when Jacob came in the evening from the field, Leah went out to meet him, and said, Thou must come to me, for indeed I have hired thee with my son's mandrakes. And he lay with her that night. And God hearkened unto Leah, and she conceived, and bare Jacob a fifth son. And Leah said, God hath given me my hire, because I gave my handmaid to my husband; and she called his name Issachar [he is hire]. And Leah conceived again, and bare Jacob a sixth son; and Leah said, God hath endowed me with a good dowry: this time will my husband dwell with me, because I have borne him six sons: and she called his name Zebulon [dwelling]. And after, she bare a daughter, and called her name Dinah.

4. The fruitfulness of trial: Rachel's son.

[4] And God [b]remembered Rachel, and God hearkened to her, and he opened her womb. And she conceived, and bare a son, and said, God hath taken away my [c]reproach. And she called his name Joseph [adding], saying, Jehovah will [d]add to me another son.

[b] ch. 25. 21.
[c] Luke 1.25.
[d] Jno. 12.24. *cf.* 2 Pet. 1.5.

(XXX. 25—43.)

The moulding of the creature by the object before the eyes.

4. And it was so, [e]when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place and to my country. Give me my wives and my children, for whom I have served thee, and I will go; for thou hast known my service with which I have served thee. And Laban said unto him, If now I have found favor in thine eyes,—I have discovered that Jehovah hath [f]blessed me for thy sake. And he said, Appoint me thy wages, and I will give

[e] *cf.* Jno. 8. 36.
[f] ch. 39. 3. 2 Sam. 6.12.

again; and the children's names all the way through speak of blessing; Joseph's—in whom Rachel is at last fruitful—means "adding," and quite according to his origin, we find in him that martyr-spirit which is, in the Christian, the soldier-"virtue," or courage, which the apostle bids us "add to" faith (2 Pet. i. 5), the secret of all true progress. This we shall see afterward to be the moral of his life. As the fruit of Rachel's long trial, he shows us the result of waiting upon God; and from the time of his birth, Jacob's affairs assume another aspect. He begins to look again toward Canaan; and though he tarries six years more, they are years of growing prosperity.

it. And he said unto him, Thou knowest how I have served thee, and what thy cattle have become with me; for it was little that thou hadst before I came, and it is increased unto a multitude, and Jehovah hath blessed thee wherever I turned: and now when shall I provide also for mine own house? And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: [g]if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, and remove from thence all the speckled and spotted ones, and all the brown among the sheep, and the spotted and speckled among the goats, and [such] shall be my hire. So shall my righteousness answer for me in the time to come, when thou shalt come about my hire which is before thee: every one that is not speckled or spotted among the goats, or brown among the sheep, with me that shall be stolen. And Laban said, Behold, let it be according to thy word. And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted,—every one that had white in it, and every brown one among the sheep, and he gave them into the hand of his sons. And he put [h]three days' journey between himself and Jacob; and Jacob fed the rest of Laban's flock. And Jacob took fresh [i]rods of poplar, and of almond, and of the plane, and peeled white stripes in them, laying bare the white which was in the rods. And he set the rods which he had peeled before the flock in the gutters in the watering troughs, where the flocks came to drink, and they were in heat when they came to drink. And the flocks were in heat before the rods, and the flocks brought forth ring-straked, speckled and spotted. And Jacob separated the lambs, and set the faces of the flock toward all the ring-straked and all the brown in the flock of Laban, and he put his own droves apart and did not put them to Laban's flock. And so it was, whenever the stronger of the flock were in heat, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; but when the flock was feeble, he put them not

[g] *cf.* ch. 25. 31, etc.

[h] ch. 22. 4. Ex. 5. 3.

[i] *cf.* ch. 27. 16. ch. 32. 20. ver. 41.

His compact with Laban as to the flocks, and his plans to secure himself a recompense, show still, indeed, that he is Jacob. In these, successful as they are, there seems to be a lesson for him, which he might well take home, and which remains for us a notable one. Plainly, the sheep in presence of the rods seems to show how "the eye affecteth the heart,"—how we, and all that comes of us, are moulded by the object that we have before us. So the Lord connects the "eye" and the "master." (Matt. vi. 19–25.) Our object is what controls us; and in a world like this, how many objects compete for the possession of us! Thus, if our mind be set on things which are above, the characteristics of a "life hid with Christ in God" are developed in us. (Col. iii. 1–3.) What need have we of concentration and of jealousy over ourselves, lest that in the midst of which we are gain possession of us!

in: so the feebler were Laban's and the stronger Jacob's. And the man [j] increased exceedingly, and he had many flocks, and maid-servants and men-servants and camels and asses.

[j] ch. 13. 2.

(XXXI.)

The end in divine government.

1. God's sovereignty in blessing, and not Jacob's means. His recall.

5. [1] And he heard the words of the sons of Laban, saying, Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this glory. And Jacob saw the face of Laban, and behold, it was not favorable to him as beforetime. And Jehovah said unto Jacob, [k] Return unto the land of thy fathers and to thy kindred, and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock. And he said unto them, I see your father's face, that it is not favorable to me as beforetime; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath imposed upon me, and changed my wages ten times; but God permitted him not to injure me. If he said thus: The speckled shall be thy wages, then all the flock bare speckled; and if he said thus: The ring-straked shall be thy wages, then all the flock bare ring-straked. Thus God hath taken away your father's cattle, and hath given them to me. And so it was, at the time that the flocks were in heat, that I lifted up my eyes and saw in a dream, and behold, the rams that leaped upon the flocks were ring-straked, speckled, and spotted. And the angel of God said unto me in the dream, Jacob, and I said, Here am I. And he said, Lift up now thine eyes, and see: all the rams that leap upon the flock are ring-straked, speckled, and spotted; for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, where thou vowedst a vow unto me: now arise, go forth out of this land, and return to the land of thy kindred. And Rachel and Leah answered and said unto him, Is there for us any longer portion or inheritance in the house of our father? are we not reckoned strangers to him? for he hath sold us, and also quite devoured our money. For all the wealth that God hath taken from our father, it is ours and our children's: and now, whatsoever God hath said unto thee, do.

[k] ch. 28. 15. ch. 35. 1. ver. 15.

After all his planning, Jacob has to learn that it is the power of God to which he owes the increase. *God* has looked upon his affliction and his toil, and ordained him a recompense. But his prosperity alienates Laban from him, as spiritual increase separates from the world. Then comes the call of God to return to Canaan. Laban, who cannot get on with him any more, is yet rendered openly hostile by his withdrawal,—just as the world feels the sting of separation, though there can be no more communion. He follows Jacob; God appears for him and shields him; and Jacob finally departs in peace with a covenant between him and Laban, at Galeed, the "heap of witness."

Separa-
on.

[2] And Jacob arose, and set his children and his wives upon the camels; and he carried away all his cattle and all his substance which he had gathered, the cattle he possessed which he had acquired in Paddan Aram, to go unto Isaac his father, unto the land of Canaan. Now Laban had gone to shear his sheep; and [l]Rachel stole the teraphim that were her father's; and Jacob [m]stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled,—he and all that he had; and he rose up, and passed over the river, and set his face toward Mount Gilead.

l ver. 34.
m cf. ch. 27. 35, etc.

God
anifests
imself
r Jacob.

[3] And it was told Laban on the [n]third day, that Jacob fled; and he took his brethren with him, and pursued after him seven days' journey, and overtook him in Mount Gilead. And God came unto Laban the Syrian in a dream of the night, and said unto him, [o]Take heed that thou speak not unto Jacob either good or bad.

n ch. 22. 4.
o ch. 20. 3.

Laban's
arch.

[4] And Laban came up with Jacob; and Jacob had pitched his tent in the mount; and Laban with his brethren pitched on the mount Gilead. And Laban said unto Jacob, What hast thou done, that thou hast stolen away unawares to me, and hast carried away my daughters as captives [taken] with the sword? Why didst thou flee away secretly, and steal away from me; and didst not tell me, that I might send thee away with mirth and with songs, with tabret and with harp; and didst not suffer me to kiss my sons and my daughters? now thou hast acted foolishly. It is in the power of my hand to do you hurt; [p]but the God of your father spake unto me yesternight, saying, Take heed that thou speak not unto Jacob either good or bad. And now, if thou must indeed be gone, because thou longedst sore after thy father's house, why hast thou stolen my gods? And Jacob answered and said unto Laban, Because I was [q]afraid; for I said, Lest thou shouldst take by force thy daughters from me. [r]With whomsoever thou findest thy gods, let him not live. In the presence of our brethren, discern what is thine with me, and take it to thee. But Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tent, and found nothing; and he went out of Leah's tent and entered into Rachel's tent. Now Rachel had taken the [s]teraphim, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, and found nothing. And she [t]said unto her father, Let it not displease my lord that I cannot rise up before thee; for it is with me after the manner of women. And he searched, but he found not the teraphim.

p Jno.19.11. Mat.27.19.
q cf. ch. 28. 17. Prov.29.25.
r cf.ch.44.9.
s ch. 35. 2.
t cf.ch.18.15. ch. 33. 14.

Jacob's
non-
ance.

[5] And Jacob was angry, and chode with Laban. And Jacob answered and said unto Laban, What is my trespass, and what is my sin, that thou hast so hotly

pursued after me? Whereas thou hast felt over all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, and let them decide between us both. These twenty years that I have been with thee, thy ewes and thy she-goats have not cast their young, and the rams of thy flock I have not eaten. That which was torn I did not bring to thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night. Thus was I: in the day, the drought consumed me; and the frost by night; and my sleep fled from mine eyes. These [u]twenty years have I been in thy house: I served thee fourteen years for thy two daughters, and six years for thy flock; and ten times hast thou changed my wages. Except the God of my father, the God of Abraham, and the [v]fear of Isaac had been with me, thou hadst now surely sent me away empty. God hath seen mine affliction, and the labor of my hands, and rebuked thee yesternight.

6. The victory gained.

[6] And Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest, it is mine; but what can I do this day unto these my daughters, or unto their children which they have borne? And now come, let us make a covenant,—I and thou; and it shall be a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said to his brethren, Gather stones; and they took stones, and made a heap; and they ate there by the heap: and Laban called it Jegar-sahadutha, but Jacob called it [w]Galeed. And Laban said, This heap is witness between me and thee this day. Therefore was its name called Galeed: and Mizpah; for he said, Jehovah watch between me and thee when we shall be hidden from one another. If thou shouldst afflict my daughters, or if thou take wives beside my daughters, no man is with us: see, God is witness between me and thee. And Laban said unto Jacob, Behold this heap; and behold the pillar which I have set up between me and thee: this heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and thou shalt not pass over this heap and this pillar to me for harm. The God of Abraham and the God of Nahor, the God of their father, [x]judge between us; and Jacob sware by the [y]fear of his father Isaac. And Jacob offered sacrifice upon the mount, and called his brethren to eat bread; and they ate bread, and lodged upon the mount. And Laban rose up early in the morning, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned to his place.

[u] *ctr.* ch. 27. 44.

[v] ver. 53.

[w] Ps. 108. 8.

[x] *cf.* ch. 26. 29.

[y] ver. 42.

SECTION 3. (Chap. xxxii.-xxxvii. 1.)

Israel: the prince with God, and the holiness of the house of God.

(XXXII.–XXXIII. 16.)

God is Master, and in grace.

1. Mahanaim: power only in God.

1. [1] AND Jacob went on his way, and there met him angels of God. And Jacob said, when he saw them, This is God's camp; and he called the name of the place [z] Mahanaim [two camps]. And Jacob sent messengers before his face unto Esau his brother, to the land of Seir, the country of Edom; and he commanded them, saying, Thus shall ye say unto my [a] lord Esau: Thus saith thy servant Jacob, I have been sojourning with Laban, and tarried until now; and I have oxen and asses, flocks, and bondmen and bondwomen, and I send to tell my lord, that I may find favor in thine eyes. And the messengers returned to Jacob, saying, We came to thy brother Esau, and he too is coming to meet thee, and with him four hundred men. And Jacob was sore afraid, and he was distressed; and he divided the people that were with him, and the flocks and the herds and the camels, into two camps: and he said, If Esau come to the one camp and smite it, then the other camp which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, Jehovah, who saidst unto me, Return unto thy country and to thy kindred, and I will do thee good, I am too mean for all the mercies and for all the truth which thou hast shown unto thy servant; for with my staff I passed over this Jordan, and now I am become two camps. Deliver me, I pray thee, from the hand of my brother—from the hand of Esau; for I fear him, lest he come and smite me,—the mother with the children. And thou saidst,

[z] *cf.* Song 6. 13.

[a] *cf.* ch. 25. 23.

Sec. 3.

We now follow Jacob on his return to his own land. This, in its application to the nation, brings us into the field of prophecy: for them, as for their father, Peniel must prepare the way to Bethel; that they may not fall into the hands of their enemies, God, whose name is yet unknown to them, must take them into His own, crippling the human strength with which they contend with Him, that in weakness they may hold Him fast for blessing. Thus broken down in repentance, and purged from idolatry, they will have their second Bethel, when God will reveal to them His name so long hidden, and confirm to them the promise to their father Abraham. Christ, Son of His Father's right hand, will then take His place among them; and so they will come to Mamre and to Hebron—to the riches of a portion which is henceforth to be enjoyed in fellowship with God.

The individual application we can trace more fully. Here it is good to note how, ere Jacob reaches the land really, the angels of God meet him; God Himself not yet, for not yet is Jacob prepared for this. "This is God's host," or "camp," he says; and he calls the place "Mahanaim,"—that is, "*two* camps." Here he must have taken in his own, of which he speaks directly in his message to Esau: "I have oxen and asses, flocks and men-servants and women-servants." Yet in a little while we find him dividing this into "two camps," saying, "If Esau come to the one camp and smite it, then the other camp which is left shall escape"! Such is our strength when built upon, although we would fain, perhaps, associate God's power with it. But then in the time of need, our own, what is it? and God's, where shall it be found?

[b]I will surely deal well with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

2. Self-help.

[2] And he lodged there that same night; and he took of that which came to his hand a [c]present for Esau his brother,—two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten young asses. And he gave them into the hand of his servants, each drove apart by itself; and he said unto his servants, Pass over before me, and put a space between drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?—then thou shalt say, They are thy servant Jacob's: it is a present sent for my lord Esau: and, behold, he also is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, In this manner shall ye speak to Esau when ye have found him. And ye shall say also, Behold, thy servant Jacob is behind us. For he said, I will propitiate him with the present which goeth before, and afterward I will see his face: [d]perhaps he will accept me.

3. Jacob manifested in the presence of God becomes Israel.

[3] So the present went over before him; and he himself lodged that night in the camp. And he rose up that night, and took his [e]two wives, and his two maid-servants, and his eleven sons, and passed over the ford of the Jabbok; and he took them and sent them over the torrent, and he sent over what he had. And Jacob was left alone; and there wrestled a [f]man with him till the rising [g]of the dawn. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh became [h]out of joint as he wrestled with him. And he said, Let me go, for the dawn ariseth. And he said, [i]I will not let thee go, except thou bless me. And he said unto him, [j]What is thy name? And he said, Jacob. And he said, Jacob shall thy name no more be called, but [k]Israel, for as a prince hast thou power with God and with man, and hast prevailed. And Jacob asked, saying, Tell me, I pray thee, [l]thy name. And he said,

[b] ch. 28. 14.
[c] *cf.* ch. 43. 11. ch. 25. 31.
[d] *cf.* Ex. 32. 30. *ctr.* Heb. 10. 10.
[e] ch. 4. 19.
[f] *cf.* ch. 18. 2. Hos. 12. 3, 4.
[g] 1 Jno. 2. 8.
[h] 2 Cor. 4. 7. 2 Cor. 12. 9.
[i] Luke 18. 1.
[j] ch. 27. 36. 1 Cor. 1. 29. 1 Jno. 1. 9.
[k] ch. 17. 5. ch. 35. 10. Rev. 2. 17.
[l] Ex. 33. 18. Ju. 13. 18. Jno. 17. 26. *cf.* ch. 41. 45.

The dread of Esau is upon Jacob's soul. His messengers bring him only the alarming news that his brother is on his way with four hundred men to meet him. He betakes himself to his devices, and then to God, and then once more to his planning. In solitude and in the night God meets him,—unknown, and as an antagonist, the attitude to which Jacob's own has forced Him; and when Jacob's stubbornness stands out against Him, He cripples his strength by dislocating his hip-joint. Then he can wrestle no more, but only cling in helplessness, and thus he prevails: when did man's weakness ever fail to constrain the power of God? He is blest; but God cannot yet disclose His name. He gives Jacob a new one. Crippled, he becomes Israel—a prince with God: the secret of power is disclosed to him; God is not: when the day breaks, He has disappeared.

Why is it thou dost ask after my name? But he blessed him there. And Jacob called the name of the place Peniel [the face of God]; for I have seen God [m]face to face, and my life is preserved. And the sun rose upon him as he passed over Penuel, and he [n]halted upon his thigh. Therefore the children of Israel eat not of the muscle which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh, in the muscle that shrank.

[m] 2Cor.3.18.

[n] 2 Cor. 1. 9. 2 Cor. 4. 10.

4. Esau and Jacob: the impotence of the creature.

[4] And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he distributed the children to Leah, and Rachel, and the two maid-servants. And he put the maid-servants and their children foremost, and Leah and her children afterward, and Rachel and Joseph hindermost. But he passed over before them, and [o]bowed himself to the earth seven times till he came near his brother. [p]And Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. And he lifted up his eyes, and saw the wives and the children, and said, Who are these with thee? And he said, The children which God hath graciously given thy servant. And the maid-servants drew near, and the children, and they bowed themselves, and Leah and her children drew near, and they bowed themselves; and afterward Joseph drew near, and Rachel, and they bowed themselves. And he said, What meanest thou by all the drove which I met? And he said, To find favor in the eyes of my lord. And Esau said, I have plenty, my brother: let what is thine be thine. And Jacob said, Nay, I pray thee: if I have found favor in thine eyes, thou shalt take my present from my hand; for I have seen thy face as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing which was brought thee; because God hath shown me favor, and because I have enough. And he urged him, and he took it. And he said, Let us take our journey, and go on, and I will go before thee. And he said unto him, [q]My lord knoweth that the children are tender, and the sheep and kine with young are with me; and if they over-drive them one day, all the flock will die. Let my lord now pass over before his servant, and I will lead on gently, according to the pace of the cattle which are before me, and according to the pace of the

[o] *cf.* ch.42.6.

[p] *cf.* Luke 15. 25.

[q] *cf.* ch. 31. 35.

Jacob calls the place Peniel; "for," he says, "I have seen God face to face"; but his conduct as yet shows nothing of this. He cringes before Esau, though God has disarmed him,—returns to his old deceit, telling him he will follow him to Seir, and going off in another direction, to build him a house at Succoth, which again he leaves to pitch his tent at Shechem on a piece of ground which he purchases, there to meet a deep dishonor, and to witness its bloody retribution, impotent to avert it.

children, until I come unto my lord at Seir. And Esau said, Let me now leave with thee some of the people that are with me. And he said, Why so? Let me find favor in the eyes of my lord. So Esau returned that day on his way to Seir.

(XXXIII. 17—XXXIV.)

Service that is not service: the contradiction at Shechem; why Israel is yet but Jacob.

1. God's power and man's will.

2. [1] And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place was called Succoth. And Jacob came in peace to the city of [r]Shechem, which is in the land of Canaan, when he came from Paddan Aram; and he encamped before the city. And he [s]bought the portion of the field where he had pitched his tent, from the hand of the sons of Hamor, the father of Shechem, for a hundred kesitahs. And there he set up an [t]altar, and called it El-elohe-Israel [the Mighty One, the God of Israel.]

2. Humiliation and defilement.

[2] And Dinah, the daughter of Leah, whom she bare unto Jacob, went out to [u]see the daughters of the land. And Shechem, the son of Hamor, the Hivite, prince of the land, saw her, and took her, and lay with her, and humbled her. And his soul clave to Dinah, the daughter of Jacob, and he loved the maiden, and spoke kindly unto the maiden. And Shechem spake unto Hamor his father, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter; but his sons were with the cattle in the field, and Jacob held his peace until they were come in. And Hamor, the father of Shechem, went out unto Jacob to speak to him. And the sons of Jacob came from the field when they heard it; and the men were grieved and very angry, because he had wrought vileness in Israel in lying with Jacob's daughter,—a thing which is not to be done. And Hamor spake unto them, saying, The soul of my son Shechem longeth for your daughter: I pray you, give her to him to wife. And [v]make marriages with us: give your daughters unto us, and take our daughters unto you. And ye shall dwell with us; and the land is before you: dwell and trade in it, and get yourselves possessions in it. And Shechem said unto her father and unto her brethren, Let me find favor in your eyes, and what ye say unto me I will give. Heap on me greatly dowry and gift, and I will give as ye shall say to me; but give me the maiden to wife. And the sons of Jacob answered Shechem and Hamor his father [w]deceitfully, and spake (because he had defiled Dinah their sister) and said unto them,

[r] ch. 37. 13. ch. 12. 6.
[s] *cf.* ch. 25. 31. ch. 35. 12.
[t] ch. 12. 7. ch. 35. 7.
[u] Hos. 7. 8. 2 Cor. 6. 17. *ctr.* Jas. 1. 27.
[v] ch. 28. 1.
[w] ch. 27. 35.

The power of his name it is evident he has not yet got. His altar proclaims God to be his God (El-elohe-Israel); but this, it would seem, he uses only to walk in his own ways more unblushingly than before: his house at Succoth, his purchase at Shechem, both tell the same tale. He is scarcely now the pilgrim, and losing his separateness Dinah is defiled. The slaughter of the Shechemites

We cannot do this thing—to give our sister to a man that is uncircumcised, for that is a reproach to us. Only in this will we consent to you: if ye will be as we are—every male of you circumcised, then will we give our daughters unto you, and take your daughters unto us, and we will dwell with you, and will become one people. But if ye will not hearken unto us, to be circumcised, then we will take our daughter and begone. And their words were good in the eyes of Hamor, and in the eyes of Shechem, Hamor's son. And the young man delayed not to do the thing, because he had delight in Jacob's daughter; and he was more honorable than all his father's house. And Hamor and Shechem his son came to the gate of their city, and spake unto the men of their city, saying, These men are peaceable with us: therefore let them dwell in the land and trade in it; and the land, behold, it is large enough for them: let us take their daughters for our wives, and let us give our daughters unto them. Only in this way will the men consent unto us, to dwell with us, to become one people, if every male among us be circumcised as they are circumcised. Their cattle and their substance, and every beast of theirs, shall they not be ours? Only let us consent to them, and they will dwell with us. And all that went out of the gate of his city hearkened unto Hamor and unto Shechem his son; and every male was circumcised,—all that went out of the gate of the city. And it was so, on the third day, when they were sore, that two of the sons of Jacob, [x]Simeon and Levi, Dinah's brothers, took each his sword, and came upon the city confidently, and slew all the males. And Hamor and Shechem his son they slew with the edge of the sword, and took Dinah out of Shechem's house, and went out. The sons of Jacob came upon the slain, and plundered the city, because they had defiled their sister. Their sheep and their oxen and their asses, and what was in the city, and what was in the field, they took; and all their goods and all their little ones, and their wives took they captive, and plundered them and all that was in the house. And Jacob said to Simeon and Levi, [y]Ye have troubled me, in making me stink among the inhabitants of the land—the Canaanites and the Perizzites; and I being few in number, they will gather together against me and smite me, and I shall be destroyed,—I and my house. And they said, Should he treat our sister as a harlot?

[x] ch. 49. 5.

[y] *cf.* ch. 18. 19.

follows: judgment so cruel, and with such deceit in it, that it is itself pronounced accursed by the Spirit of God in Jacob afterward. And now he is shaken out of his ease and security, and plunged into distress and fear once more. God's grace will not comfort those who will not use it holily.

El-Bethel: God the God of His own house: and to it we belong.

1. The call of God.

(XXXV. 1-15.)

3. [1] And God said unto Jacob, Arise, go up to [z]Bethel, and dwell there, and make there an altar to God who appeared unto thee when thou fleddest from the face of Esau thy brother. And Jacob said unto his [a]household, and to all that were with him, Put away the [b]strange gods that are among you, and [c]purify yourselves, and change your garments; and let us arise, and go up to Bethel, and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went. And they [d]gave unto Jacob all the strange gods that were in their hands, and the rings that were in their ears, and Jacob hid them under the terebinth that was by Shechem. And they journeyed; and the [e]terror of God was upon the cities which were round about them, and they did not pursue after the sons of Jacob.

2. He and all his come to Luz,—that is, "separation."

[2] So Jacob came to Luz, which was in the land of Canaan, that is Bethel,—he and all the people that were with him. And he built there an [f]altar, and called the place El-bethel, because there God appeared unto him in the day that he fled from the face of his brother. And [g]Deborah, Rebekah's nurse, died, and was buried below Bethel, under the oak, and the name of it was called Allon-bachuth [the oak of weeping].

3. God really appears, and Jacob becomes really Israel.

[3] And God appeared unto Jacob again after he had come from Paddan Aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall be called no longer Jacob, but [h]Israel shall thy name be: and he called his name Israel. And God said unto him, I am the [i]almighty God: be fruitful, and multiply; a nation, and a company of nations, shall be of thee; and kings shall come out of thy loins: and the land which I gave to Abraham and Isaac, unto thee will I

[z] ch. 13. 3. ch. 28. 19. ch. 31. 13. Rev. 2. 4.
[a] *ctr.* ch. 34. 30. ch. 18. 19.
[b] ch. 31. 19, 34. 1 Sam. 7. 17. 1 Thes. 1. 9. Col. 3. 5. *e.g.* Acts 19. 18, 19.
[c] Heb. 10. 22. Jno. 13. 8. Ps. 93. 5.
[d] Hos. 14. 8.
[e] ch. 9. 2. Deut. 11. 25. Josh. 2. 9.
[f] ver. 1. ch. 12. 7, etc.
[g] *cf.* ch. 11. 31. Acts 7. 2.
[h] *cf.* ch. 32. 28. ch. 17. 5.
[i] ch. 17. 1. Ex. 6. 3.

But now He comes in again, and discloses the remedy: "Arise, go up to Bethel and dwell there, and make there an altar to God that appeared unto thee when thou fleddest from the face of Esau thy brother." Yes, he had forgotten Bethel, God's house, in building his own; he must get up to a higher level, and build his altar to El-Beth-el—the God of His own house. Hitherto he had known only a God that *belonged to him;* now he is to learn and own that *he* belongs to *God.* At once the difference is apparent: the false gods tolerated at Shechem, spite of his altar there, must now be put away, and they must be clean. Then the fear passes from their hearts to those of the nations round them, and they journey to Bethel in peace.

Every thing shows that now he has really reached the goal. All his journeyings in the land are passed over in the quiet words which treat him as just come back to it: "And God appeared to Jacob again after he had come from Paddan Aram." He had spoken to him before, wrestled with him before, blessed him before, and Jacob had *spoken* of having seen His face at Peniel, in the dark, where he could not see it! But now God appears to him, and, as if to show how practically ineffective Peniel had been, gives him afresh the name which he had given him there. "And God said to him, Thy name is Jacob"—still Jacob!—"thy name shall not henceforth be called Jacob, but Israel shall be thy name. And He called his name Israel." Thus we learn that if weakness be the secret of

[j]give it, and to thy seed after thee will I give the land, and God went up from him in the place where he had talked with him. And Jacob set up a [k]pillar in the place where he had talked with him,—a pillar of stone, and poured on it a drink-offering, and poured oil on it. And Jacob called the name of the place where God talked with him Bethel.

(XXXV. 16-29.)

Ephrath and Mamre: fruitfulness and fatness.

1. Benjamin: Christ in us.

4. [1] And they journeyed from Bethel; and there was but a little way to come to Ephrath when Rachel travailed and had hard labor. And it came to pass when she was in hard labor, that the midwife said unto her, Fear not, for thou shalt have this son also. And it was so, as her soul was departing (for she died), that she called his name Benoni [son of my sorrow], but his father called him [l]Benjamin [son of the right hand]. And [m]Rachel died, and was buried on the way to Ephrath, which is [n]Bethlehem. And Jacob set up a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

2. The fall of Reuben.

[2] And Israel journeyed and spread his tent beyond the tower of Eder. And it was so, when Israel was dwelling in that land, that [o]Reuben went and lay with Bilhah, his father's concubine; and [p]Israel heard it.

3. The full number of the tribes attained, and possession of the dwelling-place.

[3] And the sons of Jacob were twelve. The sons of Leah, Reuben, Jacob's first-born, and Simeon and Levi and Judah and Issachar and Zebulon. The sons of Rachel, Joseph and Benjamin. And the sons of Bilhah, Rachel's maid-servant, Dan and Naphthali. And the sons of Zilpah, Leah's maid-servant, Gad and Asher. These are the sons of Jacob, which were born to him in Paddan Aram. And Jacob came to Isaac his father, to Mamre, —to Kirjath-Arba, which is Hebron, where Abraham

j ch. 28. 13. *ctr.* ch. 33. 19.

k ch. 28. 18. ch. 31. 47. 1 Sam. 7. 12.

l Ps. 80. 17.

m *cf.* Col. 3. 3. *cf.* Ezek. 37, 11, 12.

n Ruth 1. 2. 1 Sam. 10. 2.

o ch. 49. 4. Lev. 20. 11. Deut. 22. 30. 2 Sa. 16. 21. 1 Cor. 5. 1.

p *ctr.* ch. 34. 30. *cf.* ch. 49. 4 with Jas. 1. 19, 20.

strength (as it is,) it is *only strength to walk in God's ways.* Israel must come to Bethel to be Israel. How good to remember this!

And now God reveals Himself almighty, as with Abraham, and confirms to him the promise he had made to Abraham; and Jacob sets up his pillar of stone, and pours his drink-offering and oil upon it; and he too names the place afresh —Bethel, as if he had never named it before. Nor intelligently had he done so.

And now we find Benjamin's birth, and Rachel's death at Ephrath: a notable combination of things in this place! Ephrath means "fruitfulness," for now Israel is to be fruitful. But how? Benjamin is Christ in power upon the earth, as we have seen: Christ in us it is who is our power. That we may have it, Rachel herself passes away; for Rachel typifies, as we have seen, that subjective state we seek after, but which must, as a substantial presence with us, pass (as Abel gave place to Seth), that Christ may be alone our occupation. Once more, the "I, yet not I," of which we need again and again to be reminded.

This truth, the fall of Reuben,—"my might, the beginning of my strength, the excellency of dignity and the excellency of power," says Jacob afterward,—confirms from the other side. It is a more emphatic "Enos." But here comes in this new name of Jacob's beautifully. All awake he is, but without a murmur bows his head at his own dishonor,—"*Israel* heard it."

And so this chequered history ends with Mamre and with Hebron, where now Isaac gives up his place to him as the vessel of testimony for God upon the earth. Only now is he ready to fill the place.

and Isaac sojourned. And the days of Isaac were a hundred and eighty years; and Isaac expired: and he died, and was gathered to his people, old and full of days. And his sons Esau and Jacob [q]buried him.

q ch. 49. 31.

(XXXVI.–XXXVII. 1.)

The end as the way with Esau and with Jacob.

5. Now [r]these are the generations of Esau, who is Edom. Esau took his wives of the daughters of Canaan: [s]Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite and Basemath, Ishmael's daughter, the sister of Nebaioth. And Adah bare to Esau Eliphaz; and Basemath bare Reuel. And Oholibamah bare Jeush and Jaalam and Korah. These are the sons of Esau, which were born unto him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his substance which he had gotten in the land of Canaan, and went into a land away from his brother Jacob. [t]For their substance was too great for them to dwell together, and the land where they sojourned could not bear them, because of their cattle. Thus Esau dwelt in [u]Mount Seir: Esau is Edom.

r Ps. 37. 35.
s cf. ch. 26. 34, 35.
t cf. ch. 13.6.
u ctr. ch.37. 1.
Ps. 68. 6.

And these are the generations of Esau, the father of Edom, in Mount Seir. These are the names of Esau's sons: Eliphaz the son of Adah, Esau's wife; Reuel the son of Basemath Esau's wife. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son, and she bare to Eliphaz [v]Amalek. These are the sons of Adah Esau's wife. And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These are the sons of Basemath Esau's wife. And these are the sons of Oholibamath the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare unto Esau Jeush and Jaalam and Korah.

v Ex. 17. 8, 16.
Num. 24. 20.
1 Sam.15.2.
De. 25. 17.
Gal. 5. 19.

And these are the dukes of the sons of Esau. The sons of Eliphaz the first-born of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, duke Amalek. These are the dukes of Eliphaz in the land of Edom; these are the sons of Adah. And these are the sons of Reuel the son of Esau: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes of Reuel in the land of Edom; these are the sons of Basemath Esau's wife. And these are the sons of Oholibamah Esau's wife: duke Jeush, duke

But before the story is closed up as ended, Esau's seed is shown us for many generations, prematurely ripening into dukes and kings. Isaac's prophecy becomes, in one part of it, soon fulfilled. Esau leaves Canaan for Seir, and his posterity soon, as their names would seem to show, live by their sword in this barren region. Two texts for us here have special significance: first, that "Esau took his wives and his sons and his daughters, and all the persons of his house, and his cattle, and his beasts, and all his substance which he had got in the land of Canaan, and went into the country *from the face of his brother Jacob;*" while

Jaalam, duke Korah; these are the dukes of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, and these their dukes; he is Edom.

These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah and Dishon and Ezer and Dishan. These are the [w]dukes of the Horites, the sons of Seir, in the land of Edom. And the sons of Lotan were Hori and Hemam; and Timna was Lotan's sister. And these are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam. And these are the sons of Zibeon, both Ajah and Anah. This is that Anah that found the warm springs in the wilderness, as he fed the asses of Zibeon his father. And these are the children of Anah: Dishon, and Oholibamah Anah's daughter. And these are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran. These are the sons of Ezer: Bilhan and Zaavan and Akan. These are the sons of Dishan: Uz and Aran. These are the dukes of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan. These are the dukes of the Horites, according to their dukedoms in the land of Seir.

w Ex. 15. 15.

And these are the kings that reigned in the land of Edom [x]before there reigned a king of the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died; and Jobab the son of Zerah, of Bozrah, reigned in his stead. And Jobab died; and Husham of the land of the Temanites reigned in his stead. And Husham died; and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead. And the name of his city was Avith. And Hadad died; and Samlah of Masrekah reigned in his stead. And Samlah died; and Saul of Rehoboth-on-the-River reigned in his stead. And Saul died; and Baalhanan the son of Achbor reigned in his stead. And Baalhanan the son of Achbor died; and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

x 1 Cor. 15. 46.

And these are the names of the dukes of Esau, according to their families, after their places, by their names: duke Timna, duke Alvah, duke Jetheth, duke Oholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram. These are the dukes of Edom, according to their dwelling-places in the land of their possession. This is Esau, the father of Edom.

And Jacob [y]dwelt in the land where his father sojourned, in the land of Canaan.

y ctr. ch. 36. 8. Heb. 11. 9, 13, 16.

the section closes with one verse which, in its brevity, speaks volumes to the ear that hears, contrasting Jacob's portion with that of his brother,—"And Jacob dwelt in the land in which his father was a stranger—in the land of Canaan."

Subdivision 7. (Chap. xxxvii. 2—l.) Joseph.

The Christ-life developed in full "image."

Section 1. (xxxvii. 2-36).

God's counsel and man's rebellion.

(XXXVII. 2-11).

Visions of supremacy.

1. THESE are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with his brethren, the sons of Bilhah, and the sons of Zilpah, his father's wives: and Joseph brought unto his father their [z] evil report. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a [a] coat of many colors. And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not speak to him peaceably. And Joseph [b] dreamed a dream, and told it to his brethren, and they [c] hated him yet the more. And he said unto

z Jno. 7. 7.
a 1 Sa. 2. 19. *cf.* Jno. 1. 14.
b ch. 40. 5, 8.
c ch. 27. 41.

Subd. 7.—Joseph.

Joseph presents, in the main features of his life, a complete contrast to Jacob. As the one shows us the fruit of the flesh, though in a saint, the other gives us the fruit of the Spirit. It is thus no wonder that if he portrays the development of the Christ-life within us, he should represent also, more fully than any other of these Genesis biographies, the life of Christ Himself. There is in this respect a very substantial agreement among the mass of interpreters, from the so-called "fathers" downward. It is only in details that there is really room for question.

The individual application, though easy to be seen as there, is in the details often very difficult to follow; but the reason for this is simple: it is experience that largely unfolds to us these types of the inner life, and in this experience we are sadly deficient. And yet it may well be, also, that (as we have just seen in Benjamin), in the stage to which we have come, the objective largely takes the place of the subjective; the soul freed from self-occupation is all eyes, all ears, for its Object. Just so, John the apostle has many a word for the babes and the young men both, suited to their need; while to the "fathers" he simply says, and repeats, "Ye have known Him that is from the beginning." (1 Jno. ii.) However it may be, we shall find that it is largely with the image of Christ Himself that we shall be taken up in the history of Joseph.

Joseph is the picture, as we have said, of what is essentially the martyr-spirit, whose courage is shown in endurance, in unflinching facing of consequences. In him, patience has her perfect work, and thus, in result, he rises to mastery over all around, because he is master of himself first, and receives from God's hand, does not take things into his own. In the blessing of Jacob at the close, he is divinely pictured, as contemplated here, as the one separated from his brethren, whom the archers have galled and shot at and hated; but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob. Here, indeed, we find Joseph to be Jacob's son, and Jacob's lesson to be fully learned. How fruitful an one! and how the branches run over the wall, yielding their fruit up within no narrow inclosure, but to be gathered freely! For who may not gather such fruit? Not in the exercise of much wisdom, the bringing out of internal resources, but simply "man's weakness waiting upon God;" and who may not wait on Him?

Very like Isaac is he in this, that the path of surrender leads into that of largest blessing And this is God's constant way.

Six sections carry us now to the end of the book. Let us take them separately.

them, Hear, I pray you, the dream that I have dreamed: Behold, we were binding sheaves in the field, and, lo, my sheaf arose, and stood firm; and behold, your sheaves encompassed and [d]bowed down to my sheaf. And his brethren said to him, Wilt thou indeed be a king over us? wilt thou indeed have [e]dominion over us? And they hated him yet the more for his dreams and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed another dream, and, lo, the sun and moon and eleven stars bowed down to me. And he told it to his father and to his brethren. And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall we indeed come,—I and thy mother and thy brethren, to bow down ourselves to thee to the earth? And his brethren [f]envied him, but his father [g]observed the saying.

Separated from his brethren.

(XXXVII. 12-36).

2. And his brethren went to feed their father's flock at [h]Shechem. And Israel said unto Joseph, Are not thy brethren feeding [the flock] at Shechem? come, and I will [i]send thee unto them. And he said to him, Here am I. And he said unto him, Go now, see if it be well with thy brethren, and well with the flocks; and bring me word again. And he sent him out of the vale of Hebron, and he went toward Shechem. And a

[d] ch. 44. 14. ch. 46. 29. ch. 50. 18. *cf.* ch. 49. 8. Phil. 2. 10.

[e] Jno. 1. 11.

[f] Acts 7. 9. Matt. 27. 18.

[g] Luke 2. 19, 51.

[h] *cf.* ch. 33. 18.

[i] 1 Sam. 17. 18. 1 Jno. 4. 9. Luke 20. 13.

Sec. 1.

The first section shows us God's counsel as to Joseph and man's rebellion against it. The first view we have of Joseph is, at seventeen years, feeding the flock along with his brethren. The typical ruler for God is ever the shepherd. But He is with the children of the bondmaid,—a significant expression of Israel's condition, perhaps politically as well as spiritually, when our Lord came in the flesh. Separated too, Joseph is from them morally far, as with the Lord, the ground of the after-separation upon their side, not on his. "Me the world hateth, because I testify of it that its deeds are evil."

He is hated too as the special object of his father's love, of which the embroidered coat is the expression. It is not precisely "of many colors," nor a seamless robe of one piece such as characteristically the Lord wore. It is a "tunic of pieces," implying variety, and I think would refer to the manifold powers which showed themselves in the Lord in those mighty works which He spoke of as "from the Father" (Jno. x. 32; xiv. 11), and for which His brethren after the flesh pursued Him with hatred.

The dreams come as a third incitement to hatred,—in which God makes known the future supremacy of the beloved of the father. This is easily read. Together, these three signs give us the Holy One, object of the Father's love, hated for His holiness, hated for His glorious works, hated for the announcement of His coming glory.

Being, then, such as He is, His love-mission to His brethren, as sent of the Father, puts Him into their hands. He goes out of the "vale of Hebron" ("company"), the place of participation with the Father, to find them, not in Shechem ("shoulder"), in subjection to God, taking His yoke; but in Dothan, which some (rightly, I think,) take as meaning "laws;" not in the sense, however, of "precepts"—moral, spiritual guidance, such as the divine law (the *thorah*) was,—but of imperial "decrees." To Israel after the flesh, away from God and from the true spirit of obedience, such had the divine word become.

man met him, and, lo, he was wandering in the field; and the man asked him, saying, What seekest thou? and he said, I seek my brethren: tell me, I pray thee, where they feed [their flocks]. And the man said, They have departed hence; for I heard them saying, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him from [j]afar, and before he drew nigh to them, they plotted against him to put him to death. And they said one to another, Behold, this dream-lord cometh! And now come, let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him; and we shall see what will come of his dreams.

[j] Mat. 21. 38. Jno. 11. 53. *ctr.* Luke 15. 20.

And Reuben heard it, and he delivered him out of their hands; and he said, Let us not take his life. And [k]Reuben said to them, Shed no blood; put him into this pit which is in the wilderness, but lay no hand upon him,—that he might deliver him out of their hands, to restore him to his father. And so it was, when Joseph was come unto his brethren, that they [l]stripped Joseph of his coat—the coat of many colors which was upon him, and they took him and put him into the pit. But the pit was [m]empty; there was no water in it.

[k] ch. 42. 22.

[l] Mat. 27. 28.

[m] Jno. 18. 31.

And they sat down to [n]eat bread; and they lifted up their eyes, and looked, and, lo, a caravan of Ishmaelites came from Gilead, with their camels bearing spicery, and balm, and ladanum, going to carry it down to Egypt. And [o]Judah said unto his brethren, What good is it to slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites; and [p]let not our hand be upon him: for he is our brother—our flesh. And his brethren hearkened [to him]. And there passed by Midianites, merchants, and they drew and lifted up Joseph out of the pit, and [q]sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit, and, lo, Joseph was not in the pit; and he rent his garments. And he returned unto his brethren, and said, The child is not: and I, whither shall I go?

[n] Amos 6. 6. Jno. 18. 28. *ctr.* Luke 22. 14, 15.

[o] *ctr.* ch. 44. 18, etc.

[p] Matt. 20. 19. 1 Sa. 18. 17. 2 Sam. 12. 9.

[q] ch. 42. 24. Num. 22. 4. Matt. 27. 2, 9. Zech. 11. 12.

And they took Joseph's coat, and slaughtered a buck

At Dothan, then, Joseph's brethren are found, and at once they counsel to slay him. In fact, they cast him into a pit, but it holds no water—"It is not lawful for us," the Jews said to Pilate, "to put any man to death;" and out of this they draw him, to sell him to the Ishmaelites. So by Israel was the Lord transferred to the Gentiles.

How striking is that touch in this terrible picture, "And they sat down"—with Joseph in their pit—"to eat bread"! How much more terrible the case of the Pharisee-persecutors, who "would not go into the judgment-hall, lest they should be defiled, but that they might eat the passover"! History does indeed repeat itself, because each generation is but the repetition of the one before it: as Ahab, Israel's worst king, was but after all, what his name signifies, his "father's brother."

of the goats, and [r]dipped the coat in the blood. And they sent the coat of many colors, and had it carried to their father, and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat: an [s]evil beast hath devoured him; Joseph is surely torn in pieces. And Jacob rent his clothes, and put on sackcloth on his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said, For I will go down mourning to my son, to Sheol. Thus his father wept for him. And the Midianites sold him into Egypt, to Potiphar, an officer of Pharaoh, the captain of the guard.

[r] *cf.* ch. 22 13.

[s] *cf.* Ps. 22. 12,13,20,21. 1 Pet. 5. 8.

SECTION 2. (Chap. xxxviii.).

Judah's separation from his brethren and humiliation.

(*vv.* 1-11).

Tamar's widowhood.

1. AND it was at that time that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there the daughter of a certain [t]Canaanite whose name was Shuah; and he took her, and went in unto her. And she conceived, and bare a son; and he called his name Er. And she conceived again and bare a son; and she called his name Onan. And she yet again conceived, and bare a son; and she called his name Shelah; and he was at

[t] *ctr.* ch. 24. 3.

Thus Joseph is "separated from his brethren." In the individual application, though the details are less plain, the general thought is easy. "Elect of God, holy and beloved," in the world through which we pass, all is hostile to the development of that which is of God. "He that separateth himself from evil maketh himself a prey;" and separation from evil is a fundamental principle of the divine nature. Hence, persecution for righteousness should be accepted as the necessary result for the people of God in a world such as the present.

But for those true Josephs in whom is developed the soldier-"virtue," which with inflexibility of purpose presses on through whatever difficulties in the path of faith, separation will be found (not invited) from those who are not the world, but, though chosen out of it, still practicing conformity to its ways. Nay, one's brethren are, alas! often in this case more hostile than the very world, just because their consciences are more awake to a testimony which condemns themselves. Thus, within the circle of professed Christian fellowship, the Josephs have still to be disciples of the cross. Their path is not merely individual, as the path of true faith must always be, but solitary also, save only for the God with whom they walk, and indeed because they have chosen to walk with Him. Yet it is thus a path of deepest blessing.

Sec. 2.

At this juncture, the history of Judah is introduced, which as that of Judah alone is itself significant. Israel (the ten tribes) has for long had none: the Jews represent for us the whole people. Here, at the outset, Judah separates himself from his brethren, and connects himself with the Canaanite—the "merchantman"—marrying the daughter of Shuah (or "riches"). Surely these names give us in plain speech the characteristics of the nation for these centuries since the cross! His seed is thus, however, continued upon the earth, although God's wrath is upon the first two sons (whose names may speak, Er, of "enmity," and Onan, of "iniquity"), while the *third* son, Shelah ("sprout"?), speaks of divine power in resurrection, bringing out of death. Thus is a remnant preserved.

Chezib when she bare him. And Judah [u]took a wife for Er, his first-born, whose name was Tamar. But Er, Judah's first-born, was wicked in Jehovah's eyes; and Jehovah slew him. And Judah said unto Onan, Go in unto thy brother's wife, and fulfill to her a brother-in-law's duty, and [v]raise up seed unto thy brother. And Onan knew that the seed would not be his; and it was so, when he went in unto his brother's wife, he spilled it on the ground, lest he should give seed to his brother. And the thing which he did was evil in Jehovah's eyes; and he slew him also. And Judah said unto Tamar, Remain a widow at thy father's house till Shelah my son be grown; for he said, Lest he too die like his brethren. And Tamar went and dwelt in her father's house.

[u] *ctr.* ch. 24. 3. ch. 26. 35.

[v] Deut. 25. 5. Ruth 1. 11. Ruth 2. 20. Matt. 22. 24.

Tamar's deception.

(12–23.)

2. And the days went on, and Bath-shua, Judah's wife, died; and Judah was comforted, and went up to his sheep-shearers,—he and his friend Hirah the Adullamite, to Timnah. And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his sheep. And she put the garments of her widowhood from off her, and covered herself with the veil, and wrapped herself, and sat in the entry of Enaim, which is on the way to Timnah, for she saw that Shelah was grown, and she was not given him to wife. [w]And Judah saw her, and took her for a harlot; because she had covered her face. And he turned aside to her by the way, and said, Come now, let me come in unto thee: for he knew not she was his daughter-in-law. And she said, What wilt thou give me that thou mayest come in to me? And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge till thou send it? And he said, What is the pledge that I shall give thee? And she said, Thy signet, and thy cord, and thy staff that is in thy hand. And he gave them to her, and went in to her, and she conceived by him. And she arose, and went away, and laid her vail from off her, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand; but he found her not. And he asked the men of the place, saying, Where is the dedicated woman that was at Enaim upon the way-side? And they said, There hath been no dedicated woman here. And he returned to Judah, and said, I have not found

[w] Lev. 20. 12.

The story of Tamar shows us how, in God's marvelous way of grace, Christ comes into connection with Judah, and thus it is her name appears in the Lord's genealogy in the gospel of Matthew, first of those four women's names, whose presence there demonstrates the grace which has stooped to take up men. Each of these four has its own distinctive gospel-feature to bring out, as elsewhere shown. It is Tamar's *sin* that brings her in, as it is Rahab's *faith;* while for her: and the men of the place also say there was no dedicated woman there. And Judah said, Let her take [it] to her, lest we be put to shame. Behold, I sent this kid, and thou hast not found her!

(24–30.)

The manifestation.

3. And it was about three months after that it was told to Judah, saying, Tamar thy daughter-in-law hath committed fornication, and also, behold, she is with child by fornication. And Judah said, Bring her out, and let her be [x]burnt. When she was brought out, she sent to her father-in-law, and said, By the man whose these are I am with child. And she said, Discern now whose these are—the signet, the cord, and the staff? And Judah acknowledged them, and said, She is more in the right than I, because I gave her not to Shelah my son. And he knew her again no more. And it was so, when she travailed, that, behold, twins were in her womb. And it was so, in her travail, that one put forth his hand; and the midwife took and bound on his hand a scarlet thread, saying, This one came out first. And it was so, when he drew back his hand, that his brother came out. And she said, How hast thou broken forth? on thee be the breach! and they called his name [y]Pharez [breach]. And afterward came out his brother, who had on his hand the scarlet thread; and they called his name [z]Zerah.

x Lev. 20. 14. Lev. 21. 9. Rom. 2. 22. 2 Sa. 12. 15.

y Mat. 1. 13.

z Josh. 7. 1.

SECTION 3. (Chap. xxxix.—xli. 52.)

Zaphnath-paaneah, "the Revealer of Secrets."

(XXXIX.)

Unchanging integrity.

1. Ruler in his master's house.

1. [1] AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, [a]bought him from the hand of the Ishmaelites who had brought him down there. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And

a Ps. 105. 17.

Ruth to come in, the sentence of the law as to the Moabites must be set aside, and Bathsheba—named even as the wife of Urias—shows us grace triumphing over even a believer's sin. A salvation for sinners,—through faith,—apart from law,—and eternal: this is what the simple insertion of these names declares. Tamar's sin was the very thing which brought her into the Lord's genealogy: and as sinners simply have we title to rejoice in a work accomplished for sinners. Judah will find, in a day that is near, his title, not in legal righteousness, nor in mere descent from Abraham, but in the truth which God has emphasized for us here.

Sec. 3.

With the next section we return to Joseph, to see Christ in connection with the Gentiles. It is plain that, thus viewed, there is no continuity with the thirty-seventh chapter, but in some sort, a new beginning. Even the position of Joseph, under an Egyptian master, may remind us of Zechariah's words, which I, with others, believe to be intended of Christ, "Man acquired Me as a slave from My youth." (chap. xiii. 5, *Heb.*) Here, notice, it is not said, Israel: the lowly service to which He has stooped has the widest scope. But what response did this service receive from man? "What are those wounds in Thy hands? Those with which I was wounded in the house of My friends."

his master saw that Jehovah was with him, and all that he did Jehovah made to prosper in his hand. And Joseph found favor in his eyes, and he waited on him; and he made him overseer over his house, and all that he had he put into his hand. And so it was, from the time that he made him overseer in his house, and over all that he had, that Jehovah [b]blessed the house of the Egyptian for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. And he left all that he had in Joseph's hand, and he knew naught that he had except the bread he was eating. And Joseph was comely in form and comely in face.

b ch. 30. 27.

2. The assault of sin, and the accusation.

[2] And it was so, after these things, that his master's wife set her eyes on Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, [c]Behold, my master knoweth not what is with me in the house, and all that he hath he hath given into my hand; there is no one greater in this house than I: and he hath kept nothing back from me except thee, because thou art his wife. How then can I do this great wickedness, and [d]sin against God? And so it was, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her [or] to be with her. And it was about this time that Joseph went into the house to do his business; and there was none of the men of the house there in the house. [e]And she caught him by his garment, saying, Lie with me. And he left his garment in her hand, and fled, and got him out. And so it was, when she saw that he had left his garment in her hand and had fled out, that she called the men of her house and spake unto them, saying, See, he hath [f]brought us a Hebrew man to mock us. He came in to me to lie with me, and I cried with a loud voice, and it was so that when he heard that I lifted up my voice and cried, he left his garment with me, and fled, and gat him out. And she laid up his garment by her until his master came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us came in to me to mock me; and it was so, as I lifted up my voice, and cried, that he left his garment by me and fled out.

c *cf.* Matt. 4. 1-10. *ctr.* ch. 3. 3, 6.

d Ps. 51. 4.

e Jas. 4. 4. Eccle. 7.26.

f Jno. 15.19.

3. His exaltation in the prison.

[3] And it was so, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was

With Joseph in it, the house of the Egyptian is blessed of God; but with Christ ministering in it, how unspeakably was the world blest! All the power was there, and manifesting itself, which could have turned, and will yet turn, the need of man, however great and varied, into occasion for the display of the wealth of divine loving-mercy. But it availed not to turn man's heart to God: false witness casts Joseph into Pharaoh's prison, where, however, again all things come under his hand; while under false accusation, the Lord descends into a darker prison-house, in result to manifest Himself as Master of all there.

kindled. And Joseph's master took him and [g]put him into the tower, a place where the king's prisoners were bound; and he was there in the tower. And Jehovah was with Joseph, and showed him mercy and [h]gave him favor in the eyes of the warden of the tower. And the warden of the tower gave into Joseph's hand all the prisoners which were in the tower; and whatsoever they did there, he was the doer of it. The warden of the tower looked not to any thing which was under his hand; because Jehovah was with him, and whatsoever he did, Jehovah made it to prosper.

[g] Ps. 105.18.
[h] Dan. 1. 9. Ps. 106. 46. Acts 7. 10. Prov. 16. 7.

Joseph in prison the interpreter of life and death.

(XL.)

2. And it came to pass after these things that the cup-bearer of the king of Egypt and [his] baker offended their lord the king of Egypt. And Pharaoh was wroth with his two chamberlains, the chief cup-bearer and the chief baker; and he put them in ward in the house of the captain of the guard, in the tower, the place where Joseph was confined. And the captain of the guard charged Joseph with them, and he waited on them, and they were in ward some time. And they [i]dreamed a dream, both of them, each man his dream the same night, each according to the interpretation of his dream, the cup-bearer and the baker of the king of Egypt, who were confined in the tower. And when Joseph came in unto them in the morning, and looked on them, behold, they were [j]gloomy. And he asked Pharaoh's chamberlains that were with him in ward in his lord's house, saying, Why are your faces so troubled to-day? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, [k]Do not interpretations belong to God? Tell them me, I pray.

[i] ch. 37. 5. ch. 41. 1.
[j] Dan. 4. 5.
[k] Dan. 1.17.

And the chief cup-bearer told Joseph his dream, and said unto him, In my dream, behold, before me a vine, and in the vine three branches, and it was as though budding, its blossoms shot forth; its clusters ripened grapes. Now Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation: the three branches

A higher power than man's was working beneath all this in Joseph's case. The path of humiliation was to end for him in glory; the sorrow of the way was to issue in joy—love's own joy of service in a higher sphere. "God did send me before you to preserve life," he says to his brethren afterward; and he who in prison reveals himself as the interpreter of the mind of God, is, as such, qualified to administer the resources of the throne of Egypt, for the relief of the distress which is at hand for the world. All this is easily read as typical of the Lord, only that the shadows of the picture are immeasurably darker here, as the lights are inexpressibly brighter. From the humiliation and agony of the cross, in which He is the interpreter of man's just doom on the one hand, and of the mercy for him on the other, the lowly Minister to human need comes forth to serve as the Wisdom and Power of God upon a throne of grace.

are three days; yet within three days shall Pharaoh lift up thy head and restore thee unto thy place, and thou shalt give the cup into Pharaoh's hand after the former manner when thou wast his cup-bearer. But have me in [l]remembrance when it shall be well with thee, and show me, I pray thee, kindness, and make mention of me to Pharaoh, and bring me out of this house; for indeed I was stolen out of the land of the Hebrews, and here too have I done nothing for which they should put me in the dungeon. And when the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three wicker baskets on my head, and in the uppermost basket there was of all kinds of food for Pharaoh, baker's work, and the [m]birds ate them out of the basket on my head. And Joseph answered and said, The interpretation is this: the three baskets are three days; within yet three days will Pharaoh lift up thy head from off thee, and hang thee upon a tree; and the birds shall eat thy flesh from off thee.

[l] 1 Sam. 25. 31.

[m] Lk. 17. 37.

And it was so, on the third day, Pharaoh's birth-day, that he made a feast to all his servants; and he lifted up the head of the chief cup-bearer and the head of the chief baker among his servants. And he restored the chief cup-bearer to his office again, and he gave the cup into Pharaoh's hand; but he hanged the chief baker, as Joseph had interpreted to them. [n]Yet did not the chief cup-bearer remember Joseph, but forgat him.

[n] 1 Cor. 11. 24. Ps. 103. 2. ch. 41. 9.

(XLI. 1–52.)

"A man in whom the Spirit of God is."

1. The king's dream.

3. [1]And it was at the end of two whole years that [o]Pharaoh dreamed; and, lo, he was standing by the river; and, behold, from the river came up seven kine, fine-looking and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them from the river, ill-looking and lean-fleshed, and stood by the [other] kine on the bank of the river. And the ill-looking and lean-fleshed kine ate up the seven kine that were fine-looking and fat-fleshed. And Pharaoh awoke. And he slept and dreamed a second time; and, lo, seven ears of corn springing up upon one stalk, plump and good. And, behold, seven ears of corn, thin and parched in the east wind, springing up after them; and the thin ears swallowed up the seven plump and full ears. And Pharaoh awoke, and, lo, it was a dream.

[o] Dan. 2. 1.

2. The interpretation.

[2]And it was so, in the morning, that his [p]spirit was moved, and he sent and called for all the [q]scribes of Egypt, and all her sages, and Pharaoh told them his dream, but there was none to interpret them to Pharaoh. And the chief cup-bearer spake unto Pharaoh, saying, I remember my sins to-day. Pharaoh was wroth with

[p] ch. 40. 6.

[q] Ex. 7. 11. 1 Cor. 1. 20.

his servants, and put them in ward in the house of the captain of the guards,—myself and the chief baker. And we dreamed a dream the same night,—I and he: we dreamed each according to the interpretation of his dream. And there with us was a young man, a Hebrew, a servant to the captain of the guard, and we told him, and he interpreted to us our dreams, to each he interpreted according to his dream. And it came to pass, as he interpreted to us, so it was: [r] me he restored unto mine office, and him he hanged. And Pharaoh sent and called for Joseph, and they brought him in haste out of the dungeon; and he shaved himself and changed his raiment, and came in to Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none to interpret it; and I have heard say of thee that when thou hearest a dream thou canst interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, In my dream, lo, I was standing on the bank of the river, and, behold, from the river went up seven kine, fat-fleshed and fine-shaped; and they fed in the reed-grass. And, behold, seven other kine went up after them, wasted and ill-shaped, and lean of flesh,—I never saw their like in all the land of Egypt for badness. And the lean and bad kine ate up the first seven fat kine; and when they came into their insides, it could not be known that they had come into their insides, but their appearance was as bad as at the beginning. And I awoke. And I saw in my dream, and, behold, seven ears of corn springing from one stalk, full and good. And, behold, seven ears, withered, thin, parched in the east wind, sprang up after them. And the thin ears swallowed up the seven good ears. And I told it to the seers, but there was none to declare it to me. And Joseph said unto Pharaoh, Pharaoh's dream is one: what God is doing he maketh known to Pharaoh. The seven good kine are seven years, and the seven good ears are seven years: the dream is one. And the seven lean and bad kine that came after them are seven years; and the seven empty ears, parched in the east wind, are seven years of famine. This is the thing which I have spoken unto Pharaoh: what God is doing he showeth unto Pharaoh. Behold, seven years are coming of great plenty in all the land of Egypt. And after them shall arise seven years of famine; and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land. And the plenty shall not be known in the land by reason of the famine following, for it shall be very heavy. And for that the dream was doubled unto Pharaoh twice, it is that the thing is established by God, and that he hasteth to

[r] *cf.* **Luke 17. 34.**

do it. Now, therefore, let Pharaoh look out a man discerning and wise, and set him over the land of Egypt. Let Pharaoh do [this]: and let him appoint overseers over the land of Egypt, and take up the [s]fifth part of the land of Egypt in the seven plenteous years; and let them gather all the food of those good years to come; and lay up corn under the hand of Pharaoh for food in the cities, and preserve it. And the food shall be for store to the land for the seven years of famine which shall be in the land of Egypt, that the land perish not in the famine.

3. Raised from the dungeon to the throne.

[3] And the thing was good in the eyes of Pharaoh and in the eyes of all his servants. And Pharaoh said unto his servants, Shall we find one like this,—a man in whom the [t]Spirit of God is? And Pharaoh said unto Joseph, Since God hath shown thee all this, there is none so discerning and wise as thou art. Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, [u]See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in garments of white linen, and put a gold chain about his neck, and he caused him to ride in the second chariot which he had; and they cried before him, [v]Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. And Pharaoh called Joseph's name [w]Zaphnath-paaneah; and he gave him to wife [x]Asenath the daughter of Potipherah, priest of On; and Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt; and Joseph went out from the presence of

[s] ch. 47. 26.
[t] Dan. 4. 8, etc.
[u] Col. 1. 18. 1 Pet. 2. 7. Heb. 2. 9.
[v] Phil. 2. 9.
[w] Jno. 4. 29. Jno. 17. 6, 26.
[x] Eph. 5. 25. *cf.* Ex. 2. 21. 1 Ki. 3. 1.

Seven years of plenty to be succeeded by seven years of famine, which shall devour them up,—such is the prophecy of Pharaoh's dream. Even yet is the world enjoying its plenteous years, and little it believes in its plainly predicted future. The time of famine is nevertheless not far off, which is to manifest the resources of Him who will then be seen alone competent to meet its terrible exigencies. In that time of sore trial, both Israel is to be brought back to Him whom they have rejected, and the world subjected to the throne whose provision of grace He ministers.

But first, and as soon as ever he is exalted, we hear of new relationships for Joseph: "And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Potipherah, priest of On; and Joseph went out over all the land of Egypt." The name given we may take as Hebrew, and in the meaning anciently given to it, "Revealer of Secrets." How precious a title for Him who has revealed to us the secrets of the heart of God! And especially appropriate is it in connection (as the text suggests) with Joseph's Gentile marriage. To Christianity belongs above all the revelation of the divine "mysteries." The "mysteries of the kingdom," the "great mystery" of Christ and the Church," "the mystery of His will . . . for the administration

Pharaoh, and went throughout all the land of Egypt. And in the seven years of plenty the land brought forth by handfuls; and he gathered up all the food of [those] seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until they left off reckoning, for it could not be reckoned. And unto Joseph were born two sons [y]before the years of famine came, which Asenath, the daughter of Potipherah priest of On, bare unto him. And Joseph called the name of the first [z]Manasseh; for God [said he] hath made me forget all my toil and my father's house. And the name of the second he called [a]Ephraim; for God hath made me fruitful in the land of my affliction.

[y] Rom. 11. 28. *cf.* Rev. 3. 10.

[z] Ps. 108. 8. *cf.* ch. 24. 67. Acts 13. 46.

[a] ch. 49. 22. *cf.* Acts 2. 41.

of the fullness of times to head up all things in heaven and earth in Christ" (Matt. xiii. 11; Eph. v. 32; i. 9, 10) are given to us for the first time in these Christian days, while He is Himself, in His own person and work, the "mystery of godliness."

Even the false church appropriates (though but to pervert) this idea of mystery (Rev. xvii. 5); while the apostle desires no better estimation for himself and others than "as ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.) For us even the stored treasures of the past dispensation are revealing themselves, and things which happened unto Israel happened unto them for types, and are written for our admonition, upon whom the ends of the ages are come. (1 Cor. x. 11.) All these things are pledges of new relationship, confidences, unspeakably precious, of the heart of Christ. (Jno. xv. 15.) Revealer of secrets indeed is He; no truer or sweeter name for Him who has been pleased to take, in these plenteous days before the time of the world's famine, a Gentile bride.

At the same time, if our Joseph's title can be shown to have in Egyptian the meaning, "Saviour of the world," we need not reject it. This is indeed the outward aspect in which Christ is now revealed.

As to Asenath, if the meaning of her name is conjectural only, those of her two sons are very significant. Born before the famine, and while Joseph's brethren are yet strangers to his exaltation, "he called the name of the first-born Manasseh,—for God has made me forget all my toil and all my father's house;" while "the name of the second called he Ephraim,—for God hath made me fruitful in the land of my affliction." For His Church, His heavenly bride, He has been content to be as if He remembered not His relationship with His people of old. The thread of prophecy lies unwoven in the shuttle of time, as if its wheel had stopped forever. Why this apparent forgetfulness on the part of Him who never slumbereth nor sleepeth? Surely, no change; but the pursuance of eternal purposes, which accomplished, Israel shall look upon the face of Him whom they have pierced, and a fountain be open to them also for sin and for uncleanness.

In the individual application we are again unable to go into much detail. We may easily, indeed, see how the wisdom of God, and His power in measure too, abide with such an one as our type represents. He is master of the circumstances by which at times he may appear mastered. All things necessarily serve the One who is ever with him, content Himself to find, through seeming defeat, His sure, eternal victory. Through all, he is preparing for the place where at last both his brethren shall be restored to him, and also the world shall be his own; for when Christ reigns (of which we have been tracing the figures here), His saints shall reign with Him.

The first descent of his brethren into Egypt, and call to repentance.

SECTION 4. (Chap. xli. 50—xlvii. 26.)

The Days of Famine.

(XLI. 53—XLII.)

1. Joseph the sole resource.

1. [1] AND the seven years of plenty that were in the land of Egypt were ended; and the seven years of famine began to come, as Joseph had said. And there was famine in all lands, but in all the land of Egypt there was bread. And when all the land of Egypt suffered from the famine, and the people cried to Pharaoh for bread, Pharaoh said unto all the Egyptians, Go unto Joseph: whatsoever he saith unto you, do. And the [b]famine was over the whole face of the earth; and Joseph opened up all the storehouses, and sold to the Egyptians: and the famine waxed great in the land of Egypt. And all countries came unto Egypt to Joseph to buy, for the famine prevailed in all the earth.

b Matt. 24. 21. Jer. 30. 7.

2. His brethren come for help.

[2] And [c]Jacob saw that there was corn in Egypt; and Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: go down thither and buy for us from thence, that we may live and not die. And Joseph's ten brethren came down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren, for he said, Lest harm befall him. So the sons of Israel came to buy among them that came, for the famine was in the land of Canaan.

c Acts 7. 12. Ps. 132. 15.

3. Manifested to themselves.

[3] And Joseph was the governor over the land: he it was who sold to all the people of the land: and Joseph's brethren came and [d]bowed themselves unto him with their faces to the earth. And Joseph saw his brethren; and he knew them, but [e]made himself strange to them, and spake roughly to them: and he said unto them, Whence come ye? And they said, From the land of Canaan, to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the

d ch. 33. 3.

e cf. Luke 24. 16, 28.

Sec. 4.

Now comes the time of famine; and when God's judgments are in the earth, the inhabitants of the world shall learn righteousness. Not in the plenteous times of Christianity will the world as a whole turn to God; and therefore come drought and famine from the same hand which, unknown, bestowed the blessing. The present dispensation closed by the removal of the Church to be with her Lord, the times of the Gentiles will close, as the Lord Himself predicts (Luke xxi. 25–27): "And there shall be signs in the sun and in the moon, and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken: and then shall they see the Son of Man coming in a cloud, with power and great glory."

Before He appears, and amid all the trial of a time such as the world has never seen, Israel will be preparing to recognize and receive her rejected Lord. And this is what we find typified in the chapters to which we have now come. The way in which it is expounded here shows surely the divine interest in their recovery, full of touching pathos as they are known to be.

The famine in all lands reaches Canaan also, and Joseph's ten brethren come down to buy corn in Egypt. We are all familiar with what follows, and how dreams which he had dreamed about them; and he said unto them, Ye are spies: to see the nakedness of the land it is ye come. And they said unto him, No, my lord; but thy servants come to buy food. We are all one man's sons: we are true; thy servants are not spies. And he said unto them, Nay, but to see the nakedness of the land are ye come. And they said unto him, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is now with our father, and one is not. And Joseph said unto them, This is what I have spoken to you, saying, Ye are spies. By this shall ye be proved: as Pharaoh lives, ye shall not go forth hence except your youngest brother come hither! Send one of you, and fetch your brother; and ye shall be kept in prison, that your words may be proved, whether there be any truth in them; and if not, as Pharaoh lives, ye are spies. And he put them together in ward three days. And Joseph said unto them on the third day, This do, and live; for I fear God. If ye be true, let one of your brethren be bound in the house of your prison, and go ye, carry corn for the famine of your houses, and bring your youngest brother unto me; and your words shall be verified, that ye die not. And so they did. And they said one to another, We are verily [f]guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we hearkened not to him; [g]therefore this strait is come upon us. And Reuben answered them, saying, [h]Did not I speak unto you, saying, Sin not against the lad; and ye hearkened not? And, behold, also, his blood is required. And they knew not that Joseph understood; for there was an interpreter between them. And he turned away from them, and [i]wept; and turned back to them, and spake to them, and took Simeon from them, and [j]bound him before their eyes.

f Zech. 12. 10. Ps. 51. 14.
g Dan. 9. 14.
h ch. 37. 22.
i Hos. 11. 8. ch. 50. 17. ch. 43. 30.
j *cf.* ch. 37. 28. ch. 44. 33.

4. Continued trial.

[4] And Joseph commanded to fill their sacks with corn, and [k]return every one's money into his sack, and to give them provision for the way; and so they did to them. And they laded their asses with their corn, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place, he saw his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is returned; lo, it is even in my sack. And their heart failed, and they were afraid, saying one to another, What is this that [l]God hath done to us? And they came to Jacob their father, unto the land of Canaan, and told him all that had befallen them, saying, The man, the lord of the country, spake unto us roughly, and made us out spies as to the land. And we

k Is. 55. 1. Is. 52. 3.
l *cf.* ver. 21.

their hearts and consciences are probed by one who knows and loves them well, but whom they know not. They obtain, indeed, a temporary supply for their necessities, but leave Simeon in prison, and are bidden not to appear again said unto him, We are true men,—we are no spies: we are twelve brethren, the sons of our father; one is not, and the youngest is now with our father in the land of Canaan. And the man, the lord of the country, said unto us, By this shall I know that ye are true men: leave one of your brethren here with me, and take [food] for the famine of your households, and begone. And bring your youngest brother unto me; and I shall know that ye are not spies, but that ye are true men. Your brother I will give up to you, and ye shall trade in the land. And, behold, when they emptied their sacks, each man's bundle of money was in his sack; and when they saw their bundles of money,—they and their father, they were afraid. And their father Jacob said unto them, Me have ye [m]bereaved of my children! Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: put him in my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone; and if harm happen to him in the way wherein ye go, then ye will bring down my gray hairs with sorrow to Sheol.

m *cf.* ch. 37. 33.

(XLIII.–XLV. 28.)

The second descent: Joseph their deliverer.

1. Benjamin sent.

2. [1] And the famine was heavy on the land: and it came to pass, when they had eaten up the corn which they had brought out of Egypt, that their father said unto them, Go again: buy us a little corn. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food; and if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Why did ye deal so ill with me as to tell the man that ye had yet a brother? And they said, the man asked straitly as to us and as to our kindred, saying, Is your father yet alive? have ye a brother? and we told him after the tenor of these words. Could we know that he would say, Bring your brother down? And [n]Judah said unto Israel his father, Send the lad with me, and we will arise and go, that we may live, and not die,—both we and thou and our

n ch. 37. 26.

except they bring Benjamin with them. Famine again forces them to come down; and this time, Judah having undertaken for Benjamin with his father, they bring him also. They are feasted by Joseph, still unknown; are sent away with the cup in Benjamin's sack; pursued, and brought back under the charge of theft; Benjamin is to remain as Joseph's slave, but Judah, his heart fully reached, offers himself in his stead: then Joseph's love bursts out; he makes himself known to them; they own their sin, are reconciled and comforted with his love.

little ones. I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thy face, then let me bear the sin with thee forever; for if we had not lingered, surely now we should have returned the second time. And Israel their father said unto them, If it be so now, do this: take of the best fruits of the land in your vessels, and carry the man down a [o]present,—a little balsam, and a little honey, spices and ladanum, pistacia-nuts and almonds. And take double money in your hand: and the money that was returned in the mouth of your sacks carry back with you: perhaps it was an oversight. And take your brother, and arise, and return to the man. And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. And if I be bereaved of my children, I am bereaved.

o cf. ch. 32. 13.

2. Debatings.

[2] And the men took that present, and they took double money in their hand, and Benjamin, and arose, and came down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the steward of his house, Bring these men home, and slaughter, and prepare: for these men shall eat with me at noon. And the man did as Joseph had said unto him, and the man brought the men into Joseph's house. And the men were [p]afraid because they were brought into Joseph's house, and they said, Because of the money that was returned into our sacks at the beginning are we brought in, that he may seek occasion against us and fall on us, that he may take us for bondmen, and our asses. And they drew near to the steward of Joseph's house, and spake to him at the door of the house, and said, Ah, sir, we came down indeed at the first to buy food. And it came to pass when we came to the lodging-place, that we opened our sacks, and, lo, every man's money was in the mouth of his sack—our money in full weight, and we have brought it again in our hand; and other money have we brought down in our hand to buy food. We knew not who put our money in our sacks. And he said unto them, Peace be unto you: fear not! your God, and the God of your father, hath [q]given you treasure in your sacks: your money came to me. And he brought Simeon forth unto them.

p cf. ch. 42. 28.

q ctr. ch. 25. 31. Ps. 127. 2.

3. With Joseph.

[3] And the man brought the men into Joseph's house; and he gave them water, and they washed their feet; and he gave their asses provender. And they made

In all this, it is plain how all turns upon *Benjamin* and their state toward him. This is made the test of their condition. The power for their deliverance lies in Joseph's hand alone, however, and their exercises as to Benjamin all tend to awakening conscience and heart as to their sin against Joseph. The key of the typical interpretation is to be found in this:—

ready the present against Joseph came at noon; for they heard that they were to eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and [r]bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well?—the old man of whom ye spake, is he yet alive? And they said, Thy servant our father is well; he is yet alive: and they bowed, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son; and he said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious to thee, my son! And Joseph made haste, for his bowels yearned toward his brother; and he [s]sought [where] to weep; and he went into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves, and for the Egyptians that were with him by themselves; for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians. And they sat before him,—the first-born according to his birthright, and the youngest according to his youth; and the men marveled one at another. And he had portions carried to them from before him; and Benjamin's portion was five times as much as any of theirs. And they drank, and were merry with him.

[r] ch. 37. 8.

[s] ch. 42. 24. ch. 45. 2. Jer. 31. 20. *cf.* Jno. 11. 35, 36. Heb. 4. 15.

4. New trial.

[4] And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry; and put every man's money in his sack's mouth. And put my cup—the silver cup—in the mouth of the sack of the youngest, and his corn-money; and he did according to the word which Joseph had spoken. As soon as the morning was light, the men were sent away,—they and their asses. They were gone out of the city, [and] not [yet] far off, and Joseph said unto his steward, Up! follow after the men! and when thou hast overtaken them, say unto them, Why have ye recompensed evil for good? Is it not this wherein my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them and spake unto them these words. And they said unto him, Why doth my lord speak such

Joseph is Christ as we know Him, once rejected and suffering, now exalted: this is He whom Israel does not know. A Christ triumphant simply, and reigning upon the earth, is the Benjamin who is found among them, whether in the days of the Lord's rejection or the latter days. The *Conqueror* they were prepared for; the Sufferer who must go before Him—not knowing their own deep need,—they have refused. Yet the two are really one, and for them the Conqueror cannot be till they receive the Sufferer: not the faith of a Sufferer merely, but the One who has been this. Power lies with *Joseph*, not with Benjamin.

words as these? Far be it from thy servants to do such a thing! Behold, the money which we found in our sacks' mouth we brought again unto thee from the land of Canaan, and how should we steal out of thy lord's house silver or gold? [t] With whomsoever of thy servants it is found, let him die; and we also will be my lord's bondmen. And he said, Now also let it be according to your words: let him with whom it is found be my bondman, but ye shall be blameless. And they hasted and let down every one his sack to the ground, and opened every man his sack. And he searched carefully, beginning with the eldest and ending with the youngest; and the cup was found in Benjamin's sack. And they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house, and he was yet there, and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? Do ye not know that such an one as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak, and how justify ourselves? [u] God hath found out the iniquity of thy servants. Behold, we are my lord's bondmen,—both we and he with whom the cup is found. And he said, Far be it from me to do so! The man in whose hand the cup hath been found shall be my bondman; and as for you, go up to your father in peace.

t ch. 31. 32.

u *cf.* ch. 42. 28. Ps. 50. 20, 21.

5. Judah's plea: the end reached at last.

[5] Then [v] Judah came near unto him, and said, Ah, my lord! let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father or a brother? And we said unto my lord, We have a father—an old man, and a child of his old age—a young one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down to me, that I may set my eyes upon him. And we said unto my lord, The lad cannot leave his father; for if he leave his father, he will die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall not see my face again. And it was so, when we came up to thy servant my father, we told my lord's words unto him. And our father said, Go again: buy us a little food. And we said, We cannot go down except our youngest brother be with us, then we will go down; for we cannot see the man's face except our youngest brother be with us. And thy servant my father said unto us, Ye

v *cf.* ch. 37. 26.

But Joseph's heart longs after Benjamin,—that is, Christ longs to display this character of power for them; but for this they must be brought to repentance, and He uses their ideal, prophetical Messiah to bring their hearts back to Himself the true one.

know that my wife bare me two sons; and the one went out from me, and I said, He is certainly torn in pieces, and I have not seen him since; and if ye take this one also from me, and harm befall him, then ye shall bring down my gray hairs with sorrow unto Sheol. Now, then, when I come to thy servant my father, and the lad is not with us,—seeing that his life is bound up with his life,—it will be, when he seeth that the lad is not, that he will die; and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I will bear the sin unto my father forever. Now, therefore, I pray thee, [w] let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest I see the evil that shall come upon my father.

w ch. 42. 24. *ctr.* ch. 37. 26.

6. Joseph's victory.

[6] Then Joseph could not refrain himself before all that stood by him, and he cried, [x] Let every man go out from me! and there stood no man with him when Joseph made himself known to his brethren. And he [y] wept aloud, so that the Egyptians heard, and the house of Pharaoh heard. [z] And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him, for they were confounded at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. And now be not in pain, nor angry with yourselves, that ye sold me hither, for God sent me before you to preserve life. For these two years hath the famine been in the land, and there are yet five years in which shall be neither ploughing-time nor harvest. And [a] God sent me before you to preserve you a remnant in the earth, and to save your lives by a great deliverance. So now it was not ye who sent me hither, but God; and he hath made me a father to Pharaoh, and lord unto all his house, and a ruler in all the land of Egypt. Hasten, and go up to my father, and say unto him, Thus saith thy son Joseph: God hath made me lord of all Egypt: come down unto me,—tarry not. And thou shalt dwell in the

x *cf.* ch. 22. 5. Jno. 8. 9.

y ch. 43. 30.

z *cf.* Jno. 20. 16, 21.

a Ps. 76. 10. Ps. 105. 17.

Amid the sorrows of the last days, this will be accomplished for them. He who, unknown, is seeking them will make them realize their Benjamin as Benoni—"the son of my sorrow," and that as the fruit of their own sin. (ch. xliv. 16.) Benjamin is taken from them: they have lost their part in Messiah as having rejected Him. All the depths of Judah's heart are stirred; and in his agony for *Benjamin*, he is met and overwhelmed by the revelation of *Joseph*. They look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son, and a fountain for sin and for uncleanness is opened to them. But this brings the whole nation into blessing under Christ.

land of Goshen, and thou shalt be near unto me,—thou and thy children and thy children's children, and thy flocks and thy herds, and all that thou hast. And there will I sustain thee, (for yet there are five years of famine,) lest thou come to poverty,—thou and thy household, and all that thou hast. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall hasten and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept over them: and after that, his brethren talked with him.

The
sum-
tion.

[7] And the [b]report was heard in Pharaoh's house, saying, Joseph's brethren are come; and it was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you into the land of Canaan; and take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded—this do: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. And let not your eye regret your stuff, for the good of all the land of Egypt, it is yours. And the sons of Israel did so: and Joseph gave them wagons according to Pharaoh's word, and gave them provisions for the way. To each one of them all he gave changes of raiment, and to Benjamin he gave three hundred pieces of silver and five changes of raiment. And to his father he sent this: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and food for his father by the way. And he sent his brethren away, and they departed; and he said unto them, [c]See that ye fall not out by the way. And they went up out of the land of Egypt, and came unto the land of Canaan, unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And his [d]heart fainted, for he believed them not. And they spake unto him all the words which Joseph had spoken to them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough: Joseph my son is yet alive; I will go and see him before I die.

ael
elling in
ypt.

(XLVI.—XLVII. 12.)

3. [1] And Israel journeyed with all that he had, and came to [e]Beersheba, and offered sacrifices to the God of his father Isaac. And God spake unto Israel in visions of the night, and said unto him, Jacob, Jacob. And he

he call
l
ssing of
d.

[b] Ps. 126. 1-3.
[c] Ps. 85. 8.
[d] 1 Kings 10. 5.
[e] ch. 26. 33.

said, Here am I. And he said, I am God [El], the God of thy father: [f]fear not to go down into Egypt, for I will there make of thee a great nation; I will go down [g]with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes. And Jacob rose up from Beersheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt,—Jacob and all his seed with him,—his sons and his sons' sons with him,—his daughters and his sons' daughters, and all his seed brought he with him into Egypt.

[f] *ctr.* ch. 26. 2. ch. 15. 13.

[g] ch. 28. 15. Deut. 26. 5.

2. The increase of Jacob.

[2] And these are the names of the sons of Israel that came into Egypt: Jacob and his sons:—Jacob's firstborn, Reuben. And the sons of Reuben, Enoch and Phallu and Hezron and Carmi. And the sons of Simeon, Jemuel and Jamin and Ohad and Jachin and Zohar and Saul the son of a Canaanitish woman. And the sons of Levi, Gershon, Kohath, and Merari. And the sons of Judah, Er and Onan and Shelah and Pharez and Zerah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. And the sons of Issachar, Tola and Puah and Job and Shimron. And the sons of Zebulon: Sered and Elon and Jahleel. These are the sons of Leah, whom she bare to Jacob in Paddan Aram; and his daughter Dinah. All the souls of his sons and his daughters were thirty and three. And the sons of Gad, Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli. And the sons of Asher, Jimnah and Jishvah and Jishvi and Beriah, and Serah their sister; and the sons of Beriah, Heber and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob,—sixteen souls. The sons of Rachel Jacob's wife, Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest in On bare to him. And the sons of Benjamin, Belah and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. These are the sons of Rachel which were born to Jacob: all the souls were fourteen. And the sons of Dan, Hushim. And the sons of Naphtali, Jahzeel and Guni and Jezer and Shillem. These are the sons of Bilhah whom Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives,—all the souls were threescore and six. And the sons of Joseph which were born to him in Egypt were two souls: all the

souls of the house of Jacob, which came into Egypt, were [h] threescore and ten.

3. Settling in the land.

[3] And he sent [i] Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father; and he presented himself to him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, [j] Now let me die, since I have seen thy face, that thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me: and the men are shepherds, for they have been occupied with cattle; and they have brought their flocks, and their herds, and all that they have. And it shall be when Pharaoh shall call you, and say, What is your occupation? that ye shall say, Thy servants have been occupied with cattle from their youth even until now,—both we and our fathers: that ye may dwell in the land of Goshen: for every [k] shepherd is an abomination to the Egyptians. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took from the whole number of his brethren five men, and set them before Pharaoh. And Pharaoh said unto his brethren, What is your occupation? and they said unto Pharaoh, Thy servants are shepherds,—both we and also our fathers. And they said unto Pharaoh, To sojourn in the land are we come; for there is [l] no pasture for the flocks that thy servants have; for the famine is heavy in the land of Canaan: and now, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee: in the best of the land cause thy father and thy brethren to dwell;—in the land of Goshen let them dwell; and if thou knowest any men of ability among them, then make them rulers over what cattle I have. And Joseph brought in Jacob his father, and set him before Pharaoh. And [m] Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How many are the years of thy life? And Jacob said unto Pharaoh, The years of my [n] sojourning are a hundred and thirty years: few and evil have been the years of my life, and have not attained to the years of the life of my fathers in the days of their sojournings. And Jacob blessed Pharaoh, and went out from before Pharaoh. And Joseph settled his father and his brethren, and gave them a possession in the land of Egypt—in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph

[h] Acts 7. 14.

[i] ch. 44. 18.

[j] *cf.* Luke 2. 29.

[k] *cf.* ch. 4. 2.

[l] 2 Sam. 9. 6.

[m] Heb. 7. 7.

[n] Heb. 11. 13.

sustained his father and his brethren and all his father's house with bread according to their families.

(XLVII. 13-27.)

The land reduced under Pharaoh.

4. And there was no bread in all the land, for the famine was very heavy, so that the land of Egypt and the land of Canaan fainted because of the famine. And Joseph gathered up all the money that was found in the land of Egypt and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And the money was all spent in the land of Egypt and in the land of Canaan; and all the Egyptians came unto Joseph, and said, Give us bread! for why should we die in thy presence? for money faileth. And Joseph said, Give your cattle, and I will give you for your cattle if money fail. And they brought their cattle unto Joseph, and Joseph gave them bread in exchange for the horses and for the flocks and for the herds and for the asses; and he fed them with bread in exchange for all their cattle for that year. And that year ended; and they came to him the second year, and said unto him, We will not hide from my lord that our money is spent; my lord hath also our herds of cattle; there is naught left in the sight of my lord but our bodies and our lands. Why should we die before thine eyes,—both we and our land? buy us and our land for bread, and we and our land will be servants to Pharaoh; and give us seed, that we may live and not die, and the land may not be desolate. And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field because the famine prevailed over them; so the land became Pharaoh's. And as for the people, he removed them into the cities from one end of the border of Egypt even to the other end thereof. Only the land of the priests he did not buy; for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their land. And Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall be in the increase that ye shall give a [o] fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your house-

[o] *cf.* ch. 41. 34.

After this, we read of the reduction of Egypt itself under the immediate authority of the throne. The people, bankrupt through the famine, receive back their lands from the bounty of the king, returning him one fifth of the produce as the token of their indebtedness to the grace from which they have received. It is thus that the world, under Christ, will find its place in true blessing before God. In the one fifth rendered, we are reminded once more of the Abrahamic 5,—the impotence of the creature and the omnipotence of God,—the one part a recognition of divine sovereignty. If we take it as two tenths, it may remind us of the double claim of God upon us—by creation and by redemption. This the world will acknowledge in the day to come.

holds, and for food for your little ones. And they said, Thou hast saved our lives: let us find favor in the eyes of my lord, and we will be Pharaoh's servants. And Joseph made it a statute in the land of Egypt unto this day, that Pharaoh should have the fifth, save that the land of the priests only became not Pharaoh's. And Israel dwelt in the land of Egypt, in the land of Goshen, and they had possessions in it, and were fruitful, and multiplied exceedingly.

SECTION 5. (Chap. xlvii. 28—xlix. 27.)

The moral conclusion: the end as the way.

(XLVII. 28-31.)

Survival in death.

1. AND Jacob lived in the land of Egypt seventeen years; so the years of the life of Jacob were a hundred and forty-seven years. And the time drew near that Israel must die; and he called his son Joseph, and said unto him, If now I have found favor in thy sight, [p] put, I pray thee, thy hand under my thigh, and deal kindly and truly with me. Bury me not, I pray thee, in Egypt, but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their [q] sepulchre. And he said, I will do according to thy word. And he said, Swear to me; and he sware to him. And Israel worshiped on the top of his staff.

[p] *cf.* ch. 24. 2. ch. 24. 49.

[q] Heb. 11. 22.

(XLVIII.)

The double portion of Joseph.

1. The birthright made over to him.

2. [1] And it was after these things that one told Joseph, Behold, thy father is sick. And he took with him his two sons, Manasseh and Ephraim. And one told Jacob and said, Behold, thy son Joseph cometh to thee. And Israel strengthened himself and sat upon the bed. And Jacob said unto Joseph, The almighty God appeared unto me at Luz, in the land of Canaan, and blessed me; and said unto me, Behold, I will make thee fruitful, and multiply thee, and will make of thee a company of peoples; and I will give this land unto thy seed after thee for an [r] everlasting possession. And now thy [s] two sons, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine: as Reuben and Simeon, Ephraim and Manasseh shall be mine. And thine offspring which

[r] Amos 9. 14, 15.

[s] 1 Chron. 5. 1.

Sec. 5.

The fifth section, well-nigh the close of the whole book, is Deuteronomic in character, giving moral results. Here, Jacob again, rather than Joseph, is the central figure, his day brightening at the end to a serene sunset. He dies at a hundred and forty-seven years old,—a number not without meaning, we may believe, in its 7 × 7 × 3, the number of complete accomplishment intensified, with that of divine manifestation. With him, the single, simple, patriarchal life is ended, the first division of this primitive divine history is over.

In the first place, here we have the vow which Jacob exacts from Joseph—that he shall be buried in Canaan, in the sepulchre of his fathers. He thus links himself with them as waiting, even in death, for the promise to be fulfilled. Thus the promise is a promise of life which death cannot vanquish or undo.

thou shalt beget after them shall be thine: after the name of their brethren shall they be called in their inheritance. And as for me, when I came from Paddan, Rachel died by me in the land of Canaan on the way, when there was yet a little way to come to Ephrath; and I buried her there on the way to Ephrath,—that is, Bethlehem..

2. Manasseh and Ephraim: spiritual increase.

[2] And Israel saw the sons of Joseph, and he said, Who are these? And Joseph said unto his father, They are my sons which God hath given me here. And he said, Bring them to me now, that I may bless them. And Israel's eyes were [t] dim with age: he could not see. And he brought them near to him; and he kissed them and embraced them. And Israel said unto Joseph, I had not thought to see thy face, and, lo, God hath made me to see thy seed also. And Joseph brought them out from his knees, and bowed down with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. And Israel stretched forth his right hand, and laid it on Ephraim's head, who was the [u] younger, and his left hand on Manasseh's head, guiding his hands wittingly, though Manasseh was the [v] first-born. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac [w] walked, the God who as a shepherd [x] tended me all my life long unto this day,—the Angel who redeemed me from all evil, bless the lads, and let my name be named upon them, and the name of my fathers, Abraham and Isaac, and let them swarm into a multitude in the midst of the earth. And when Joseph saw that his father had laid his right hand on the head of Ephraim, it was evil in his eyes, and he took hold of his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the first-born; lay thy right hand upon his head. But his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the fullness of nations. And he blessed them that

[t] *ctr.* ch. 27. 1.
[u] Heb. 11. 21.
[v] *cf.* ch. 25. 23.
[w] ch. 5. 22. ch. 24. 40.
[x] ch. 28. 20.

Next, we have the blessing of Ephraim and Manasseh, in whom Joseph receives the double portion of the birthright, Reuben having lost it. (1 Chron. v. 1, 2.) It shows how Joseph fulfills his name, which is, "adding," or "increase." This is, indeed, the beautiful lesson of his life. The law of spiritual increase we find in him, as indicated by the name of his son, "Ephraim"—"fruitfulness." But the way to fruitfulness is by "Manasseh"—"forgetfulness," as with the apostle, "*Forgetting* that which is behind, I press on." (Phil. iii. 13, 14.) Manasseh is the first-born, *in fact;* but as the end is greater than the means, so Ephraim is, in the mind of God, greater than Manasseh. Nature would often with us, as in Joseph here, resist so simple a conclusion. Manasseh before Ephraim is in truth the very principle of asceticism in all times.

day, saying, By thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

3. Joseph's portion in the land.

[3] And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you back to the land of your fathers. And I have given unto thee one portion above thy brethren, which I have taken out of the hand of the Amorite with my sword and with my bow.

(XLIX. 1-27.)

The portions of the tribes.

1. The sons of Leah: the nation under the first covenant.

α The first-born loses the primacy.

3. [1](α) And Jacob called his sons, and said, Gather yourselves together, that I may tell you what shall befall you in the end of days. Assemble yourselves, and hearken, ye sons of Jacob: hearken unto Israel your father. Reuben, thou, my [y]first-born, my vigor, and the topmost of my strength: excellency of dignity and excellency of power! boiling up as water, thou shalt have no [z]excellency! because thou wentest up unto thy father's bed: then thou defiledst it: he went up to my couch!

[y] Deut. 21. 15-17.

[z] cf. ch. 48. 12-16. Gal. 2. 20.

In the third place, we have the blessing of the tribes as a whole, in which, from their characters as already shown, or their names as indicating character, their future is predicted. Thus the government of God shows itself throughout it.

In the enumeration, we have, first, the sons of Leah, then those of the bondmaids intermingled with one another, and then Rachel's children. These are plainly three divisions.

Of Leah's, the first-born is Reuben; but just as the might of nature which is fallen, he is necessarily deposed from his primacy: we have seen Joseph getting what Reuben loses here; the two are opposites. Reuben represents, not the flesh,—for God does not bless the flesh; but the dignity of nature,—of man as natural, now indeed fallen, but not *necessarily* fallen. And man's nobility lies essentially in that intelligent *will*, which alone *is* "will," and without which he would be the mere machine worked by other hands, or the boat adrift without oar or rudder. Reuben—"see a son"—is thus man in that which makes him the "offspring of God," His image,—not merely a cause, but a *causer*. Sin has come in, alas! and his will has become *self*-will—an independent energy with "vanity" stamped on it; a "bubbling over," as the word "unstable," said here of Reuben, really means, which scruples not to shame and defile the man himself, the source of it. Thus the will in man has lost its dignity, and become his degradation; and that which is his glory as man lowers him beneath the beast. For indeed his pre-eminence is necessarily connected with this power for self-debasement, which the beast has not.

But one may ask, Where is the *blessing* of Reuben in all this? for it is said of all, "Every one he blessed according to his own blessing,"—that is, according to what *would be* blessing in each case. For Reuben, it must be found, then, in this very deprivation of his. When the will accepts its humiliation,—when we say, but from a different cause from that which made the Lord say it, "*Not* my will, but Thine"! then is it blessed, and its glory returns to it.

Dispensationally for Israel, Reuben represents the time of its energetic youth, when upon the ground of the first covenant,—that is, of its own responsibility, when its corruption deposed it from the primacy among the nations with which God had endowed it, and the birthright passed to Him who alone is able to support it; here the blessing could only be attained in their humiliation.

Violence necessarily follows corruption, as Simeon and Levi follow Reuben. They are united together, as brethren well agreed in character, and actually *β* Confederacy and violence remedied only by division.

(*β*) [a]Simeon and [b]Levi are brethren: weapons of [c]violence are their contracts. O my soul, come not into their plotting! unto their assembly, mine honor, be not thou united! for in their anger they slew men, and in their wantonness they houghed oxen. Cursed be their anger, for it was violent! and their rage, for it was cruel! I will [d]divide them in Jacob, and scatter them in Israel.

γ Judah's exaltation: the spirit of praise the secret of power.

(*γ*) [e]Judah, thee shall thy brethren praise: thy hand shall be on the neck of thine enemies; thy [f]father's children shall bow down before thee. Judah is a [g]lion's whelp: from the prey, my son, thou art gone up. He stooped, he lay down as a lion; and as a lioness: who will rouse him? The [h]sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the [i]obedience of the peoples be. Binding his foal to the vine, and his ass's colt to the choice vine, he hath washed his clothing in wine, and his garment in blood of grapes. His eyes are red with wine, and his teeth are white with milk.

[a] ch. 34. 25.
[b] ctr. Deut. 33. 8. 1 Cor. 15. 10.
[c] cf. ch. 6. 13. Rom. 12. 19.
[d] ch. 11. 9. Josh. 21. 3.
[e] Ps. 108. 8. Ps. 76. 8.
[f] cf. ch. 27. 29. ch. 37. 8.
[g] Rev. 5. 5.
[h] Matt. 2. 6. Matt. 27. 37. Matt. 23. 39. Ps. 45. 1-8. Ps. 24. 7-10. Is. 32. 1, 2.
[i] Ps. 72. 9, 10.

united upon that terrible occasion of which Jacob here so energetically speaks. Notice how the thought of agreement—confederacy—runs through what is said, and how the doom upon them, which, as in Reuben's case, works for blessing, is to be *dis*united, "divided," "scattered." To be brought into loneliness, individuality, weakness, would be the reproof and the remedy for that "strength" which comes of "union," and which so constantly manifests itself in deeds of violence. Conscience is individual, and brings in God. The weakness of individuality makes Him our necessary resource. But thus all the highest character of manhood is developed by it. Confederacy annuls the individual conscience, begins in craft, and develops into tyranny as power is acquired. The doom is here the remedy, and is to bring Simeon and Levi back to the true meaning of their names: Simeon—"hearing," to find the answer which God gives to human prayer; and Levi—"joined," to own the ties only which have *divine* origin and sanction.

Here, then, relationship to others is the question, as in Reuben, what man is in himself. In the divine life both must be met; and one's associations come only next in importance to the fundamental one, Who is my Master? Indeed, the first question *truly* answered answers all; but because we answer it so little truly, God would search us out with one upon another, till He has shown us all.

Dispensationally, we find here, as it would seem, the history of Israel during the times of the Judges, and until David. Coalitions and divisions, strife and violence, fill up this period: there is no king, and no real turning to God.

The blessing of Judah comes in the third place. "Judah," as we know, means "praise," Leah saying, when she bore him, "Now will I praise the Lord." It is striking to see in the history of the people of which these blessings give us the general outline, how, when Judah came to power with David, the worship of Jehovah revived. The ark in the days of Saul the Benjamite had never been inquired at. (1 Chron. xiii. 3.) David brought it to Jerusalem with rejoicing, and Solomon built the house in which it was enshrined. When the great schism came, and the ten tribes went after the golden calves, Judah remained thus far faithful. David was himself Israel's sweet psalmist, and has given to the saints of every generation since songs of praise that never grow old. Thus Judah's name has vindicated its prophetic character, and the rise of the tribe to power is connected with a real revival of spiritual power, which in Israel ever was the basis of political revival. Judah, therefore, was not to lose the sceptre until Shiloh came (the "Man of peace")—Christ springing out of δ Israel turning to the Gentile world.

(δ) Zebulon shall dwell at the haven of the sea; and he shall be a [j]haven for ships, and his border shall be toward Zidon.

[j] Hos. 7. 8

ε Under the yoke in retribution.

(ε) Issachar is a [k]bony ass, lying down between two hurdles; and he saw that rest was good, and that the land was pleasant; and bowed his shoulder to bear, and became a servant for tribute.

[k] ver. 15.

Judah, and to Him would the obedience of the people be. This carries us plainly through the whole of the Old-Testament history, and into the New, while then, (strange as it might seem,) Judah's sceptre, it is implied, would pass away, just when the coming of Christ would seem to make it permanent. We know well the reason, and see once more how prophecy justifies itself. Messiah comes to His own, and is rejected and cut off.

In its individual application, we find the spirit of *praise* as that of *power*—necessarily, because God is exalted in it. It is what the fiftieth psalm challenges on His part from His people: "Offer unto God thanksgiving, and pay thy vows unto the Most High; . . . . whoso offereth praise glorifieth Me." It is this that marks the life which comes from God, that it turns back to God again; and the joy of the Lord is ever its principle of strength. A simple lesson, but, oh, that it were learnt! The "wine" so abundant in the portion of Judah is the sign of a joy in which there can be no excess; and the "milk" may show that here there is not merely stimulus, but nourishment as well, and that in a form in which the merest babe may find it.

In the fourth place, we come to Zebulon; and again his name is plainly referred to. It is a "dwelling with," in intimacy, as Leah's use of it shows; but Jacob here uses another word, which has, in this place, evidently a bad significance. Its primary meaning is, "to lay one's self down," and Zebulon does this at the haven of the sea—the haven for ships, and his border is toward Zidon. While the idea of prosperity, or at least the industrious seeking of it, is plain, yet for Israel, we must remember, this commerce with the idolatrous nations was not a good sign, nor in result good, and her border reaching out toward Zidon prophesies dangerous obliteration of what divided Israel from the nations. Coming in the place in which it does also, there is a clear intimation of how the people, having turned from their God-sent Deliverer, would turn to the world.

What is the *blessing* here for Zebulon? and what is the principle which underlies it, similar to what we have found in the former blessings? Openly, God does not come in at all, either to bless or judge, except it be in this, that his portion comes to him from Him in that which it is evident he chooses. And is not this often for us judgment and blessing in one, when God apportions us the very thing we desire, that we may taste the bitterness of our own ways, and learn, in result, the happiness of His? It is not the best way of learning; but yet it is not seldom the only way in which we can learn, and God means at any rate to teach us. What these nations would be—have been—for Israel, we shall learn in Issachar.

In Issachar, we find Israel content to be the drudge of the Gentiles; one who would not endure God's yoke tamely accepting that of men. Here, too, the name is dwelt upon: "there is reward;" ease and gain are alone what is sought. How true to the character of unbelieving Israel! And these are the governmental ways of God, who, unknown by them, yet ordains their circumstances; and this is more plainly from Him, and for good, than in the case we were last considering.

This ends the tale of Leah's sons, who give us, as it appears to me, the history of Israel according to the flesh until the present time of God's seeming forgetfulness is ended, the Church removed to heaven, and the "end of the (Jewish) age," God's determined time upon them, in which He brings them back to Himself, begins. The children of the bondmaids represent this, for it is in the

2. The children of the bondmaids. Deliverance at the lowest point of humiliation and distress under Antichrist.

α Self-government again in Israel, but the reign of the willful king.

β Conflict and deliverance.

γ Enjoyment of their portion in the land.

[2] (α) Dan shall judge his people as one of the tribes of Israel. Dan shall be a [l]serpent by the way, an adder lurking in the path, biting the horse-heels, so that the rider falleth backward. I have [m]waited for thy salvation, Jehovah.

(β) [n]Gad, a troop shall press on him, but he shall press at the end.

(γ) Of [o]Asher—his bread shall be fat, and he shall yield dainties for a king.

(δ) [p]Naphtali is a hind let loose: he giveth pleasant words.

[3] (α) A [q]fruitful tree is Joseph,—a fruitful tree by a spring; the branches run over the [r]wall. The archers have galled him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made firm by the hands of the Mighty One of Jacob—from thence is the [s]Shepherd, the [t]Stone of Israel:—

δ Practical condition. 3. Rachel: seed of the barren wife. The manifestation of God in Christ for His people.

α Abiding power and grace: the blessing of the Almighty.

[l] 2 Thess. 2. 8, 9.
[m] 2 Sam. 23. 5. Ps. 13. 1, 2. Ps. 35. 17, etc.
[n] Jer. 30. 9. Is. 40. 1, 2.
[o] cf. Jno. 6. 51, etc.
[p] cf. Lev. 14, 7. Mark 16. 9. Rom. 6. 9. Jno. 20. 19.
[q] Jno. 12. 24.
[r] cf. Eph. 2. 14.
[s] Jno. 10. 11.
[t] Is. 28. 16. 1 Pet. 2. 6.

time of their lowest degradation that He brings in salvation for them. In the first place here we have Dan; and Dan judges his people *as one of the tribes of Israel.* This is the prophecy of the restoration of the people to self-government,—Dan as well as the rest, though the least of them all. The rise from Issachar's burdened condition is very evident. Yet it is just at this time that their worst trouble and their deepest fall are found. Hence the mingled character of the abrupt address. For it is when the Jews, restored, though in unbelief, by Gentile aid, have once more become a nation, at least partially independent, that the last antichrist, claiming to be their Messiah will appear amongst them (long since, from this very prophecy, connected with the tribe of Dan). He will be the "lawless one" of 2 Thess. ii., and the willful king of Dan. xi. He will be "a serpent in the way, an adder in the path, that biteth the horse-heels, so that the rider falleth backward." Here, satanic character is apparent, and the cry bursts from Jacob—prophetically, the cry of the remnant of grace in those darkest hours before the dawn,—"I have waited for Thy salvation, O Lord." Thus cast upon Him, now the road is upward.

2. Or, "Gad, a troop shall rush upon him, but *he* shall rush upon the heel." Conflict, with final victory, is depicted here: the assaulting foes are routed and pursued.

3. Quiet possession of the land, and abundance, follow with Asher, the "happy one." And—

4. Naphtali is free as the *hind*, the female deer, no longer a warrior, with nothing to dread; and giving goodly words: for Israel's tongue will at last be loosed also, and she shall give forth words of joy and praise and sweetness such as she has never done.

Thus God has come in, and salvation is attained; but we have yet Rachel's children, as a third series, and we are in no doubt as to the significance of these. Joseph, the One separated from His brethren, and Benjamin, the Son of the right hand: both these we know,—the Christ they knew not, now their joy and boast, and the Christ they clung to, but whose dependence upon the rejected One they knew not. Now they are together, the double witness of a double salvation.

1. Joseph whom they despised is, however, the main figure here, whose fruit, maintained for us by the living power of the Spirit, has run over the Jewish wall; and will run over, that the Gentiles also may rejoice in Him; galled, shot at, hated by the archers, yet His bow abides in strength, and the arms of His

by the God of thy father who helpeth thee, and the Almighty, and he shall [u]bless thee with blessings of the heavens above, and blessings of the deep that lieth beneath, blessings of the breasts and of the womb; the blessings of thy father have out-gone the blessings of my forefathers unto the utmost bounds of the everlasting hills:—they shall be on the head of Joseph, even on the crown of the head of him who was [v]separated from his brethren.

u cf. Matt. 28. 18. Phil. 2. 9-11.

v Jno. 16.32.

β The destruction of the enemies.

(β) [w]Benjamin shall tear as a wolf: in the morning devour the prey, and at even divide the spoil.

w Rev. 19. 11-16. Ps. 45. 3-5.

SECTION 6. (Chap. xlix. 28—l.)

The final victory: of life over death, and of God over evil.

(XLIX. 28—L. 14.)

Life unchanged by death.

1. ALL these are the twelve tribes of Israel, and this is what their father spake to them and blessed them; every one according to his own blessing did he bless them. And he charged them, and said unto them, I am being gathered to my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,—in the cave that is in the field of [x]Machpelah, which is opposite Mamre, in the land of Canaan, which Abraham bought of Ephron the Hittite, along with the field, for possession of a sepulchre. There they buried Abraham and Sarah his wife; there they buried [y]Isaac and Rebekah his wife; and there I buried Leah. The purchase of the field, and of the cave that was therein, was from the children of Heth. And when Jacob had made an end of charging his sons, he gathered up his feet into the bed, and expired, and was gathered to his people. And Joseph fell upon his father's face, and wept over him, and kissed him. And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him, for so are fulfilled the days of those that are embalmed. And the Egyptians mourned for him seventy days. And when the days of his mourning were past, Joseph

x ch. 23. 17.

y ch. 35. 29.

hands are made strong by the hands of *Jacob's* Mighty One, the God of grace. Resurrection has confirmed in this way His power, and as the Risen One He becomes the Shepherd of Israel, the Stone made the head of the corner. Fullness of all blessings are on the head of Him who was separated from His brethren. What a testimony for the Jew to-day!

2. Benjamin ravens as a wolf, but the notice is slight as compared with that of Joseph. The Messiah believed in by Israel is but little indeed beside the greater and more glorious figure. Still, Christ will fulfill both types; and judgment also be His needed though "strange work."

Sec. 6.

The sixth section closes Joseph's history and the book together: a sweet if a solemn ending; for what does the number speak of but of the limit of man's life of toil,—a limit imposed through sin, and for our discipline because of it,—a limit in which we recognize God's mastery of evil, the victory of good over it? Just so does this last section speak. One might say its subject is death:

> spake to the house of Pharaoh, saying, If now I have found favor in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Behold, I am dying: in my sepulchre which I have dug for me in the land of Canaan, there shalt thou bury me: now, therefore, let me go up, I pray thee, and bury my father; and I will come again. And Pharaoh said, Go up, and bury thy father, as he made thee swear. And Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan, and there they lamented with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: therefore the name of it was called Abel-Mizraim, which is beyond Jordan. So his sons did unto him according as he had commanded them; for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought along with the field, for a possession of a sepulchre, of Ephron the Hittite, opposite to Mamre. And after he had buried his father, Joseph returned into Egypt,—he and his brethren, and all that went up with him to bury his father.

Jacob dies and Joseph dies. All that our hearts have linked themselves with passes under the shadow in which for the present we leave them, though in the faith of a future beyond. And this, we may be sure, is good. The night lets fall the dew. Our souls grow soft and tender with fruitful memories. Day and night together, linked by the ordinance of God, we learn to link, and call it, from the brightness that is in it, but "one '*day.*'"

There are two points, as I take it, in this section.

First, Jacob dies, and is buried. Again we find him charging, this time all his sons, to bury him with his fathers in Machpelah. Do we not need the impressive reiteration that the promise of life is all untouched by death? The living man sends his dead body in to take possession in hope of his inheritance.

Jacob they bury with great lamentation, and the Egyptians—all the world—lament. We read of nothing like this in the case of Abraham or Isaac, or even of Joseph afterward. Why does the Spirit of God dilate on this mourning for Jacob? It is in "the threshing-floor of Atad, which is beyond Jordan," that this mourning of the Egyptians is specially marked; and Atad is the buck-thorn, from one of the kinds of which tradition asserts that Christ's crown of thorns was procured. It is not necessary to affirm this in order to get the lesson from it. The threshing-floor conveys aptly the very moral of Jacob's life of discipline. The thorn is the sign of the curse,—the growth of a barren soil. These thoughts associate themselves together without difficulty. The "thorn in the flesh" was a needful discipline for even the chief of the apostles. The threshing-floor of buckthorn doubly emphasizes, then, the sorrow of Jacob's life, "*beyond* Jordan,"—

(L. 15-26.)

Joseph with his brethren.

1. Unchanging grace and divine sovereignty in good.

2. [1]And when Joseph's brethren saw that their father was dead, they said, If now Joseph should be hostile to us, and indeed requite us all the evil which we did to him! And they sent a messenger to Joseph, saying, Thy father commanded ere he died, saying, Thus shall ye say unto Joseph, Oh forgive, I pray thee, the transgression of thy brethren, and their sin! for they did evil unto thee; but now forgive, we pray thee, the transgressions of the servants of thy father's God! and [z]Joseph wept while they spake unto him. And his brethren also went and fell down before his face, and said, Behold, we are thy servants. And Joseph said unto them, Fear not! for am I in the place of God? Ye indeed meant evil against me: God meant it for good, in order to do as it is this day, to save much people alive. And now fear not! I will sustain you and your little ones. And he comforted them, and spake affectionately to them.

z ch. 42. 24. cf. Jno. 14. 9.

2. A witness in death. Bearing about in the body the dying of Jesus.

[2]And Joseph dwelt in Egypt,—he and his father's house; and Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third [generation]; the children also of Machir the son of Manasseh were brought up from infancy on Joseph's knees. And Joseph said unto his brethren, [a]I die, but God will surely visit you, and bring you out of this land unto the land of which he sware unto Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely [b]visit you, and ye shall [c]carry up my bones from hence. And Joseph died, a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

a 1 Kings 2. 2.

b Ex. 3. 16.

c Ex. 13. 19. Josh. 24. 32. Acts 7. 16. Heb. 11. 22.

that is, the earth-side of death, looking, as we mostly do in Scripture, from Canaan, not toward it. Here are the thorns, and here is the threshing-floor; and here, too, is the mourning. Only, the world, as well as faith, can see the *thorns;* but faith alone can see the *threshing-floor.* The world laments the "few and evil days,"—the blighting and the poverty of life. Faith, smiling through her tears, owns the necessary chastening of a Father's love. Joseph and the Egyptians are not one, although the Canaanites may indeed confound them.

In the second and last place, we have Joseph before us—Christ abiding when all else departs; and abiding in His love unchangeably. The unbelief of Joseph's brethren only brings out and confirms to them this. How the truth of Christ's love is questioned by His own, because of the testimony of our lives against us! Conscience may rightly upbraid us: Christ does not upbraid. Let us not make our Joseph weep afresh.

Now Joseph himself departs; but we have not lost him: here is an exception from all else we have seen. He is *not* to be buried. Why? There is absolutely no thought of burial, so far as this book is concerned. Israel's future departure from Egypt is seen in faith, and when God visits them, and they become pilgrims, they are to *carry his bones with them* on their pilgrimage. Though He be no longer dead, but living, are *we* not also bidden to "bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body"?

Sweet and suited admonition wherewith to close the story of "Life" in the book of Genesis. "That the life may be MANIFEST:" is it not the great aim of all these communications to us? Let us turn it into a prayer, and make it our own: Blessed Saviour, grant that in us indeed Thy life may be manifest!

SCOPE AND DIVISIONS OF EXODUS

Its Scope Literally.—In Exodus, in its literal significance, we have the redemption of Israel out of Egypt and the establishment of their relationship with Jehovah their Redeemer. But the redemption being not as yet spiritual and eternal, but only the type of this, the relationship is only as yet by legal covenant, always the contrast with the grace wherein now we stand. Yet the law contains in itself also the testimony to the full salvation which lies beyond, and to which it is the handmaid.

Its Scope Typically.—Typically, therefore, Exodus speaks to us of our redemption, and of our relationship to God through the Redeemer, corresponding essentially to the two divisions of the book.

The Two Divisions are—

1. (Chap. i.–xviii.) Power acting in grace, according to the promise to the fathers, and to the name "Jehovah," the Self-Existent One.

2. (Chap. xix.–xl.) The Legal Covenant, with its types of the fuller salvation, and throughout typical of our relationship to God by the Redeemer.

NOTES.

At first sight, the two divisions of the book seem discordant, or at least in slender connection with one another. In fact, nothing could be more in agreement than they are, or more needful to bring out the meaning of the whole. For redemption is not complete in mere deliverance from the power of the enemy, but is a testimony to what is in the heart of the deliverer,—to a relationship to which His love has destined us, and set us free. We are redeemed *to God;* and in no other way could the deliverance be effectual. The yoke of a new Master alone can maintain us in freedom from the old tyranny. Independent we cannot be, and only the delirium of pride and ingratitude could seek it.

In the literal application, however, the two divisions are indeed very different in character, and we feel the change the moment Mount Sinai is reached and the people have taken upon themselves to keep a law impracticable to fallen man. And yet even the giving of the law is based upon redemption. "Ye have seen," saith the Lord, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to Myself: now, therefore, if ye will obey My voice indeed, and keep My covenant, ye shall be a peculiar treasure unto Me above all people." And so in the commencement of the "ten words" themselves:—"I am Jehovah thy God, who brought thee out of the land of

Egypt, out of the house of bondage." The law is thus not addressed to all the world on the ground of creation, for man is a fallen being, and the only basis on which God can deal with him, save in judgment, is some new relationship, which must be of grace. Redemption is necessarily of grace; although here as yet it is of a nation only, not involving individual *soul*-salvation or eternal life. Of these it is the type, but the type only.

Here, then, also the second division of the book depends upon the first; while it is evident that the typical or spiritual application alone gives it its proper significance. The history, as in Genesis, is prophecy as much as history: it is history written as no uninspired chronicler could write it; and we may read it with confidence that we shall find in it throughout the lessons of a wisdom more than man's.

The four subdivisions of the first part are too plain to call for any particular remark. The first of these shows redemption to proceed from the sovereign grace of God alone; the second gives witness of the separation of the world from God, and the results of this, with the separation, therefore, of His people from the world; the third shows the full accomplishment of their deliverance; and the fourth, how His grace still pursues and provides for the objects of it in their after-way.

The first subdivision has, again, three sections; but before entering upon the details of exposition to which this brings us, it will be well to look at the scene of all this first part of the book,—

EGYPT,—

and see how vivid is the picture that it presents to us of the world as fallen from God,—that world to which we naturally belong, and from which we have to be redeemed.

The name for Egypt in Scripture is Mizraim, which means "double straitness," or "double strip," and this describes exactly what Egypt is. It is a little strip of country on each side of the great river which flows through it, and to which alone it owes its existence. For the desert on each side hems it in, blowing in its sands from all directions, over which the river, in its yearly overflow, deposits its burden of earth and renews the soil. Thus goes on, as in the world at large, a perpetual conflict between life and death. If for one year the river but partially fails, the land is in distress. And such is the world, in which the stream of God's mercies in its uninterrupted flow maintains what would otherwise be impossible existence. Yet although thus dependent, the world sees not, as Egypt sees not, upon what it really depends. In contrast with Canaan, which drinks its water of the rain of heaven, the sources of its river are too far off for practical acknowledgment. It is the river itself that is their all, and they can even impute to themselves what is the gift of God: "My river is mine, and I have made it." (Ezek. xxix. 3.)

In the pedigree of the nations, Gen. x., Mizraim is found to be the son of Ham; and in the Psalms, Egypt is called "the land of Ham." (Ps. cv. 23, 27.) Chem or Khem, undoubtedly the same word, is the name for Egypt in the hieroglyphical inscriptions. Its meaning is "black," or "sun-burnt"—*darkened by the light.* And this is what the "natural state," as we call it, really is,—not a darkness which proceeds from the absence of light, but the effect, upon such as man is, of the light itself. The state of the heathen is not, as it is often pictured, that of people in the midst of darkness over which they have no control, groping after a God they cannot find. On the one hand, God has never left Himself without witness; and on the other, "there is none that understandeth, there is none that seeketh after God." The genesis of heathenism is given thus by the apostle, that "when they *knew* God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their *foolish heart was darkened.*" (Rom. i. 21.)

Mizraim is thus the son of Ham spiritually as well as naturally, and as being thus turned away from God he sinks under the control of circumstances. He does not seem to give his name to the land so much as to *derive it from the land*,—a name which expresses, as we have seen, the straitness of his condition. How significant is all this! how the word of God penetrates to the heart of things, and lays bare the hidden reality!

Yet this Egypt within its narrow limits was remarkable as the abode of the arts and sciences, the home of civilization. Still people go down there—for you "go down," not "up," to Egypt—to study her wonderful monuments and admire her massive architecture. Egypt built as if she had eternity before her in which to enjoy it. Her buildings were made to outlast by ages the people of a day who builded them. They could not make the people last, yet they did what they could at that: they *embalmed their dead*, and sent them down to the generations yet to come, solemn preachers of the vanity attaching to all that is human. What a comment upon all her grandeur! Her main literary memorial is a "book of the dead." In her whole condition, death seems stereotyped. The desert, after all, has vanquished the river. The land of science and art is a land of death, and not of life.

This is the stamp of vanity upon a fallen creation. It is more; it is the stamp of divine reprobation. For "in His favor is life:" could He repent and unmake unless we had given Him cause for repentance? Surely He could not. When God is able to rest in His love, as by and by He will, that will necessitate the eternity of the condition of all amid which He can rest. All will then be stamped with eternity, as the seal of His approbation. When He rests in His love, nothing can deprive Him of the object of His love.

The religion of Egypt was very remarkable. They had a religion in which were embalmed the relics of another religion—the dead tradition of a life that had been. "Even Herodotus had learned that, amidst their system of polytheism, the Egyptians of Thebes recognized one supreme God, who had no beginning, and would have no end; and Jamblichus quotes from the old Hermetic books the statement, 'Before all the things that actually exist, and before all beginnings, there is one God,—prior even to the first god and king, remaining unmoved in the singleness of His own Unity.' And now, if like the prophet on his mission to Egypt we ask by *what name* we shall announce this God, the sacred books of Egypt give the very same answer—an answer which the initiated took with them to the grave, inscribed on a scroll as their confession of faith—'NUK PU NUK'—'I am that I am.'" (Phil. Smith: "Ancient History of the East.")

Spite of all this, what was it, in fact, that Egypt every-where worshiped? Emphatically and universally, the creature, and not the Creator. Egypt, which testified of the true God, took up every thing which was His total opposite, and deified a hundred bestial objects, and debased its worshipers thus below the beasts.

Their worship was a deification really, however,—as all heathen worship is,—of their own lusts and passions; and these are what every where naturally control man. The bait in Eden was, "Ye shall be as God;" and man has found that true in an awful way. He is become his own god; as the apostle says of some, even professing Christians, Their "god is their belly." The craving in man's heart for satisfaction not being met in God, lust and care devour him; he worships himself in a way which tends evermore to what is brutalizing and degrading.

Such is man in the flesh; such is the world: and being such, we are led easily to realize what king reigns over it. The king was a very absolute one, and the state of the people an iron bondage: "he that committeth sin is the servant (or slave) of sin," says the Lord; and in the epistle to the Romans, to which we naturally go for the interpretation of the types of redemption, we find sin accordingly as that which tyrannizes over the natural man: "*sin* hath reigned unto death." And then, when redemption itself is pictured, we find that "our old man is crucified with [Christ], that the body of sin might be destroyed, that henceforth we should not serve—be slaves to—sin." Here we find what exactly answers to Israel's deliverance at the Red Sea. Pharaoh and his host were cast into the sea.

No doubt Satan is also called "the prince of this world," and many believe

EXODUS

DIVISION 1. (Chap. i.–xviii.)

Power acting in grace, according to the promise to the fathers, and to the name "Jehovah," the Self-Existent One

SUBDIVISION 1. (Chap. i.–iv. 17.)

Sovereign grace in the call of the deliverer

SECTION 1. (Chap. i.)

The first actings of grace: the hidden hand of overruling power.

(*vv.* 1-5.)

The beginning of a nation.

1.[a] NOW these are the names of the sons of Israel, who came into Egypt: with Jacob came each man with his household: Reuben, Simeon, Levi, and Judah; Issachar, Zebulon, and Benjamin; Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob were seventy souls: now Joseph was [already] in Egypt.

[a] Gen. 46. 8.

(6-14.)

Increase and bondage.

2. And Joseph died, and all his brethren, and all that generation. And the children of Israel were [b]fruitful, and swarmed and multiplied, and became exceeding strong; and the land was filled with them. And there arose a new king over Egypt who [c]knew not Joseph. And he said unto his people, Behold, the people of

[b] Ps. 105. 24.

[c] Ju. 2. 10.

this to be what we have here. But the conflict with Satan we find in Ephesians, not in Romans, and typically presented (very differently from this) in the book of Joshua. We shall find, as we go on, what distinguishes the one conflict from the other: it is enough to note here the different place they occupy.

Sec. 1.

Grace in its first actings is here shown to us: the small beginning of a nation in the seventy souls that came into Egypt with Jacob, contrasted with their marvelous and irrepressible increase. Even the bondage into which they come had been already assured them, and what seemed most against them was really the working out of promise for them. The hand of power works in disguise, yet one to faith quite penetrable. It is the same story essentially, whether told of the nation of Israel or of any of the Lord's redeemed.

First, we are reminded how it is the children of Israel are found in Egypt: every man and his household came with *Jacob*. The natural name of their father is in perfect place here. We do not inherit grace. We came into the land of bondage with our father Adam.

The bondage itself, however, does not begin at once; for *conscious* bondage is not the expression of our mere natural state. The man in the seventh of Romans is not a mere child of nature. You will not find such an one crying out, "Oh wretched man that I am! who shall deliver me?" That is an expression of *felt* bondage. There was a time when Egypt pleased us well enough, as there was a time when Egypt pleased Israel well enough. Afterward, we find them remembering with desire the good things they had in Egypt, as the golden calf was an imitation of the worship of Egypt. They had had a flourishing and happy time there, as we know; and it was God who, seeing a need in them they saw not, as the children of Israel are more and mightier than we. Come, let us deal [d]wisely with them, lest they multiply, and it come to pass when war occurreth, that they join themselves also to our enemies, and fight against us, and [e]go up out of the land. And they set over them [f]taskmasters to humble them with their burdens: and they built for Pharaoh store-cities, Pithom and Raamses. [g]But as they humbled them, so they multiplied and spread; and they were [h]distressed because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor; and they [i]embittered their lives with hard service in clay and in [j]brick, and all manner of service in the field: all the service wherein they made them serve was with [k]rigor.

(15–22.)

Revival out of the death to which they are doomed.

3. And the king of Egypt spake unto the Hebrew midwives, of whom the name of the one was Shiphrah and the name of the other Puah, and said, When ye deliver the Hebrew women, and see [them] upon the stool, if it be a son, then ye shall kill him, and if it be a daughter, then she shall live. But the midwives [l]feared God, and they did not as the king of Egypt had said to them, but saved the men-children alive. And the king of Egypt called the midwives, and said unto them, Why have ye done this thing, to save the men-children alive? And the midwives said unto Pharaoh, [m]Because the Hebrew women are not as the Egyptians, but are vigorous, and have brought forth ere the midwife cometh to them. And God dealt well with the midwives, and the people multiplied, and became very strong. And it was so, because the midwives feared God, that he [n]made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the [o]river, and every daughter ye shall save alive.

[d] Acts 7. 19. 1 Cor. 1. 20.
[e] *cf* Acts 16. 19.
[f] Rom. 6. 12. Tit. 3. 3.
[g] *cf* Phil. 1. 12.
[h] *cf* Neh. 2. 10. Acts 4. 2.
[i] Jno. 8. 34. Rom. 6. 17. *ctr.* Prov. 3. 17.
[j] Gen. 11. 3.
[k] *ctr.* Luke 19. 21. 1 Jno. 5. 3.
[l] Prov. 16. 6. Gen. 39. 9.
[m] Josh. 2. 4. 2 Sam. 17. 19.
[n] *cf.* Num. 27. 1, etc.
[o] Acts 7. 19.

He says Himself, "raised up Pharaoh," and thus brought about a state of bondage. Egypt thus became "the smoking furnace" of Abraham's vision (Gen. xv.), in which, however, it was really God who thought upon His covenant.

So with us all—the life of God begins in the very ability to *feel death;* and the light, as at the beginning, shines but on a chaos. Thus are our hearts set yearning after Himself. The famine in the far-off land makes us think upon the bread in a father's house.

Pharaoh's expedient to keep the people down and in bondage should be noted: he uses their own strength against themselves. They build him store-cities,—cities whence he may provision his troops; and these cities are in Goshen,—in the land allotted to themselves. Thus every where men rivet their own chains. If it is money that a man is after, every dollar he puts into his treasury only sets his heart more upon it. Every thing that the heart prizes here, the more one succeeds in getting it, the more will it attach the heart to itself. "How hardly shall they that have riches enter into the kingdom of God!" And this is true, in principle, of Christians also. If we allow our hearts to go out after the world in any shape, the more we gain of it, the more its weight will drag us down to earth.

SECTION 2. (Chap. ii.)

The humiliation and rejection of the deliverer.

(*vv.* 1-10).

His birth, and the hand of God in Pharaoh's daughter.

1. AND there went a man of the house of Levi, and took [to wife] a daughter of Levi. And the woman conceived, and bare a son; and she saw that he was a [p]goodly [child], and hid him three months. And when she could no longer hide him, she took for him an ark of papyrus, and daubed it with bitumen and pitch; and she put the child in it, and laid it in the sedge by the [q]river's brink. And his sister stood afar off, to see what would be done to him. And the daughter of Pharaoh came down to bathe in the river, and her maidens were walking by the river's side; and she saw the ark amid the sedge, and sent her handmaid, and she fetched it. And she opened it, and saw the child, and, behold, the babe was weeping. And she had pity on him, and said, This is one of the Hebrews' children. And his sister said unto Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go. And the damsel went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed him. And when the child was grown, she brought him to Pharaoh's daughter, and he became [r]her son; and she called his name Moses, and said, Because I drew him out of the water.

[p] Acts 7. 20-29. Heb. 11. 23.

[q] ch. 1. 22. Gen. 6. 14. *cf.* Rom. 6. 3.

[r] Heb. 11. 24. *cf.* Ps. 84. 10.

(11-22.)

Rejected by his brethren, and in new relationships as deliverer among the Gentiles.

2. And so it was, in those days, when Moses was grown up, that he went out unto his brethren, and [s]looked upon their burdens. And he saw an Egyptian smiting a Hebrew, one of his brethren. And he [t]turned this way and that way, and when he saw that there was no man, he [u]smote the Egyptian, and hid him in the sand. And he went out the second day, and, lo, two Hebrew men contending: and he said to the wrongdoer, Why dost thou smite thy neighbor? And he said, Who made thee a prince and a [v]judge over us? Meanest thou to kill me, as thou killedst the Egyptian? And Moses was afraid, and said, Surely the thing is

[s] Acts 7. 25.

[t] *ctr.* Phil. 3. 13. Luke 9. 52.

[u] *cf.* Gen. 16. 2. 2 Cor. 10. 3, 4. Matt. 26. 52.

[v] Gen. 19. 9. Acts 7. 27. Heb. 11. 27. Matt. 21. 38.

Sec. 2.

We now are introduced to the deliverer, raised up of God to fulfill His gracious purposes as to the people of His choice. That he is of Levi, third son of Israel, has a significance which we shall find dwelt on afterward. It speaks of the Mediator, "joined" to God and to the people, as Christ in His own person joins them—Son of God and Son of man. It speaks also of resurrection, typically fulfilled in Moses delivered up to death and brought out of it. The overruling hand of God is seen in his preservation, the power of the world serving one whom it knows not, and who is not of it, whom when revealed in his true character it rejects. Moses is still in all this a type of Christ.

But he is rejected also by the people of his choice—the brethren for whom he known. And when Pharaoh heard this thing, he sought to slay Moses; and Moses fled from the face of Pharaoh, and dwelt in the land of Midian. And he dwelt by the [w] well. Now the priest of Midian had seven daughters; and they came, and drew, and filled the troughs to water their father's flock. And the shepherds came and drove them away; but Moses stood up and helped them, and [x] watered their flock. And when they came unto Reuel their father, he said unto them, Why are ye come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and even drew for us, and watered the flock. And he said unto his daughters, And where is he? why, then, have ye left the man? Call him, that he may eat bread. And Moses consented to dwell with the man; and he gave Moses [y] Zipporah his daughter. And she bare a son, and he called his name Gershom: for he said, I have been a sojourner in a foreign land.

[w] Gen. 24. 11, etc.
[x] Gen. 29. 10. Ruth 2. 5.
[y] Gen. 41. 45. Eph. 5. 25–33.

God's remembrance of his threefold covenant.

(23–25)

3. And it came to pass in those long days that the king of Egypt died; and the children of Israel [z] sighed by reason of the bondage, and when they cried out, their cry for help went up to God by reason of the bondage. And God heard their groaning; and God [a] remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged [them].

[z] Ps. 12. 5.
[a] Gen. 8. 1. & 15. 14. Ju. 10. 16.

SECTION 3. (Chap. iii.–iv. 17.)

God's revelation of Himself.

God in the fire, so that the bush abides.

(III. 1–6.)

1. Now Moses was [b] tending the flock of Jethro his father-in-law, the priest of Midian; and he led the flock behind the [c] wilderness, and came to the mount of God, [even] to Horeb. And the angel of Jehovah

[b] Ju. 6. 11. 1 Sam. 17. 34. 1 Kings 19. 19, 20. Matt. 4. 18–22.
[c] ch. 13. 18. Luke 1. 80.

humbles himself. There was a true desire for them, and presentiment in his mind that God had chosen him to be their deliverer; but they do not recognize him as such. No doubt there was failure on Moses' part, and a work needed to be done in him as well as in them, before he could be to them really what his heart desired. But none the less distinctly did they reject one whose love, at all cost to itself, would be their servant. "Who made thee a ruler and a judge over us?" is the answer of unbelief, and Moses flees into Midian at that saying. It is as rejected by His brethren, it hardly needs to say, that we have to do with the Lord Jesus now.

We find him, then, in Midian; and soon with a Gentile bride, to whom also he has been, first of all, a deliverer. But his son's name tells us that he has yet found no real home. He names him "Gershom," "a stranger there;" for he says, "I have been a sojourner in a foreign land." Beautifully in the son is expressed the thought of the father's heart, as our character and position in the world is to reflect and manifest the thoughts of His heart to whom in endeared relationship we belong.

But the days of Israel's bondage are coming to an end. God has heard their groaning, and it is to be seen that He remembers His covenant with their fathers—that in which He is Himself revealed. The next section brings us to this revelation.

appeared unto him in a flame of fire out of the midst of a [d]thorn-bush. And he looked, and, lo, the bush burning in the fire, and the bush was [e]not consumed. And Moses said, Let me now turn aside and see this great sight, why the bush is not burnt. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses: and he said, Here am I. And he said,

d Mark 12. 26. Acts 7. 30.

e Dan. 3. 25. Mal. 3. 6. *cf.* Acts 2. 24.

Sec. 3.

The glory of the gospel is that God is revealed in it. He is making known for all eternity, and to all His creatures, "the exceeding riches of His grace in His kindness to us in Christ Jesus." (Eph. ii. 7.) For us also "all things that pertain to life and godliness are given in the knowledge of Him who hath called us." (2 Pet. i. 3.) We had lost such knowledge as we had, or as creation would have afforded us. Now both we and principalities and powers in heavenly places are to learn what puts into our mouths a "*new* song." In the section now before us, God, in calling Moses to the work for which He has been preparing him, reveals to him Himself.

1. The *shepherd* is the fitting type of the divine Deliverer and King. So, afterward, God "chose David His servant, and took him from the sheepfolds; from following the ewes great with young He brought him, to feed Jacob His people and Israel His inheritance." (Ps. lxxviii. 70, 71.) So the beautiful expression in the second chapter of the gospel of Matthew, which speaks of Christ as the Governor who shall "rule" God's people Israel, is literally "shall be a Shepherd" to them. This is God's thought. Thus He trains up Moses, after all that he had learned in the palace in Egypt, forty years in the desert in simple shepherd work, until he is fit for the power to be intrusted to him—the meekest man on earth (Num. xii. 3). And such is the Shepherd God has appointed us (Matt. xi. 29).

We find, then, Moses, in the course of his service, now at Horeb, the mount of God. Here the angel of Jehovah appears to him in a flame of fire out of the midst of a bush. And the bush burns with fire, yet is not consumed. There from the bush the Lord addresses him, and, as the angel of the bush, gives him his commission.

God had before, and in reference to this very captivity in Egypt, revealed Himself under the similitude of fire. The "smoking furnace" had been His symbol when in covenanting with Abraham He passed between the pieces of the sacrifice. It is to the deep sleep which overpowers him there, and the horror of great darkness which falls upon him, that the vision which follows addresses itself. The smoking furnace and the burning lamp are what the deep sleep and the darkness respectively demand; and these the sacrifice secures and the faithfulness of God supplies to His people. If the activity and vigilance of faith fail, the furnace will not fail as the appointed means of purification; while for the darkness the burning lamp is equally provided.

Thus the fiery trial which was trying them in Egypt was in reality God's remembrance of His covenant with Abraham; and if we look at this *thorn*-bush, for such it is, it is a very striking picture of the people. The thorns and briars are a figure of those "sons of Belial" of whom David speaks as to be "all of them as thorns thrust away, because they cannot be taken with hands." Thorns were a sign of the curse at the beginning; and are, in fact, abortive leaves or branches, easily read as this,—parts of a plant incapable of fulfilling their original purpose. Sinners are thus, in this symbol, naturally connected with the curse upon sin. But the thorn-bush here is not consumed, for the angel of Jehovah, the covenant-God, is in the fire. The tribulation is the means ordained of God in grace to work repentance; and so the grace that takes us up ordains for us all necessary discipline.

Draw not nigh hither; [f]put off thy sandals from thy feet, for the place whereon thou standest is holy ground. And he said, I am the [g]God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses [h]hid his face, for he was afraid to look upon God.

(7-12)

Come down to deliver.

2. And Jehovah said, I have surely [i]seen the affliction of my people, which are in Egypt, and have heard their cry from before their exactors; for I have [j]known their sorrows. And I am [k]come down to deliver them out of the hand of the Egyptians, and to [l]bring them up out of that land into a good land and a [m]large—unto a land flowing with milk and honey; unto the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. And now, behold, the cry of the children of Israel is come unto me; and I have seen also the oppression with which the Egyptians oppress them: and now come, and I will [n]send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, [o]Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly [p]I will be with thee; and this shall be the token to thee

[f] Gen. 17. 3. Josh. 5. 15.
[g] Mat. 22. 32.
[h] *cf.* ch. 33. 17-23. *ctr.* 2 Cor. 3. 18.
[i] Neh. 9. 9.
[j] Ps. 142. 3. *cf.* Jno. 5. 3.
[k] Phil. 2. 7. Jno. 1. 14.
[l] Gal. 1. 4.
[m] Ezek. 20. 6. Eph. 1. 3. 1 Cor. 3. 22.
[n] *cf.* Jno. 5. 24, etc.
[o] Ju. 6. 15. Jer. 1. 6.
[p] Ju. 6. 16. Phil. 4. 13. 2 Tim. 4. 17.

The wonder attracts Moses, and he turns aside to see. This is the first design of a miracle—to force men, by the mystery in it, to attention. And those who draw nigh with unshod feet, as Moses did, find in it a "sign"—a thing significant of divine "power" working in man's behalf. These are the three Scripture terms for miracles: "wonders," "signs," "powers." How many of these offer themselves still in nature and in Scripture, and in what we call "providence," to engage our interest, if we have but hearts to ponder them! For the Scripture miracles have thus still their evidences, and are proofs still of what they are attached to,—not burdens upon the evidence, as men say.

Here, then, out of this bush God declares Himself to Moses, and to us, the triune God of revelation, God of his fathers,—the self-same God all through.

2. This God is to be known as the God of salvation, for only thus can He be the object of love or worship (Jno. iv. 22). And for this, it is not enough that He speak the word from heaven: He must "*come down* to deliver;" words which necessarily carry us on beyond the pillar of cloud in which His presence was manifested then to Israel, to the incarnation and the cross. In this "coming down" of God all the sweetness and power of salvation are. God is declared in it, and the manifestation abides for us in the perpetual humanity of the Lord Jesus. "Christ come in flesh" is thus the test, with the apostle, of the utterance of the Spirit of God. (1 Jno. iv. 2, 3.)

Salvation by such an one must be a complete salvation; and it is not complete until the land of promise is their own. Six nations are specified here as to be overthrown,—the full power of evil, and the land is a good land and a large, flowing with milk and honey. It is not a land of straitness, as Egypt is,—and heaven is not conditioned by the needs and struggles of earth. The "river" is not at strife with the desert there. There is all "fatness," which the word for milk literally means, and all sweetness, as the honey implies. Salvation for us must issue in satisfaction, or it is not salvation. Our Canaan, as we shall later learn, is to be entered upon now by faith.

that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon [q] this mountain.

q ch. 19. 2.

(13-17)

God's memorial name.

3. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they say, What is his name? what shall I say unto them? And God said unto Moses, I am [r] I WHO AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my [s] memorial to all generations. Go and gather the elders of Israel, and say unto them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely visited you, and [seen] that which hath been done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt, into the land of the Canaanite

r Ps. 90. 2. Rev. 1. 8. Col. 1. 15. Jno. 14. 9.

s Ps. 102. 12. 135. 13.

Moses objects his personal unfitness, but this only brings the assurance that God is with him, so that self-distrust need not be discouragement. Nay, the more complete it is, the more will God's all-sufficiency be realized. He is solemnly assured, for his encouragement, that the people brought forth by him shall serve God upon that mount; and this is what is the fruit of salvation, and the sign of who hath wrought in it, that it thus brings back to Him in obedience the former slaves of sin.

3. And now we come to what is of the deepest importance—the name of God according to which He takes up, and can alone take up, the people. The question as to this is clearly not of His historical name simply. Names have in the present day so little significance,—stand so much as mere algebraical symbols for unknown quantities,—that we have need to be reminded of the different manner in which Scripture uses them, and indeed in which people of old regarded them. In Scripture, all names appear to have—often a prophetic—significance, of which those who gave them were in general profoundly unconscious, while guided thus by a wisdom quite beyond their own. The names of God especially express what He is Himself,—are a revelation of His attributes; and the question Moses puts in the mouth of the people, "What is His name?" implies, "In what way are we to interpret His present actings? What do they mean? Why is it that He does this?" The answer, therefore, must answer questions such as these, and it should be evident that this will not be given best by God declaring Himself under some new name, but rather by *flashing some new significance out of an old one.* Thus His present acts will be made only to bring out in fresh glory attributes that were but dimly seen before, and He will be seen to be consistent with Himself all through, while yet more and more revealing Himself.

Thus the difficulty is cleared up where God says afterwards, speaking of the patriarchs, "By My name," or "According to My name 'Jehovah' was I not known unto them." This is not in the least a denial of the fact that even before the flood "men began to call on the name of Jehovah," or that Abraham also built his altars to Jehovah, and called upon His name. It means, rather, that the significance of that name had not yet been properly told out. Now it was to be. Israel's deliverance was to illustrate Jehovah's name so as to make it His memo-

> and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite—into a land flowing with milk and honey.

rial name for all generations; and in it Israel should find their abiding ground of confidence.*

"I am" is the Living, Unchanging, Self-existent One, necessarily independent of all others. As such, He acts from Himself in necessary independence also; and here is the ground of redemption, God acting from Himself, and, therefore, according to what He is Himself. God is showing forth Himself, showing forth the riches of His grace in His kindness toward us, glorifying Himself, letting the light of His glory shine. Is it not worthy of Him? We reason from ourselves to God, and can make nothing of it. We are sinners, and can merit nothing: why should not He punish, how can He do aught but punish, sin? How blessed, then, to hear Him say, "I, even I, am He who blotteth out thy transgressions for Mine *own* sake." (Isa. xliii. 25.) Who can deny His right in this, if He chooses to do it, and declares that He has done it?

Jehovah, then, is the living, unchangeable God, acting from Himself, finding in Himself the argument for what He does. How suitable a name for the God of redemption—the covenant-name!

And this is closely connected with what He at the same time declares Himself to be—the God of Abraham, of Isaac, and of Jacob; for as this He fulfils an absolute promise which He had given, and by which He stood pledged, apart from all question of what they were. He was thus plainly acting from Himself, and for His own sake. But this is not all: in connecting Himself with these three men He was surely telling out Himself in a peculiar way. Why just these three? To us now it should be plain at least. Who can read the twenty-second of Genesis without finding in the offerer and the offered there another Father than Abraham, another Son than Isaac? Again too in the epistle to the Galatians, Isaac, the child of the free-woman, is shown to typify those who have now received the adoption—the free-born sons of God, and Abraham here again is the shadow of Him who is our God and Father. The God of Jacob once more declares the divine power which takes up the most intractable material to fashion it into a vessel for the Master's use: and this is the office of the Holy Ghost. Thus Father, Son, and Spirit are really in some true sense shown in the God of Abraham, of Isaac, and of Jacob; and these are but Jehovah, the God of redemption, fully manifested. How clearly can we understand Him, then, when He says, "This is My name forever; and this is My memorial to all generations."

Here, then, is the ground of redemption—that upon which a soul can surely rest, revealed in God's covenant-name. He is the Self-existent One, who acts necessarily from Himself and according to His own nature: "all things were created by Him and for Him." (Col. i. 16.) That this is said of Christ shows at once who Christ is, and how truly He is the full expression of the divine mind. God

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*What, then, is this name, "Jehovah?" Almost the whole consensus of commentators agree, and I see no possible ground of dissent from it, that it means "He who is." Thus the connection with "I am," which the Lord's words to Moses naturally imply, is clear at once; and in the version I have ventured to give, though with few among moderns perhaps to agree with me, it is equally clear with the first title He takes but a few words before it. Here most read, indeed, with the common English version, "I am that I am." The Septuagint, however, gives *Ἐγώ ειμι ὁ ὤν*, "I am He who is," and my own version is substantially the same, though more literal,—"I am I who am." I must say a few words in justification of this rendering.

The common version makes an apparent disjunction of thought between "I am that I am" and the "I am" that follows it. Although this does not seem in general to be conceded, yet they are surely not the same. "I am" speaks of God as the Living and Unchanging God; "I am that I am" speaks rather of, or implies the Inscrutable One, whose vail cannot be lifted. These thoughts are in no wise the same; nor do they seem connected. "I am that I am" appears rather a rebuke to the question, "What is His name?" than an answer to it. Yet the answer is given immediately in the "I am" that follows.

The first "I am" does not seem part of the name, any more than it would be if it were said, "I am Jehovah;" and this would be, if we judge by the connection, its real equivalent. It is exactly the Septuagint "I am He who is," and the rendering "I am I who am," while strictly literal, brings all into harmony.

The exposure of Egypt.

(18-20.)

4. And they shall hearken unto thy voice: and thou shalt come—thou and the elders of Israel—unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us; and now let us go, we pray thee, [t] three days' journey into the wilderness, and sacrifice unto Jehovah our God. And I know that the king of Egypt will not let you go,—no, not by a strong hand. And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst of it; and afterward he will let you go.

[t] Gen. 22. 4. etc.

Israel's recompense.

(21-22.)

5. And I will give this people favor in the eyes of the Egyptians, and it shall be that when ye go, ye shall not go empty; but every woman shall ask of her neighbor, and of her that sojourneth in her house, articles of silver, and articles of gold, and raiment; and ye shall put them on your sons and on your daughters; and ye shall [u] spoil the Egyptians.

[u] 1 Cor. 3. 22. 1 Tim. 4. 4, 5.

Signs of coming victory.

1. (1-5.) The enemy's power subject to God's hand.

(IV. 1-9.)

6. [1] And Moses answered and said, But, behold, they will not believe me, nor hearken to my voice; for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, [v] What is that in thy hand? And he said, A rod. And he said, Cast it on the ground.

[v] Ju. 6. 36. Is. 7. 11.

is revealing Himself, acting for the display of Himself,—the joy and blessing of His creatures. And this is the true thought of His glorifying Himself, not as if glory could be conferred upon Him, or as if He craved or had need of something from His creatures. "Love seeketh not her own" (1 Cor. xiii. 5), and "God is love." If He seek His own glory, it is to fill as the sun the heavens with His brightness. This is grace, and the theme of His people's praise forever.

4. In the accomplishment of His purpose, the Lord reveals the state of the world,—its opposition to Himself, its false trusts, its pride and feebleness. This is the meaning of all this parleying with Pharaoh, and the measured succession of judgments upon the land. His people needed the lesson, and, given in a manner so public, all who would might learn it. God foretells the result, that they may not be discouraged or disappointed. We may learn before experience, if we will, by the Word of God, all that we are and all the world is. How much would we be spared if we would learn thus!

5. As the result of all this, moreover, the wealth of the world passes into the hands of the people of God. "All things are yours," says the apostle; "whether the world, or life, or death, or things present, or things to come,—all are yours." (1 Cor. iii. 22.) Men out of Christ, as they have right to nothing, so indeed they possess nothing. In the end, it will be found so. "Godliness" it is that "hath promise of the life which now is, and of that which is to come." (1 Tim. iv. 8.) They who go as pilgrims out of the world yet carry with them all the good of the world, and the world that would enjoy it must yield it up to them. To him who belongs to the world the world cannot belong.

6. Moses is still unready. He objects the unbelief of the people, and is hindered by his own. The Lord gives him three signs, witnessing of the power at work in behalf of the people—signs which are to witness for him as the deliverer raised up of God for them. They must have faith in the deliverer in order to find the deliverance; and so it is to-day: faith in Christ Himself is the first and absolutely necessary thing upon which all else depends.

And he cast it on the ground, and it became a [w] serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and grasp it by the tail (and he put out his hand and seized it, and it became a rod in his hand), that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

2. (6 9.)
Sin and salvation, unbelief and death.

[2] And Jehovah said, moreover, unto him, Put now thy hand into thy [x] bosom. And he put his hand into his

[w] *cf.* Gen. 3. 1. Jno. 14. 30.

[x] Mat. 15. 19. 2 Kgs. 5. 27.

(i.) The sign of the rod comes first. The rod is the sign of power—"the rod of Thy power" (Ps. cx. 2)—here, as we know, in the shepherd's hands, who, as we have seen, is the very type of royalty according to God. Even the *iron* rod with which Christ will smite His enemies is still represented as in a shepherd's hands. In all passages, it reads really, "He shall *shepherd* them with an iron rod." (Rev. ii. 27.) Severely as it may smite, love guides it. Woe indeed to those whom everlasting love has thus to smite!

The rod in Moses' hand is, then, the type of power—divine, and characterized by tenderness and care, as a shepherd's rod. But Moses is told to cast it on the ground; and out of his hand the rod changes its character—it becomes a serpent. Plainly enough the type can be read here. Who that looks round upon the earth with the thought in his mind of power being in the hands of eternal love but must own to strange bewilderment at finding every where what seems so completely to negative the supposition? Scripture itself puts the question in its full strength: "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" (Ps. xciv. 20.)

The rod is to all appearance out of the Shepherd's hand, and "the prince of this world" is now not Christ, but Satan. The claim he once made to universal empire, before the Son of God Himself, has but too much truth in it: and so the dragon is pictured in Revelation with the heads and horns of the imperial beast. (Rev. xii. 3.)

There is no doubt that there is a special reference to Egypt here, which Moses and the Israelites would readily understand. "The asp played a conspicuous part in Egyptian mythology. It was the emblem of the goddess Ranno, the snake of Neph, the hieroglyphic of 'goddess,' and the sign of royalty. From this last use it was called 'Uræus,' from *ouro*, king, and *basiliskos*, royal. Egypt was, therefore, not obscurely pointed out as the adversary of God and His people at this time."—(*Murphy's Exodus.*)

But Egypt itself is a type of the world at large, as we have seen; and the meaning, while it includes this, is much broader. Every where, we find the apparent contradiction which sin has wrought. The rod seems not in His hand to whom it belongs, but on the ground, and satanic. But observe the beautiful accuracy of the type, and the comfort prepared for us in it. The rod was *cast* out of Moses' hand—did not *slip* out. God has not lost control of the world after all: of His own will, and for purposes of highest wisdom, He has permitted man's self-chosen subjection to demon rule. But if the Lord come in, as in the scene at Gadara, Satan is displaced at once: the victim is delivered without an effort. Alas! this only brings out the real foundation of satanic empire, in man's rejection of the Deliverer. The people pray Him to depart out of their coasts!

"Judgment shall" yet "return unto righteousness" (Ps. xciv. 15), and Satan be vanquished, and cast out of his usurped dominion. Meanwhile, the rod of power is found on the side of love with Him who is the Deliverer from Satan's tyranny. "He is gone up on high; He has led captivity captive," and having spoiled principalities and powers, made a show of them openly, triumphing over them in it." (Ps. lxviii. 18; Col. ii. 15.) Here is man's first need met.

(ii.) The second sign is that of sin and its cleansing; for that is, above all, what bosom, and took it out, and, behold, his hand was leprous—as snow. And he said, Put thy hand into thy bosom again ([y]and he put his hand into his bosom again, and took it out of his bosom, and, behold, it was turned again as his [other] flesh); and it shall be, if they will not believe thee, nor hearken to the voice of the first sign, they will believe the voice of the latter sign. And it shall be, that if they will not believe even those two signs, nor hearken unto thy voice, that thou shalt take of the water of the river, and pour it out on the dry ground, and the water that thou takest out of the river shall become [z]blood upon the dry ground.

[y] Mat. 8. 3.

[z] Ps. 78. 44. Rev. 8. 8.

marks the condition of man. Leprosy is the Old-Testament type of sin in its loathsomeness and malignity, and power to spread. It is shown us in it as no mere accident, or local thing, but a virulent, growing, contagious evil, deeper than the surface, not to be measured by the outward appearance, and absolutely fatal, unless God come in to save. In Moses' case it is strikingly pictured as that which from the heart affects the hand, not from the hand the heart. The clean hand placed in the bosom is drawn out leprous—white as death. "Out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Be sure, if the hand be leprous, the heart is not better, but worse: it is the seat of the whole disease. And cleansing must begin accordingly, not with the hand, but with the heart.

So with the type here. Moses' hand thrust into the bosom becomes leprous; thrust into his bosom again, it is restored. Defilement and cleansing both begin at the heart. What has cleansed the heart? No remedial process is seen in this case, but the way to cleansing is very simply shown. For leprosy in the heart is sin hidden, but leprosy on the hand is sin exposed. The hand plucked out of the bosom makes manifest what is there. And "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jno. i. 9.) Here, it is leprosy in the *hand* that is manifested; not the mere confession of sin being in our hearts or in our natures, but of sin actually committed—a very different thing. We can own easily, and without any conscience, that we are all sinners, but it is for the sins actually committed we feel we are responsible before God.

Repentance and remission of sins God has joined together. (Luke xxiv. 47.) Faith owns the righteous judgment of God, according to His Word, and finds remission of sins preached through Christ by the same infallible Word. Forgiveness it is that purifies the heart, faith working by love (Luke vii. 47); and thus the blessedness becomes ours of "the man to whom the Lord imputeth not iniquity, and in whose spirit there is *no guile.*" (Ps. xxxii. 1.)

The third sign predicts judgment for obstinate unbelief. The stream of life and blessing which is ministered to us here from God becomes wrath and judgment if, after all, His goodness lead not to repentance,—every blessing becoming in the end but judgment if a Saviour's voice be disregarded. Here, that is given as a sign to Israel which is given as a testimony to Pharaoh afterward. God's principles are unchanging, and unbelief, even in a believer, will find its judgment, while, by the same Word, *as* a believer, he is, as to eternal condemnation, free forever.

Thus, as there is salvation for sin, so on the other hand there must be faith in order to salvation. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jno. iii. 36.)

Aaron as the complement of Moses: provision complete.

(IV. 10-17.)

7· And Moses said unto Jehovah, Lord, I am not [a] eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of mouth and slow of tongue. And Jehovah said unto him, Who made man's mouth? or who maketh dumb or deaf or seeing or blind? is it not I, Jehovah? And now go, and I will be with thy mouth, and teach thee what thou hast to say. And he said, Ah, Lord, [b] send, I pray thee, by whomsoever thou wilt send. And the anger of Jehovah was kindled against Moses; and he said, Is not [c] Aaron the Levite thy brother? I know that he can speak well. And, behold, also, he is coming forth to meet thee; and when he seeth thee he will be glad in his heart. And thou shalt speak unto him, and put the words into his mouth; and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall speak for thee unto the people, and it shall be that he shall be to thee instead of a mouth, and thou shalt be unto him instead of God. And thou shalt take this rod in thy hand, wherewith thou shalt do the signs.

[a] Mat.10.19. 1 Cor.2.1-5. 1 Cor.4.20. 2 Cor.10.10.
[b] *ctr.* Is.6.8.
[c] *cf.* ch.32.21.

SUBDIVISION 2. (Chap. iv. 18–xi.)

The testimony to Pharaoh, in which a division is made between Israel and the Egyptians. Typically, the testimony to the separation of the world from Him on whom it is dependent, and the separation of His people from the world.

The congruity of the covenant.

SECTION 1. (Chap. iv. 18–vii. 7.)

The covenant of promise the basis of redemption.

1. (18-23.) The Almighty's claim of His first-born.

(IV. 18-31.)

1.[1] AND Moses went and returned to Jethro his father-in-law, and said unto him, [d] Let me go, I pray thee, and return to my brethren who are in Egypt, and see if they be yet alive. And Jethro said unto Moses, Go

[d] *ctr.* Gen.30.25. Gen.31.20.

7. But Moses still objects; and evil as is this slowness of heart to respond to the grace of God, that grace nevertheless, still sovereign over it, makes it the occasion of the more perfect display of what is in His heart. Moses cannot yet speak, and God provides now for him one who is to be his mouth-piece to the people. This is Aaron, in God's mind the designed high-priest of Israel, though not yet revealed as that. It is as Moses' "prophet" that he is here announced,—his associate and complement in the great work which God had committed to them. Provision is now completely made.

Taking in, however, what in the purpose of God he was, Aaron as the priest is indeed the complement of Moses, and together they are the double type of Christ. In Him, king and priest are united,—redemption by power and by blood: without the latter, there could not be the former. Priesthood alone can interpret the Deliverer: sacrifice alone account for salvation. This, in its true import, Israel has not yet learned: there, Moses is delayed by his need of Aaron; when they look upon Him, they shall not only see One whom they have pierced, but know why He had to stoop to that unequaled humiliation.

SUBD. 2.

THE connection of the two sections here is easily to be seen. God has already revealed to Moses, in that covenant-name which He again brings forward now, the ground upon which He takes them up. On man's part, however, and for in peace. And Jehovah said unto Moses in Midian, Go, return unto Egypt, for all the men are dead who [e]sought thy life. And Moses took his [f]wife and his sons, and made them ride upon the ass, and returned unto the land of Egypt; and Moses took in his hand the rod of God. And Jehovah said unto Moses, When thou goest to return unto Egypt, see that thou do before Pharaoh all the wonders that I have put in thy hand; but I will [g]make firm his heart, and he will not let the people go. And thou shalt say unto Pharaoh, Israel is my son—my [h]first-born; and I say unto thee, Let my

e Mat. 2. 20.
f *cf.* Gen. 12. 5. ch. 18. 2. Acts 16. 38. 39.
g Deut. 2. 30. Josh. 11. 20. Rom. 9. 15-18. *cf.* Is. 6. 10. 2 Thess. 2. 10, 12.
h Jer. 31. 9.

man's own sake, there must be the acceptance of this; and this is the true meaning and necessity of repentance. Grace must be known and received as grace. The self-confidence natural to us must be removed, that our confidence may be in God alone. And not only must we realize the weakness of a creature, but the ruin of a fallen condition, that Christ may be God's remedy and revelation to us. We have hitherto been occupied with God's side of all this; now we have the human, the need of God's grace, and the way we are brought to realize it.

We have first, therefore, here, the covenant of promise developed as the only hope of man; and then, in the second section, the cutting off from all other dependence. Egypt is the world, to which naturally we belong, with its resources in itself and its independence of God. The judgments that come upon it from Him are His witnesses of its alienation from Him, and of His separation, and the separation of His people, from it. Practically, this testimony, as it is received, separates; and in this way He acted to wean Israel from the land of their birth but of their bitter servitude, and whose moral condition it revealed to them. Spite of all, we find in the after-history how, when the trials of the wilderness were felt, their hearts could go fondly back to Egypt, as in the golden calf we find also a plain reminiscence of their idolatries. All the more is the need of such dealings as these made manifest.

Sec. 1.

1. In the first section, then, our eyes are fixed upon the covenant itself, which, as a covenant of promise, depends for its fulfillment entirely upon the power and faithfulness of Jehovah Himself. Yet man is not thereby released from the responsibility which is ever his. Grace enables and provides for the fulfillment of it, never sets it aside. It is the fullest expression of divine sovereignty, not the abdication of it.

(i.) At the outset, we see the almighty hand which is at work here. Moses returns to Jethro, to find him at once ready to accede to his desire to see if his brethren in Egypt are yet alive. Then a word from Jehovah Himself assures him of the removal of the difficulties personal to himself in regard to his return to Egypt: all the men are dead that sought his life. This assurance comes at the right time. He has first to face the difficulties, be master of them morally, and then find how He at whose bidding he goes is really master. Then once more he is informed of the stubbornness of Pharaoh's heart, in which and through which God works still as sovereign, the evil serving Him as does the good. In all this, Jehovah shows Himself to be still the almighty God of Abraham.

Israel He claims as His son, His first-born. They owe their place among the nations to His adoption of them. They are born, so to speak, of His covenant with their fathers. They had not worked for this; but as it is said of their father Jacob, so is it with them,—"The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth." (Rom. ix. 11.)

Yet this grace of God to Israel in no wise implies the rejection of other nations, rather the reverse, as the promise to Abraham long before declared, "In thee son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son—thy first-born.

2. (24–26.) The maintenance of the covenant on man's part.

[2] [i] And it came to pass by the way, in the lodging-place, that Jehovah came upon him, and sought to put him to death. And Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, For a spouse of blood art thou to me. So he desisted from him. Then she said, A spouse of blood, because of the circumcision.

[i] Gen. 17. 14. Ps. 93. 5.

3. (27–31.) The people set to their seal and worship.

[3] And Jehovah said unto Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all Jehovah's words wherewith he had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered all the elders of the children of Israel; and Aaron spake all the words that Jehovah had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that Jehovah had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and [j] worshiped.

[j] ch. 12. 27.

(V. 1–23.)

The resistance of unbelief and the increase of the burdens.

2. And afterward, Moses and Aaron came and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may keep a [k] feast unto me in the wilderness. And Pharaoh said, [l] Who is Jehovah, that I should hearken unto his voice, to let Israel go? I know not Jehovah; neither will I let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, [m] three days' journey into the wilderness, and sacrifice to Jehovah our God, lest he fall upon us with pestilence or with the sword. And the king of Egypt said unto them, Why do ye, Moses and Aaron, withdraw the people from their works? go to your burdens! And Pharaoh said, Lo, the people of

[k] ch. 10. 9. *cf.* Luke 14. 16. Rev. 19. 9.
[l] Job 21. 15. Prov. 30. 9. *cf.* 1 Sam. 25. 10.
[m] Gen. 22. 4.

shall all the families of the earth be blessed." So here, the "first-born" implies other children.

(ii.) In connection with the covenant with Abraham, the scene in the lodging-place by the way becomes at once and strikingly significant. Circumcision was the sign of this very covenant. (See Gen. xvii.) It was the expression of that renunciation of all confidence in the flesh which leaves one to know, with dead Abraham, the power of the Almighty. God insists (as we have seen there) that the token of the covenant shall be in the flesh of all His people; and Moses, like all others, must realize the necessity of this.

(iii.) Lastly, the people set to their seal: they believe and worship.

2. But not yet are they delivered. On the contrary, the forewarned struggle with Pharaoh is only just beginning. He openly declares that he knows not Jehovah, and that he will not let Israel go. Fresh burdens are laid upon the people, who are refused the straw they have hitherto received for their brick-making, and are bidden gather it for themselves; yet not aught of their task is to be diminished. Unable thus to perform their tasks, and beaten for their non-performance, the people undergo a complete revulsion of feeling. From their late joy, they pass into a state of murmuring and despair. How often is this the case

the land are now many, and ye make them rest from their burdens. And Pharaoh commanded that day the taskmasters of the people, and their officers, saying, Ye shall no more give the people [n] straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of bricks which they have been making heretofore ye shall lay upon them: ye shall not diminish aught of it; for they are idle: therefore they cry, Let us go sacrifice unto our God. Let the service be [o] heavy on the men, that they may be busy in it, and let them not regard [p] vain words. And the taskmasters of the people went out, and their officers, and said unto the people, Thus saith Pharaoh, I will not give you straw: go ye and get straw where ye can find it; but not aught of your work shall be diminished. And the people were scattered through all the land of Egypt, to gather stubble for straw. And the taskmasters hastened them, saying, Fulfill the day's work in its day, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, it being said, Why have ye not fulfilled your task of brick-making, either yesterday or to-day, as heretofore? And the officers of the children of Israel went and cried unto Pharaoh, saying, Why hast thou done thus to thy servants? There is no straw given to thy servants, and they are saying to us, Make brick; and, behold, thy servants are beaten, and the fault is with thy people. But he said, Idle are ye, idle: therefore are ye saying, Let us go and sacrifice to Jehovah. And now go, serve! and straw shall not be given to you; and ye shall deliver the tale of bricks. And the officers of the children of Israel saw that they were in evil case, when he said, Ye shall not diminish of the bricks the day's work in its day. And they came upon Moses and Aaron, who had taken their stand to meet them as they came forth from Pharaoh; and they said unto them, Jehovah look upon you and judge; because ye have made our savor to [q] stink before Pharaoh and before his servants, to put a sword in their hands to slay us! And Moses returned unto Jehovah, and said, Lord, why hast thou done evil to this people? why is it that thou hast sent me? For since I came to Pharaoh, to speak in thy name, he hath done evil to this people, neither hast thou delivered thy people at all.

[n] Luke 15. 14.

[o] Luke 9. 42. Rom. 7. 9.

[p] 1 Cor. 1. 18.

[q] Gen. 34.30

in the experience of a soul awakening under the gospel to realize the power of sin within him, and his own inability to meet and master it! In this condition, the gospel itself seems but a new torture. The work of Christ being yet unknown, and that we are justified as ungodly—as sinners, not as saints,—the unconquerable hardness of the heart amazes and appalls one. Sin seems to be more than ever master, and our hands busier than ever forging and riveting our own chains. The gospel itself seems to have failed with us. It is only that we ourselves have failed as yet to apprehend the gospel.

(VI. 1-13.)

The revelation of Jehovah acting according to His name, and in remembrance of His covenant to give them the land.

3. And Jehovah said unto Moses, Now shalt thou see what I will do unto Pharaoh, for through a strong hand shall he let them go, and through a strong hand he shall [r]thrust them out of his land. And God spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, to Isaac, and to Jacob as God [s]Almighty; but [according to] my name Jehovah was I not [t]known unto them. And I established also my [u]covenant with them, to give them the land of Canaan, the land of their sojournings, in which they were sojourners. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I [v]remember my covenant. Wherefore say unto the children of Israel, I am Jehovah; and I will bring you out from under the [w]burdens of the Egyptians, and I will deliver you from their bondage, and redeem you with a stretched-out arm, and with great judgments; and I will take you unto me for a people, and I will be your God; and ye shall know that I am Jehovah your God who bring you forth from under the burdens of the Egyptians. And I will bring you into the land which I lifted up my hand to give unto Abraham, to Isaac, and to Jacob, and I will give it you for a possession: I am Jehovah. And Moses spake thus unto the children of Israel, but they hearkened not unto Moses, from oppression of spirit, and from hard bondage. And Jehovah spake unto Moses, saying, Go in; speak unto Pharaoh, king of Egypt, that he let the children of Israel go out of his land. And Moses spake before Jehovah, saying, Behold, the children of Israel have not hearkened unto me; how, then, should Pharaoh hearken unto me, who am uncircumcised of lips? And Jehovah spake unto Moses and unto Aaron, and gave them commandment as to the children of Israel, and as to Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt.

[r] ch. 11. 1.
[s] Gen. 17. 1.
[t] *cf.* Jno. 17. 3. 1 Jno. 2. 13.
[u] Gen. 17. 7, 8.
[v] Ps. 105. 8.
[w] Ps. 81. 6.

(VI. 14-27.)

The covenant tested by the record.

4. These are the heads of their fathers' houses:—The sons of [x]Reuben, Israel's first-born, Enoch and Pallu, Hetzron and Carmi. These are the families of Reuben.

[x] Gen. 46. 9. Gen. 49. 3. 1 Chron. 5. 3.

3. Once again, then, God makes known to them His name Jehovah, patiently reiterating what He has already said. They were now to know Him by this name. All the opposition, all this obstinate tyranny, was only to destroy absolutely all other dependence than in Himself. This is a necessity, that faith may have its rightful and only object. God, by Himself and acting from Himself, is our salvation. If for the present faith even seems to be gone, this too is needful to make us realize that faith itself is not our dependence, but Christ is. Thus God gives an imperative commandment now to Moses and Aaron to bring the people out of the land of Egypt.

4. And here we are bidden to pause a moment, to see who these are upon whom is laid this burden. Their genealogy is put before us,—plainly, in its meaning as to the history here, theirs alone. The fact that others have place in

And the sons of Simeon, Jemuel and Jamin and Ohad and Jachin and Zohar and Saul the son of a [y]Canaanitess. These are the families of Simeon.

And these are the names of the sons of [z]Levi, according to their generations: Gershon, Kohath, and Merari. And the [a]years of the life of Levi were a hundred and thirty-seven years. The sons of Gershon, Libni and Shimei, according to their families. And the sons of Kohath, [b]Amram and Jitzhar and Hebron and Uzziel. And the years of the life of Kohath were a hundred and thirty-three years. And the sons of Merari, Mahli and Mushi. These are the families of the Levites after their generations. And Amram took him Jochebed his aunt to wife; and she bare him Aaron and Moses. And the years of the life of Amram were a hundred and thirty-seven years. And the sons of Jitzhar, [c]Korah and Nepheg and Zichri. And the sons of Uzziel, [d]Mishael and Eltzaphan and Sithri. And Aaron took him to wife Elisheba the daughter of Amminadab, the sister of Nahshon; and she bare him [e]Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah, Asser and Elkanah and Abiasaph: these are the families of

[y] Gen. 26. 34, 35. Gen. 28. 1. Gen. 38. 2. 1 Chron. 4. 24.
[z] Num. 3. 17. 1 Chron. 6. 1.
[a] Gen. 5. 5, etc.
[b] Num. 26. 58, 59.
[c] Num. 16. 1.
[d] Lev. 10. 4.
[e] ch. 24. 9. Lev. 10. 1. 1 Chron. 6. 3.

it does not obscure this, but in reality makes it more apparent. Reuben and Simeon only have a place: those who might seem to have, as the elder sons of Jacob, a claim above Levi to furnish the deliverer of Israel, yet who do not, and who are looked at here only to be passed by. But as God does nothing without the fullest reason for it, so there is reason in this case, not upon the surface, no doubt, but yet to be discovered where there is faith to discern. Certainly, a genealogy at this point should awaken attention. Is it an interruption? Is it a mere bit of archæology? or what?

First, the sons of Reuben: Reuben we have seen set aside long since from his birthright, and for personal causes. Boiling up as water, impetuous, and unsteady, he should not excel. Here we have not this, but the record of his sons' names only, four in number: Enoch—"dedicated," Pallu—"separated," Hetzron—"inclosed," and Carmi—"vine-dresser." It is evident that these names make a harmonious series numerically significant, and, at first sight, one would say, good throughout. Enoch is the name of one who walked with God, and was taken without seeing death to be with God. It was also, however, the name of a son of Cain, and, as here, a first-born son. It is in general no good argument when thus there seems no sign of the presence of evil, except indeed outside. Self-righteousness may have its dedication and its separation (Pharisee-like) and its inclosure and its cultivation,—nothing is said of positive fruit; and these four sons naturally, in their very number, speak of what is worldly and unspiritual,—a thing quite easily linked with much pretension.

Simeon's sons are six, a still more unfavorable number, as we know. The meaning of their names I do not attempt to interpret, but they end with the ill-omened "Saul," the half Canaanite. Thus Simeon too is set aside.

Levi is the third son, a number which speaks of resurrection—the power of God manifest when on man's part all is gone. His ruin is owned, and in Levi's case we have one who illustrates this: "joined" to Simeon in that display of "cruel" wrath which Jacob denounces, yet taken up now in the sovereign grace of God, working for His glory. Thus also typically this same Levi, "joined," speaks of the mediatorship of Christ, only fully reached in resurrection. The death He has passed through is the confession of the death under which man lay.

the Korhites. And Eleazar the son of Aaron took him one of the daughters of Putiel to wife; and she bare him [f]Phinehas. These are the heads of the fathers of the Levites according to their families. These are that [g]Moses and Aaron to whom Jehovah said, Bring out the children of Israel out of the land of Egypt, according to their hosts. These are they who spake unto Pharaoh, king of Egypt, to bring the children of Israel out of Egypt: these are that Moses and Aaron.

[f] Num. 25. 7, 8.
[g] Ps. 77. 20.

(VI. 28—VII. 7.)

Creature and Creator.

5. And it was so, in the day that Jehovah spake to Moses in the land of Egypt, that Jehovah spake unto Moses, saying, I am Jehovah: speak unto Pharaoh, king of Egypt, all that I speak unto thee. And Moses said before Jehovah, Behold, I am uncircumcised of lips, and how should Pharaoh hearken unto me? And Jehovah said unto Moses, See, I have made thee a [h]god unto Pharaoh, and Aaron thy brother shall be thy prophet. [i]Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh, that he let go the children of Israel out of his land. But I will [j]harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you, that I may lay my hand on Egypt and bring forth my hosts—my people the children of Israel out of the land of Egypt with great judgments. And the Egyptians shall [k]know that I am Jehovah, when I stretch out my hand over Egypt, and bring out the children of Israel from among them. And Moses and Aaron did so: as Jehovah commanded them so did they. And Moses was eighty years old, and Aaron eighty-three years old, when they spake unto Pharaoh.

[h] Jno. 10. 35. Jno. 13. 20.
[i] Jer. 1. 6–10.
[j] ver. 13. ch. 8. 15.
[k] Ps. 9. 16.

The world in the light of nature simply.

SECTION 2. (Chap. vii. 8—xi.)

The destruction of all fleshly dependence (Egypt) the accompaniment of the word of salvation.

(VII. 8—VIII. 19.)

1. (vii. 8-13.) The power of evil in the hand of God.

1.[1] AND Jehovah spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you, then thou shalt say unto Aaron, Take thy [l]rod, and cast it before Pharaoh: it shall become a serpent. And Moses and Aaron went in unto Pharaoh,

[l] ch. 4. 3.

With Levi accordingly the genealogy expands, and the Spirit of God lingers over it, recording the number of years of Levi himself, of Kohath, and of Amram, as well as (later on) of Aaron and Moses at the time of Israel's deliverance. Who can doubt that there is much to be found here beside mere history? What we have seen may serve to show at least that the principles of the covenant are maintained all through the history, and that this it is a design of the genealogy to bring out.

5. And again, for the third time, God declares that He is Jehovah, and that Israel, and the Egyptians too, shall know it: the very hardening of Pharaoh's heart, which calls for the judgments soon to sweep over the land, being that which He would use for blessing in this way to any with whom there might be preparedness for it.

and they did as Jehovah had commanded. And Aaron cast his rod down before Pharaoh and before his servants, and it became a serpent. And Pharaoh also called

Sec. 2.

And now the judgments begin, prefaced by a sign, however, in the mercy of God, which is not that, and by which, if possible, conviction might be brought home to the haughty king. It takes its place, therefore, with the rest as part of the divine testimony. Of the plagues themselves, Keil has rightly distinguished the last—the death of the first-born—from all the rest. The *announcement* of it, indeed, falls in with the others, as he places it, for very evident reasons. The principal one which separates the plague itself is the relation which it bears to Israel and their redemption. It is not only the stroke by which they are freed, and in which God Himself appears, no longer acting through what men call "second causes," but it is that by means of which they themselves for the first time are taught their true condition before God, and take the place in which alone salvation is possible to them. Thus, in the history of redemption, its relation is with that part in which we shall find the actual accomplishment of this. The present section shows only the preparation for it.

As to the nine plagues that remain, Keil has also given reason for believing that "they are arranged in three groups of three plagues each. For the first and second, the fourth and fifth, and the seventh and eighth were announced beforehand by Moses to the king; whilst the third, sixth, and ninth were sent without any such announcement. Again, the first, fourth, and seventh were announced to Pharaoh in the morning, and the first and fourth by the side of the Nile, both of them being in connection with the overflowing of the river. . . . . This grouping is not a mere external arrangement, . . . but is founded on the facts themselves, and the effect which God intended the plagues to produce, as we may gather from these circumstances, that the Egyptian magicians, who had imitated the first plagues, were put to shame with their arts by the third, and were compelled to see in it the finger of God,—that they were smitten themselves by the sixth, and unable to stand before Moses,—and that after the ninth, Pharaoh broke off all further negotiation."

There are other and deeper distinctions, as we shall see; but we may add to these that "in the first three, Aaron uses the rod; in the second three, it is not mentioned; in the third three, Moses uses it, though in the last of them only his hand is mentioned. All these marks of order lie on the face of the narrative, and point to a deeper order of nature and reason out of which they spring." (*Murphy.*)

The numerical significance accords fully with all this, while it leads us more directly to the deeper reason. Commentators have thus far shown us little of this, while the typical instruction, allowed to be so manifest generally in the book of Exodus, has apparently not been seen at all. Yet it is surely here as elsewhere.

This section falls, then, into four parts, the first of which shows us the world in the light of nature simply, or looked at by itself; the second looks at it as distinguished from the people of God, the division being, as it is really called, a "redemption" of the latter; while in the third, the inflictions are more distinctly from heaven; the fourth contains the warning of that final infliction in which the "chief of all their strength" being smitten, they are effectually humbled in the dust before God. But we must proceed slowly.

1. The numerals show us plainly that we must commence the first group of miracles with the miracle of the rod itself. The signs, then, stand thus: (i.) the rod turned into a serpent; (ii.) the river turned to blood,—the means of sustaining life turned into a cause of death; (iii.) the plague of frogs,—the unclean things that come out of the river; (iv.) the dust becoming lice. Let us look at them in order.

(i.) And first, the miracle of the rod.

the sages and the enchanters, and they also, the scribes of Egypt, did so with their secret arts. [m]For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. And Pharaoh's heart was [n]stubborn, and he hearkened not unto them, as Jehovah had said.

2. (vii. 14-25.) The means of refreshment becomes death.

[2] [o]And Jehovah said unto Moses, Pharaoh's heart is [p]hard: he refuseth to let the people go. Go unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt take thy stand to [q]meet him at the river's brink; and the rod which was turned into a serpent thou shalt take in thy hand. And thou shalt say

[m] 2 Thess. 2. 9. 2 Tim. 3. 8. Rev. 13. 13-15.

[n] ver. 22. ch. 8. 15.

[o] *cf.* Is. 19. Jer. 46. Ezek. 29.

[p] ver. 22.

[q] 1 Kings 18. 16.

The rod is the sign of the power conferred upon Moses: hence it is not strange that our attention should first of all be directed to it. The rod turned into a serpent showed the whole power of Egypt delivered into Moses' hand. As here addressed to Pharaoh, it was a challenge of the completest kind; and if imitated by the magicians, the feebleness of the imitation is apparent in Aaron's rod swallowing up their rods. Of course, it was impossible for them really to imitate so stupendous a miracle, in which Jehovah, the God of the Hebrews, was demonstrated as the Creator. All the power of Satan was incompetent to bring into being the smallest creature; and the language here is meant merely to affirm that to outward appearance the thing was done,—by what juggle need not be told.

It is simple enough, if we recognize the evil that is in the world, and that yet God is,—that the evil must be in His hand, must have at least its permission, and therefore its mission also from Him. His hand has made leviathan, and He that made him can make His sword approach unto him. "He maketh the wrath of man to praise Him, and the remainder of wrath He will restrain." This enables us, on the one hand, to see God in every thing; on the other, it reveals where the world is before Him. The evil in it is no accident. The forms of misery apparent every where are the multitudinous witnesses of its condition as away from Him. And this truth of God's indictment of the world is the true Moses' rod, to work the miracle of conviction in the soul. It is by the power of this truth that all the glory of the world passes away, and sin, judgment, and God who judges become reality to the soul.

But here we meet also the power of the enemy to resist conviction in the magicians of Egyptians,—the "wise men," deep in nature's secrets,—the prophets of the god of this world. Their work is in imitation of the power of God, to show, if possible, that this is not His hand from which the judgment comes,—that it is *not* judgment. They cannot abate the evil; they are powerless to avert the storm that is about to sweep through Egypt: they have no real help—cannot pretend to it, never think of it. They have only their pitiful, agnostic evidence, such as it is, that that which is attributed to God can be produced otherwise, so that there is no need for Him in the matter. Their rods too can become serpents: there are other powers in the universe which can produce evil. Be it so: the power of God is demonstrated in this, that Aaron's rod swallows easily their rods. All other powers need to be accounted for, are dependent, not original, do not conflict in the least with that divine power above all, to which conscience affirms our responsibility, and which alone satisfies the need of the heart. True, the world is then under His judgment, but that only (if sin be a reality,) confirms the truth into complete conviction.

(ii.) There has been yet, however, no judgment. The second sign begins these, and there could not be a more notable one. With the Egyptians, "the Nile was in the strictest sense regarded as divine, and was worshiped under a variety of names. As the bountiful Osiris, and under many other divine names, the Nile was the beneficent god of Egypt—the representative of all that was unto him, Jehovah, the God of the Hebrews, hath sent me unto thee to say, Let my people go, that they may serve me in the wilderness; and, behold, thou hast not hearkened hitherto. Thus saith Jehovah, By this thou shalt know that I am Jehovah: behold, I smite with the rod which is in my hand upon the waters which are in the river, and they shall be turned into [r]blood; and the fish which are in the river shall die; and the river shall stink; and the Egyptians shall loathe to drink of the waters of the river. And Jehovah said unto Moses, Say unto Aaron, Take thy rod, and stretch out thy hand over the waters of Egypt,—upon their streams, upon their canals, and upon their ponds, and upon every reservoir of their waters, and they shall become blood: and there shall be blood in all the land of Egypt, both in [vessels of] wood and of stone. And Moses and Aaron did as Jehovah had commanded them; and he lifted up the rod and smote the water that was in the river, in the sight of Pharaoh, and in the sight

[r] ver. 20. Ps. 78. 44. Ps. 105. 29. Rev. 8. 9. Rev. 16. 4, 6.

good. Evil had, however, also its god, the deadly enemy of Osiris,—the hated Typhon—the source of all that was cruel, violent, and wicked. With this abhorred being the touch or sight of blood was associated. He himself was represented as blood-red; red oxen, and even red-haired men were sacrificed to him, and blood, as his symbol, rendered all unclean who came near it. To turn the Nile waters into blood was thus to defile the sacred river—to make Typhon triumph over Osiris—and to dishonor the religion of the land in one of its supremest expressions." (*Geikie.*)

But though we may see in this way how such a miracle would appeal to the Egyptians, we do not need the teachings of mythology to interpret it to us. The river, as we see in Scripture itself, was the very symbol of independence. Egypt drank no water of the rain of heaven: its source of supply was not above; and this is the world in its independence of God. But this independence of God, the Giver of life, is only death, and turns to death. The judgment here as elsewhere reveals the actual spiritual condition. That which as the creature of God, and His minister, is but the means of multiplied blessing, separated from Him, produces but more confirmed and complete separation. This is so simple that it needs no insisting on, and Scripture is full of it. (Job xxi. 14; Ps. lxxiii. 7, 11.)

But it should be noticed now, what every commentary dilates upon, that these judgments of God which begin here have in measure their natural counterparts. Thus the "Nile, at a certain stage of its yearly rise, assumes a red color, due to the presence of minute vegetative and animal growths." And "when the Nile and its canals are full, in the height of inundation, the abounding moisture quickens inconceivable myriads of frogs and toads, which swarm every where, even in ordinary years." Again, "when the inundation has risen above the level of the canals and channels, and is rapidly flowing over the entire surface, . . . gnats and flies innumerable burst from their pupæ, and spring into perfect existence. The eggs that produce them were laid in the retiring waters of the former flood. They have matured in the interval, and vivify instantaneously on the dust absorbing moisture enough to discolor it." At the close of the inundation, when the water is very foul, murrain has been noticed to occur. Such a relation of these divine judgments to ordinary occurrences has surely meaning for us, not merely in that economy of the miraculous, which many have remarked upon, but much rather as emphasizing how the whole order of nature marshals itself under the divine hand against the transgressor.

of his servants; and all the water that was in the river was turned to blood; and the fish that were in the river died, and the river stank, and the Egyptians could not drink of the water of the river: and there was blood in all the land of Egypt. And the [s]scribes of Egypt did so with their secret arts; and Pharaoh's heart was stubborn, and he did not hearken to them, as Jehovah had said. And Pharaoh turned and went into his house, and he did not [t] lay even this to heart. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. And seven days were fulfilled after that Jehovah had smitten the river.

s 1 Kings 4. 30.

t Jer. 5. 3.

3. (viii. 1-15.) The unclean things that come out of the river.

[3] And Jehovah said unto Moses, Go in unto Pharaoh, and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders with [u]frogs. And the river shall swarm frogs, and they shall come up and go into thy house, and into thy bedchamber, and upon thy bed, and into thy servants' houses, and upon thy people, and into thine ovens, and into thy kneading-troughs. And upon thee, and on thy people, and upon all thy servants, shall the frogs come up. And Jehovah said unto Moses, Say unto Aaron, Stretch forth thy hand with thy rod over the streams and over the canals, and over the ponds, and bring up the frogs upon the land of Egypt. And Aaron

u Ps. 78. 45. Ps. 105. 30. Rev. 16. 13. *cf.* Matt. 15. 9. Rom. 1. 28. 29.

The red Nile-water, however, is pleasant and drinkable, not, as in the case before us, a scourge which the magicians again may counterfeit but cannot remove. The priests of nature can show how this can be done—can do it themselves, substituting in a way common to all ages, never more common than to-day, "nature" for the God of nature, "law" for Him who rules by it. In all this, it is confessed however, there is no help for man—no remedy. Rather is his case given up as remediless, as nature's laws are pitiless; there is no divine heart to turn to. In making man a machine, you escape from sin by denying all morality: but conscience refuses this. Any way, the waters are still turned to blood: the plague is not even moderated, but increased.

(iii.) In the third miracle—the plague of frogs, the river is again a means of distress to the Egyptians. In this case it is evidently by their numbers, their intrusion every where, and as is implied—swarming out of the mud and slime,—their uncleanness, that they become so. This last is, as perhaps all commentators agree, the fundamental idea, and it is this by which its numerical place is justified. Connected, moreover, with the last plague, as it is, undeniably, we find that we are following the same track as the apostle when he speaks of the result of departure from God: that "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not seemly," or, as he otherwise puts it, "to uncleanness." (Rom. i. 28, 24.) Here are plainly the unclean things that come out of the river, when the creature is worshiped and served rather than the Creator. Man having cast off God dishonors himself, and the lusts he seeks to satisfy have sprung out of departure from God. To return to Him is the only remedy: "If any man is athirst, let him come unto Me, and drink; and he that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." (Jno. vii. 37, 38.)

stretched forth his hand over the waters of Egypt, and the frogs came up, and covered the land of Egypt. And the [v]scribes did so with their secret arts, and brought up frogs upon the land of Egypt. And Pharaoh called for Moses and Aaron, and said, [w]Entreat Jehovah that he may take away the frogs from me and from my people, and I will let the people go and sacrifice unto Jehovah. And Moses said unto Pharaoh, Fix for me for what time I shall entreat for thee, and for thy servants, and for thy people, that the frogs may be cut off from thee and thy houses, that they may remain in the river only? And he said, For to-morrow. And he said, Be it according to thy word, that thou mayest know that there is [x]none like unto Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain only in the river. And Moses and Aaron went out from Pharaoh, and Moses [y]cried unto Jehovah because of the frogs which he had brought on Pharaoh. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields; and they gathered them together in heaps, and the land stank. But when Pharaoh saw that there was respite, he [z]hardened his heart, and hearkened not unto them, as Jehovah had said.

4. (viii. 16-19.) The dust becomes lice—the brand of vanity.

[4] And Jehovah said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the [a]dust of the land, and it shall become [b]lice in all the land of Egypt. And they did so, for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice on man and on beast: all the dust of the earth became lice in all the land of Egypt. And the scribes wrought with their secret arts to bring forth lice, and they [c]could not; and there were lice on man and on beast. And the scribes said unto Pharaoh, This is the finger of God; but Pharaoh's heart was [d]stubborn, and he hearkened not unto them, as Jehovah had said.

v ch. 7. 11.
w ch. 9. 28. 1 Kings 13. 6.
x ch. 15. 11. Deut. 32. 31.
y cf. Jas. 5. 16, 18.
z vers. 19, 32. ch. 9. 7, 12. Rom. 2. 5.
a Ps. 22. 15.
b Ps. 105. 31. Eph. 2. 1, 2. Col. 3. 5. 2 Pet. 1. 4.
c 2 Tim. 3. 9.
d ver. 32.

The wise men of the world have here again no remedy. The water will readily produce frogs for them also; all their disquisitions tend, as they did in Egypt, to hallow the frog, though they may have too much of it. The gods of the heathen were largely just men's lusts and passions deified; and to do them honor, they indulged them. But to call evil good cannot make it so; and to harden the conscience cannot satisfy the heart.

(iv.) And now, not the water, but the land, produces its myriads for their torture. The dust of the land smitten with the rod becomes "lice." I take this, with the *A. V.*, to be the true meaning of the word *kinnim.* "In the Talmud, the *kinnah* is a louse. The Jewish interpreters (including Onkelos and Josephus), the Syriac, the Arabic, and the Talmud give this meaning, which is supported by Bochart. The Septuagint gives *skniphes*, which Gesenius and others take to mean gnats. But *konops* or *empis* is the gnat. The *sknips* is said to be an ant that preys on figs, or an insect that lives under the bark of trees. Either of these bears more analogy to the louse than to the gnat or mosquito. The louse also is found 'on men and beasts,' while the gnat flies in the air." (*Murphy.*) Baker

The world in contrast with the redeemed of God.

1. (viii. 20–32.) Mixture in the place of unity.

(VIII. 20—IX. 12.)

2. [1] And Jehovah said unto Moses, Rise up early in the morning, and take thy stand before Pharaoh; behold, he goeth out unto the water, and say unto him, Thus saith Jehovah, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I am sending on thee, and on thy servants, and on thy people, and on thy houses, [e]swarms [of flies]; and the houses of

[e] Ps. 78. 45. Ps. 105. 31. *cf.* Jas. 4.1.

suggests that "lice would shrivel at once in the hot sun of Africa," and contends for the kindred thought of "ticks," a kind of which lives in hot sand and dust, and is a great enemy to man and beast. (Quoted from *Geikie.*)

The insignificance of the creature used, the dust as that from which it originates, and the place of this plague in the order of these visitations, seem all to point in one direction. Dust is frequently connected in Scripture with death—"the dust of death." (Ps. xxii. 15.) "Dust unto dust" was the original verdict which put on man the stamp of vanity. The book of Ecclesiastes shows us death as the great tormentor of man, leveling him, with all his wisdom and his pride, to the beast. (Chap. iii. 19, etc.) What is beyond death only divine revelation and not human reasoning can show (*v.* 21); and conscience, if it point beyond, shadows the future with its accusations.

This, then, I take as the spiritual significance of this fourth testimony. Without it, the evidence as to the world's condition would be very incomplete indeed. With it, we have surely a striking picture of what the world is—under Satan's rule, God cast off, corrupt through lust, death brooding over it! And as to the last feature of it, though the wisdom of the world may labor to make it "natural," the whole instinct of that nature of man to which they appeal shrinks from and abhors it. If it be so man is *lower* than the beast, tormented as to the future as the beast is not, craving as his rational heritage an immortality which is denied to him. No: here (as the magicians say) is "the finger of God," and it writes upon the dust itself, as Christ wrote upon it for the Pharisees in after-times, man's condemnation.

And if man be under condemnation, his mouth is stopped; it is for God only to open His. Thus Pharaoh's wise men utter their last word here. The world is now seen in the true "light of nature"—if nature has any light. But God has more to say, if man has not; and Egypt's revealing plagues are not yet concluded.

2. In the three plagues that follow, we find emphasized the division put between the Egyptians and the Israelites,—literally, "redemption," a word I have preserved for evident reasons. God's separation of His people *is* a redemption, the work of His grace in them as well as for them, which in the typical meaning comes out very distinctly. But this typical meaning has been itself almost unrecognized hitherto. I am not aware, at least, of any attempt to bring it out connectedly, though surely such meaning there must be. Apart from this, every commentary will show how barren of any specific spiritual significance these inflictions upon Egypt are. The typical meaning is indeed an illumination.

(i.) In the first plague here there is a difficulty as to its nature even, which might seem to forbid interpretation. The word used as to it (*arob*) seems plainly derived from *arab*, to mix, and would thus mean "mixture," as in the margin of our common version. It is used nowhere else except in the book of Psalms (lxxviii. 45; cv. 31), referring to the same infliction; but a kindred word, *ereb*, denotes the "mixed multitude" that went out of Egypt with the Israelites. Symmachus, Aquila, and Jerome, of the ancients, translate it "mixture," with many more modern, applying it, as again the common version does, to flies. It is objected, however, to this, that ver. 31 is against it, but it does not seem evident that this could not apply to "one" of the myriad swarms that made up the great swarm. The Septuagint has, however, "the dog-fly," and by this or "the gad-fly" many would translate it. But the authority of the Septuagint, the Egyptians shall be full of the swarms, and even the ground upon which they are. And I will [f]separate in that day the land of Goshen, where my people are settled, that no swarm shall be there, that thou mayest know that I, Jehovah, am in the midst of the land. And I will put redemption between my people and thy people: to-morrow shall this sign be. And Jehovah did so: and there came grievous swarms into the house of Pharaoh, and into the houses of his servants; and in all the land of Egypt the land was corrupted by reason of the swarms. And Pharaoh called for Moses and Aaron, and said, Go, sacrifice unto your God [g]in the land. And Moses said, It is not appointed so to do, for we are to sacrifice the [h]abomination of the Egyptians unto Jehovah our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice unto Jehovah our God as he shall

[f] Mal. 3. 18. cf. ch. 12. 13.

[g] cf. Gal. 1. 4. Jno. 17. 16. 2 Cor. 6. 14-18.

[h] Gen. 46. 34. 1 Jno. 3. 1.

though great, is far from infallible, and the other is a supposition. Certainly, if we are to abide by the Hebrew, which is alone inspired, the first meaning would seem the true one.

But in this case the instrument employed we must be content to ignore. It was something that "devoured," as the seventy-eighth psalm shows; something of small size, making up for this in numbers; various in kind, whether flies or insects generally: the prominent thought is that of "mixture."

Trying this by its numerical place, we may see that this is not unity, though in its place, and we are led to ask, May not this be the thought suggested, that *lack* of unity which is implied in "mixture,"—*mixture in place of unity?*

Fanciful enough this will seem, no doubt; but in these types, let us remember, we have what is addressed to the imagination, subject to Scripture and spiritual judgment. Let us go on, therefore, and see whither this may lead us.

It is the contrast between the world and the people of God that is before us, and here the index number gives us a plain contrast: it speaks, on the one hand, of "obedience," "righteousness," on the other, of "*will*," "rebellion." God's work is *one*, manifested always as that,—internally, still more than externally, a unity. Man also, when obedient to His will, is at one with himself as with God,—at one with himself *because* with God. His life is of a piece, self-consistent and harmonious. If sin come in, it is a confusion, a contrary will: independence of God is discord, disunity, and man no longer at one with God is no longer at one with himself either. His "will," astray from God, falls asunder into many divided "wills," as the "lusts" within "war in" his "members." (Jas. iv. 1.) And so with all that comes under the power of evil: it corrupts, falls apart, is disorganized; death, which is the stamp upon and fruit of sin, is separation, dissolution.

"Mixture," combination, union, is still possible, and this is man's substitute for God's unity. But it only reveals the want of it. At one with God, we are at one with ourselves, and all things are at one with us also. Outside of this, there is nothing but a jarring concourse of incompatible things: the bond of the universe is snapped; and to one taught of God, the world is a thing smitten with the plague of incoherency, confusion, "*mixture.*" Out of which is only one way of deliverance.

The secret of the condition of things is now revealed. The wise men are useless: Pharaoh turns to Moses and Aaron, but only to suggest an impossible compromise. "Go, sacrifice unto your God in the land." Here again is "mixture"—a half obedience which is not obedience. Worship God where say unto us. And Pharaoh said, I will let you go, that ye may sacrifice unto Jehovah your God in the wilderness; only ye shall not go [i]very far away: entreat for me. And Moses said, Behold, I go out from thee, and entreat Jehovah, and the swarms shall depart from Pharaoh, from his servants, and from his people tomorrow: only let not Pharaoh deal [j]deceitfully any more in not letting the people go to sacrifice to Jehovah. And Moses went out from Pharaoh, and entreated Jehovah: and Jehovah did according to the word of Moses, and took away the swarms from Pharaoh, from his servants, and from his people: there remained not one. But Pharaoh [k]hardened his heart at this time also, and he did not let the people go.

[i] cf. Gen. 19. 20. ch. 10. 11. Gal. 6. 14.

[j] Jer. 42. 20.

[k] ch. 9. 7, 12.

2. (ix. 1-7.) The destruction of the ministries of life.

[2] And Jehovah said unto Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold, the hand of Jehovah is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep—a very grievous pestilence. And Jehovah will separate between the cattle of Israel and the cattle of Egypt, and there shall nothing die of all that belongeth to the children of Israel. And Jehovah appointed a set time, saying, Tomorrow will Jehovah do this thing in the land. And

you are, he says;—that is, typically, Remain in the world; don't leave it. But that is impossible. In the world, faith's sacrifice is an abomination,—Christ's cross only an offense. The cross is the judgment of the world—of man in the flesh,—and if we can worship there, no cross is needed: it is in this case simply a false indictment against man. Thus there is irreconcilable difference between the world and the believer. By the cross, he is crucified to the world and the world to him, and he glories in that which has done this. How impossible, then, to mix the world and Christ!

He who has turned to Christ has owned the enmity in which he was, and found the reconciliation. He has obedience endeared to him in Christ's obedience to death for him. His is the blessedness of "the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile." He is separated from the world and from the world's plague of mixture. He is at one with God and at one with himself: he has taken his true place in that universe of God which has on it every where as that the mark of *unity*.

(ii.) The two plagues following in this series, however little outwardly connected with the first, will be found to have the most real typical connection. In this second one, the destruction of the cattle takes place,—the ordained servants of man, the type of that service which he needs and must receive from others. Independent really he cannot be. The higher *any* creature is in the scale of being, the more its needs multiply and the more dependent is it. And with man, the higher (or more civilized) is his natural life, the more complex and numerous are the services he requires from others. The "division of labor" means, of course, but this. Happy would the world be if men could simply accept this—could serve and be served according to God's ordinance. Each caring for the other, how well would all be served! how blessed would it be to live in such an atmosphere of love—ministered to and ministering—as this implies!

Jehovah did that thing on the morrow, and all the [l]cattle of Egypt died, but of the cattle of the children of Israel died not one. And Pharaoh sent, and, lo, there was not one of the Israelites' cattle dead; but the heart of Pharaoh was [m]stubborn, and he did not let the people go.

3. (ix. 8-12.) Corruption through lust

[3] And Jehovah said unto Moses and unto Aaron, Take to you handsful of ashes of the furnace, and let Moses sprinkle it toward heaven in the sight of Pharaoh; and it shall become fine dust over all the land of Egypt, and it shall become [n]boils breaking out with sores upon man and on cattle in all the land of Egypt. And they took ashes of the furnace and stood before Pharaoh; and Moses sprinkled it up toward heaven, and it became a boil breaking out in sores upon man and upon beast. And the scribes could not stand before Moses because of the boils; for the boil was upon the scribes, and upon all the Egyptians. And Jehovah [o]hardened the heart of Pharaoh, and he hearkened not unto them, as Jehovah spake unto Moses.

l Ps. 78. 50. Rom. 1. 31. Tit. 3. 3.
m ver. 12.
n Deut. 28. 27. Job 2. 7. Rev. 16. 2.
o ver. 35.

But the world is away from God; weary, restless, dissatisfied, its craving is lust, its god its belly, and "corruption" is "in the world through lust." In the selfish strife of private interest, the forms of love required by society, serve but as the stones upon graves to mark that the spirit has departed. There is a murrain upon the cattle, except where, among the people of God, the spirit of love has been gained in the knowledge of redemption. Here love manifests itself in service—necessarily, if it be love; there is ability and heart to minister; grace has in a higher way perfected the design in nature: the cattle are preserved.

(iii.) In the next plague, the ashes of the furnace sprinkled toward heaven bring an eruptive disease upon man and beast. The "furnace," derived from a word which means "to subdue," was, as some think, a lime-kiln, or for smelting ore, and connected with those public works in Egypt at which Israel had been made so cruelly to labor. Egypt itself had been such a furnace for the people of God, and as such had earned for itself righteous retribution. This seems a very natural explanation of Moses' significant action. The disease that followed is too briefly described to be identified; but if so, we may be sure there is no need to identify it: all that is needed for the lesson is surely given us. It is noted by all commentators that the uncleanness resulting from such an attack must have been peculiarly severe upon a people who, like the Egyptians, were so punctiliously observant of personal cleanliness, and with whom this was a part of their religion. Typically, it would fittingly speak of the corruption of sin, the breaking out of that moral disease which Isaiah uses language such as might be drawn from it to describe: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." (Isa. i. 6.)

This is the inward condition of the world exposed; for as already said, these plagues only expose what is the true state of things as before God. And the connection between such a state and Egypt's lime-kilns is easy to apprehend. The pomp and glory of the world minister to the lust of ambition and greed of all kinds out of which comes the corruption that is in the world, and in which it finds also its judgment; and this seems to be the meaning of what we have here. And now the magicians cannot stand before Moses: as long afterward the words "he that is without sin among you" scatter the would-be judges of the adulteress, so are Egypt's wise men scattered now; "for the boil was upon the

The heavens manifest themselves.

1. (ix. 13-35.) The action of righteousness.

(IX. 13—XI.)

3. [1] And Jehovah said unto Moses, Rise up early in the morning, and take thy stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For I am at this time going to send all my strokes upon thy heart, and on thy servants, and on thy people, in order that thou mayest know that there is none like me in all the earth. For now have I stretched forth my hand, and will smite thee and thy people with pestilence; and thou shalt be cut off from the earth. But in very deed have I raised thee up [p] for this, to show [by] thee my power, and that my name may be declared in all the earth. Yet dost thou lift up thyself against my people, that thou wilt not let them go? behold, to-morrow, at this time, I will rain an exceeding heavy [q] hail, such as hath not been in Egypt from its foundation even till now. And now send, and hasten in thy cattle, and all thou hast in the field: upon every man and beast that shall be found in the field, and shall not be brought home, the hail shall come down, and they shall die. He that [r] feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee into the houses, and he that regarded not Jehovah's word left his servants and his cattle in the field. And Jehovah said unto Moses, Stretch out thy hand toward the heavens, that there may be hail in all the land of Egypt,—upon man, and upon beast, and upon every herb of the field, in the land of Egypt. And Moses stretched forth his rod toward the heavens, and Jehovah sent thunder and hail, and the fire ran along the ground, and Jehovah rained hail upon the land of Egypt. So there was hail, and continuous fire amid the hail, very heavy, such as had not been in all the land of Egypt since it was a

[p] Rom. 9. 17. *cf.* 2 Cor. 2. 15. 1 Pet. 2. 8. Prov. 16. 4.

[q] Ps. 18. 12. Ps. 78. 47. Ps. 105. 32. Rev. 11. 19. Rev. 16. 21. Job. 38. 22, 23.

[r] Gen. 19. 14. Prov. 22. 3. *cf.* Jno. 3. 18.

scribes and upon all the Egyptians." Who, indeed, is exempt, save he in whom Christ is found the object for his heart, and the "exceeding great and precious promises" deliver from the "corruption which is in the world through lust"?

3. Here, then, a second stage in the conviction of the natural man is reached. We are now, in the third stage, to see, man being what he is, what the attitude of heaven must be toward him. The three plagues that follow all distinctly point to heaven as their place of origin. Here too the rod, which in the last three had not been seen, appears again,—a thing which the typical meaning alone, as it would seem, accounts for. For it will be seen that the middle plagues to men seem scarcely divine inflictions: they proceed more from man himself, although, in fact, the government of God may truly be seen in them. But now we come again, as in the first plagues, to direct, positive inflictions.

(i.) And first, we have the hail: and here once more we find what might seem a mixture—a concord of contraries. Yet nature furnishes it, though, of course, in this case, increased into a miracle. With the occurrence of hail and fire, (that is, electricity,) we are all familiar. They are products of the same cause—the meeting of a mass of warm air, saturated with moisture, with a cold upper current. Heat and cold must thus mingle together to produce it, and the electricity is disengaged, apparently, at the same time as the freezing of the vapor. We have in the book of Revelation, under the first trumpet, the occurrence of nation. And the hail smote in all the land of Egypt all that was in the field, both man and beast; and every herb of the field did the hail smite, and shivered every tree of the field. Only in the land of [s]Goshen, where the children of Israel were, was there no hail. And Pharaoh sent and called Moses and Aaron, and said unto them, I have [t]sinned this time: Jehovah is righteous, and I and my people are wicked. [u]Entreat Jehovah, for it is too much that there should be [these] [v]thunderings of God and hail, and I will let you go, and ye shall stay no longer. And Moses said unto him, When I am gone out of the city, I will spread out my hands unto Jehovah: the thunderings shall cease, and there shall be no more hail, that thou mayest know that the earth is Jehovah's; [w]but as for thee and thy servants, I know that ye will not yet fear Jehovah God. And the flax and the barley were smitten, for the barley was in the ear and the flax was in pod; but the [x]wheat and the spelt were not smitten, for they were concealed [in the blade]. And Moses went out from Pharaoh out of the city, and spread out his hands to Jehovah, and the thunder and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet more, and [y]hardened his heart,—he and his servants. And Pharaoh's heart was stubborn, and he did not let the children of Israel go, as Jehovah had spoken by Moses.

2. (x. 1-20.) Salvation for the house; and the hosts of the Lord against the sinner.

[2] And Jehovah said unto Moses, Go in unto Pharaoh; but I have [z]hardened his heart and the heart of his servants, that I may do these signs in their midst; and that thou mayest [a]tell in the ears of thy son, and of thy son's son, what I have done with the Egyptians, and my signs which I have done among them; that

[s] Is. 32. 18, 19.
[t] 2 Cor. 7. 10. *cf.* 2 Chron. 12. 6, 7. *ctr.* Ps. 51. 4.
[u] ch. 8. 8. Acts 8. 24.
[v] ch. 19. 16. Ps. 29. 3-9.
[w] Is. 26. 10.
[x] *cf.* Jonah 4. 11.
[y] ch. 10. 1, 20.
[z] ver. 20. Matt. 13. 14, 15.
[a] Deut. 4. 9. Ps. 44. 1. Ps. 78. 4, 5.

hail and fire; and in the eighteenth psalm, "hailstones and coals of fire" are emphasized as expressions of the divine wrath. Cold is the absence of heat, as darkness is of light; and light and heat are near akin, as, of course, are cold and darkness. God is light, and heat is the glow of His presence, which toward sin is wrath—the flame of fire. But cold and heat alike have their part in the storm of His wrath. If He forsake, it must be in anger, never indifference; never, therefore, mere withdrawal,—the chill and the fire mingle, and thus what should have been blessing, like the drops of vapor, becomes a pitiless iron shower which destroys every thing before it.

Thus upon the world the wrath of God abideth, suspended indeed by His forbearing love, which at the same time has provided a place of refuge. But still there are "the treasures of the hail which" He has "preserved against the time of trouble, against the day of battle and war." (Job xxxviii. 22, 23.) And they will be poured out yet, while the heavens proclaim His righteousness in it. It is this that makes it so terrible, that it is the action of righteousness; and this, faith anticipates and takes home as a present thing governing one's thoughts and conduct.

(ii.) If the Lord be thus against the sinner, the world is full also of witnesses to this attitude of His. Man may have departed from God and become hostile to ye may know that I am Jehovah. And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to [b] humble thyself before me? let my people go, that they may serve me. For if thou refuse to let my people go, behold, to-morrow I will bring [c] locusts into thy borders; and they shall cover the face of the land, so that one cannot see the land; and they shall eat the [d] residue of that which is escaped, which is left you from the hail, and shall eat every tree which groweth for you out of the field; and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, [locusts] which neither thy fathers nor thy father's fathers have seen, since the day that they were on the earth unto this day: and he turned, and went out from Pharaoh. And the servants of Pharaoh said unto him, How long shall this man be a [e] snare unto us? let the men go, that they may serve Jehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought back unto Pharaoh. And he said unto them, Go, serve Jehovah your God: who are they that shall go? And Moses said, With our young and with our old will we go; with our sons and with our daughters, with our flocks and with our herds we will go: for we have a feast unto Jehovah. And he said unto them, Jehovah be so with you, as I will let you go, and your little ones: see! for evil is before you. [f] Not so: go now ye that are men, and serve Jehovah; for that ye have desired: and they were driven out from Pharaoh's pres-

[b] Deut. 4. 37. 1 Kings 21. 29. Jas. 4. 10.

[c] Joel 2. 3, 11, 25. Rev. 9. 3. Prov. 30. 27.

[d] Joel 1. 4.

[e] 1 Pet. 2. 8.

[f] ch. 8. 28. ver. 24. Acts 16. 31. 1 Cor. 7. 14. Eph. 6. 4.

Him, but nature in its whole framework is obedient, and serves Him still. Thus the sinner finds himself in a stream of hostile forces, the hosts of the Lord, which the army of locusts vividly presents to us. "The locusts have no king," says Agur, "yet go they forth all by bands." (Prov. xxx. 27.) "Nothing in their habits," says a recent observer, "is more striking than the pertinacity with which they all pursue the same line of march, like a disciplined army." This instinctive discipline, with an invisible king, shows whose hosts they are—under whose marshaling: "*His* army," the Lord calls them. (Joel ii. 11.) "In every stage of their existence," says the same person who was just now quoted, "these locusts give a most impressive view of the power of God to punish a wicked world." To contend with them is hopeless, and the destruction caused by them is absolute: "the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." (Joel ii. 3.)

Thus nature, with its laws, serves the Law-giver, and woe to those who contend against their God. They are hopelessly in the grasp of destructive forces which fully own the One they do not—are the disciplined hosts of the Lord of Hosts. This an insect may teach us here, if only we have hearts to learn the lesson.

Along with this, we have in this section Pharaoh's second attempt at compromise, as vain as the first one was. The men may go: the little ones must be left behind; in which case, of course, the little ones become a pledge for the return of their parents. But salvation is here, as the New Testament declares it, for thee and for thy house. If Pharaoh's thought is to retain or bring back the fathers by the children's means, God's is, to save the children with and by ence. And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up over the land of Egypt, and eat every herb of the land,—all that the hail hath left. And Moses stretched his rod over the land of Egypt, and Jehovah caused an [g]east wind to blow upon the land all that day and all the night; the morning came, and the east wind brought the locusts. And the locusts went up over all the land of Egypt, and settled in all the borders of Egypt: very grievous [were they]; before them were no such locusts as they, neither shall be after them. And they covered the face of the whole earth, so that the land was darkened; and they devoured every herb of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing on the trees, nor on the herbs of the field, in all the land of Egypt. And Pharaoh called for Moses and Aaron in haste, and said, [h]I have sinned against Jehovah your God, and against you; and now forgive, I pray you, my sin only this once, and entreat Jehovah your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated Jehovah; and Jehovah turned a very strong west wind, which took away the locusts, and drove them into the Red Sea; there remained not a locust in all the borders of Egypt. But Jehovah made [i]stubborn Pharaoh's heart, and he did not let the children of Israel go.

[g] Gen. 41. 23. Ps. 78. 46. Ps. 105. 34.

[h] ch. 9. 27, 28.

[i] ver. 27. ch. 11. 10.

means of their fathers. The circumcision of the Israelite's house gives the divine rule for the old economy. The new cannot be behind it: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi. 31.)

This, then, is the tenor of universal Scripture. God's all-embracing love would make of His people hands to reach out to others, and of the human ties which He has established, links by which the new creation itself shall be drawn together. He would thus claim for His own that which is, with no acquiescence on His part, departed from Him, and use as His that natural affection which, though fallen, is not incapable of being renewed and spiritualized. Thus He meets and satisfies the deepest instincts of our manhood, the divine Father manifesting Himself as not strange to what is best in human fatherhood, and teaching us to feel in ourselves the original likeness in which at first He created us to Himself.

The children of believers are, of course, naturally like other children. The nature we can impart is the old, and not the new: to have this, they must be born again, as all must. Nor does it follow necessarily, as we know, that because a man is saved his house must be. But if with faith in God there be faithfulness in the place in which God has put us, He has promised, "Train up a child in the way he should go; and when he is old, he will not depart from it." Here is the thing, no doubt, which tests us; for it is not our words only that have fruit in this way; it is the combined influence of our words and ways. That three days' remove from Egypt, if really taken, will have immense effect. And that we have come out to *keep a feast* to the Lord will give the positive side, without which separation from the world becomes a mere cold and hard asceticism.

These things are our types, and the God of Israel is as full of power to-day as ever He was: of that, these very locusts may remind us.

3. (x. 21-29.) The action of holiness.

[3] And Jehovah said unto Moses, Stretch out thy hand toward the heavens, that there may be [j] darkness over the land of Egypt, that one may feel the darkness. And Moses stretched out his hand toward heaven; and there was thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his seat for three days; but all the children of Israel had [k] light in their dwellings. And Pharaoh called Moses, and said, Go, serve Jehovah; only let your [l] flocks and herds be left; let your little ones also go with you. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto Jehovah our God. Our [m] cattle also must go with us: there shall not a hoof be left behind; for thereof must we take to

[j] Ps. 105.28. Matt.27.45. Jude 13. *ctr.* Jno. 9. 5. 1 Jno. 1. 5.

[k] Matt.6.22. Eph. 5. 8. 1 Jno. 2.10.

[l] ch. 12. 36. *cf.* Luke 16. 9. 1 Tim.6.17. 2 Tim.4.10.

[m] *cf.* Hos. 5. 6.

(iii.) And now we come to the last plague of these nine—the last but one of all poured out upon the land of Egypt. The plague of darkness is one the significance of which is simple for those who know the meaning of the darkness upon the cross. God is light: darkness is the withdrawal of light, the forsaking of God. And this was (as we may see in the twenty-second psalm,) the most terrible part of that judgment upon sin which our dear Lord bore for us in His body on the tree. God is of purer eyes than to behold iniquity, and cannot look upon sin: even from Him who knew no sin, when made sin, He must turn away; and so the cry of forsaken sorrow interprets the darkness to us. The "outer darkness" is its expression in the eternity to come.

God-abandonment! who save that solitary Sufferer can interpret this to us? Men would indeed choose to get away from God here, and the "far-off country" can be for awhile even a place of pleasure while we are recklessly wasting what can never be regained. But even the far-off country is not the hell where men will find the answer to their desire to get away from God. In Egypt, for three awful days they sat overwhelmed; none looked upon another, or rose from his seat. In that darkness that is the "*shadow* of death," it is said, "they sit;" but what when it is not the shadow, but death itself, and the eternal flame shall give yet no light?

"In Thy light we see light." In the ends of the earth, no place so destitute but some beams of that light must come. When men have found the place of their choice—a place without God, where, from the necessity of His nature, He can never be, all figures fail to convey the reality of that horror of utter darkness which they shall find it.

Here, then, fittingly, these nine plagues end. Pharaoh attempts, at the very last, another compromise. If he cannot prevent their going out, he will at least make them as poor as he can. Their flocks and herds were the main part of all which, as a shepherd-people, they possessed. They are thus the fitting type of our possessions—of that which we have in the world. These must be left, says Pharaoh;—the first attempt we have perhaps to define the doctrine which has since met such wide acceptance, alas! among the people of God,—that we are to separate what is "secular" from what is "sacred,"—and that if we ourselves must needs go on pilgrimage, we must not have our all out of Egypt, honestly owning God's title to all we have.

A certain claim, it is owned as reasonable, the Lord should have; but the things are ours outside this tax upon them. Yet does not this show how little we know what it is to be the Lord's, when we have in any thing divided interests from His? Does it not show that we know little what it is to be in Christ, while we have another self with independent aims and motives? Is this other self, can it be, any thing else than the old self, which knows not Christ, and refuses Him?

Thus it is, surely, that along with this lesson of what the holiness of God is as against sin, we are made to learn what is the claim of that holiness—we will not serve Jehovah our God, and we know not wherewith we must serve Jehovah our God till we come thither. And Jehovah made [n]stubborn Pharaoh's heart, and he would not let them go. And Pharaoh said unto him, Get thee from me; take heed to thyself: see my face no more; for in the day thou seest my face thou shalt die. And Moses said, Thou hast spoken well: I will see thy face no more.

n ch. 11. 10.

4. (xi.) The completion of the wonders on Egypt announced: the prostration of "the chief of all their strength."

[4] Now Jehovah had said unto Moses, [o] One plague more will I bring upon Pharaoh and upon the Egyptians: after that, he shall let you go from hence; when he shall let you go altogether, he shall actually [p] drive you out hence. Speak now in the ears of the people, and let them ask, every man of his neighbor and every woman of her neighbor, articles of silver and articles of gold. And Jehovah gave the people favor in the eyes of the Egyptians; also the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people. And Moses said, Thus saith Jehovah, At [q] midnight will I go out into the midst of the Egyptians, and all the first-born in the land of Egypt shall die,—from the first-born of Pharaoh that sitteth upon his [r] throne unto the first-born of the bondwoman who is behind the mill, and all the first-born of cattle. And there shall be a great cry in all the land of Egypt, the like of which hath not been, nor shall be any more. [s] And against any of the children of Israel shall not a dog point its tongue,—against man or beast, that ye may know that Jehovah distinguisheth between the Egyptians and Israel. And all these thy servants shall come down to me, and bow down to me, saying, Go forth,—thou and all the people that follow thee; and after that,

o *cf.* Prov. 29. 1.

p ch. 12. 31, 32.

q Matt. 25. 6. 1 Thess. 5. 3.

r Rom. 3. 22, 23.

s Josh. 10. 21. Zech. 3. 1, 2. Rom. 8. 33.

say *upon* His redeemed, but rather *for* them. It is, in fact, in the very idea of redemption itself, necessary, in order to realize the fullness of blessing in it, that not only we, but all that is ours, shall be brought out of Egypt. "There shall not a hoof be left behind," says Moses, "for thereof must we take to serve Jehovah our God, and we know not wherewith we must serve Jehovah our God till we come thither." How true it is that we have not even—cannot have—the knowledge of the Lord's will concerning us until we are, with all belonging to us, where God's salvation brings us—outside the world.

(iv.) But God does not intend His people to go out of Egypt empty. They are to leave it rather with the spoil of Egypt in their hands; and yet, in taking this, they take but what is their own. Take to-day out of the world all that is the fruit or accompaniment of God's salvation-work—take out of it all that Scripture has enriched it with—how poor would it be left! It is but the result of what the world is, that God could not take His people out of it without leaving it empty of all true blessing and enlightenment.

And now one last warning is permitted to Pharaoh ere the final stroke of judgment falls. At midnight, the time of deepest darkness, Jehovah is coming into the land Himself, and "all their first-born, the chief of all their strength," shall die. The thunderbolt of Israel's deliverance is at last to fall. The prostration of the world is to be the deliverance of those for whom God has undertaken. The type is easily read by its own light.

I will go forth. And he went out from Pharaoh in heat of anger. But Jehovah had said to Moses, Pharaoh will not hearken unto you, that my signs may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; but Jehovah made [t]stubborn Pharaoh's heart, and he did not let the children of Israel go out of his land.

[t] ch. 14. 4.

The paschal ordinance: peace with God in righteousness.

SUBDIVISION 3. (Chap. xii.–xv. 21.)

God with them manifest in full and realized salvation.

1. (*vv.* 1-6.) The true beginning with the Lamb.

(XII. 1-20.)

1.[1] AND Jehovah spake unto Moses and unto Aaron [u]in the land of Egypt, saying, This month shall be unto you the [v]beginning of months: it shall be the first month of the year unto you. Speak unto all the

[u] Luke 10. 33.

[v] *cf.* 2 Cor. 5. 17.

SUBD. 3.

THE third subdivision is the history of God's final interference in behalf of His people, in which not alone is Pharaoh's power subdued, but much more—God is manifested, and they are brought into His presence. God with them and for them, which means also that they are to be for Him,—essence, as it is, of all sanctification—this is most evidently its central meaning.

It is a perfect blessing, as realized in its seven sections, which it is well to glance at in their connection with each other before we take them up in detail. The passover and the passage of the sea are the two stages in this deliverance, which answer, I believe, essentially, to the first two parts of the epistle to the Romans (chap. i.–v. 11, and v. 12–viii.); the first, justification by the *blood* of Christ; the second, death to sin in the *death* of Christ. Both parts must be known for full deliverance. The type before us will best illustrate their meaning.

In the first section (chap. xii. 1–20), peace with God in righteousness through the blood of Christ is the plain significance of the passover. All begins with this (1–6), which is the basis both of communion (7–14) and holiness (15–20).

In the second (chap. xii. 21–51), we find, therefore, deliverance from captivity: faith sets its seal to the word of God (21–28), sees the judgment of man in all that comes of him (in the death of the first-born, 29, 30), and is thus separated from the world and to the Lord (31–36), the walk with God now beginning (37–42); finally, the obligations of the passover are made known (43–51).

Thirdly (chap. xiii. 1–16), the *sanctification* of the first-born, corresponding to the judgment upon the first-born before, shows how redemption is *to God*, in the devotion of all the powers of the redeemed.

Next (*vv.* 17–22), the features of the walk with God are made known to us in the consciousness of weakness (17, 18), the bearing about in the body the dying of Jesus (19, 20), and the Lord's presence with us (21, 22).

These four sections, it is evident, are in close connection and complete, the septenary series here being, as with most other sevens, a 4 and 3. The four are the passover series, the three following give us the second stage of deliverance—the passage through the sea.

Thus the fifth section shows us (chap. xiv. 1–14) once more the weak with the Strong,—the enemy showing himself once more, but Jehovah revealing Himself as the shelter and salvation of His people.

The sixth (*vv.*15–31) brings the actual victory, decisive and final. Israel is outside of Egypt, the enemy perished.

In the seventh (chap. xv. 1–21), we close with the song of the delivered people. The spiritual meaning of these latter sections we shall best understand as we enter into the details.

1. The first section, then, relates the institution of the passover; clearly a new beginning, for the year is changed to make it so. The last of the plagues of

assembly of Israel, saying, On the [w]tenth day of this month, let them take themselves each a [x]lamb, according to fathers' houses,—a lamb for a house. And if the household be [y]too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every one according to his eating shall ye count with regard to the lamb. Your lamb

[w] cf. Ps. 40. 8. Matt. 3. 17. Gal. 4. 4.

[x] Is. 53. 7. Jno. 1. 29. 1 Pet. 1. 19.

[y] Josh. 19. 9.

Egypt is in this way clearly separated from all that has preceded it, as, on the other hand, we have seen the former ones as constituting a complete series, the last three giving us completely the attitude of God toward the unbelieving world. The death of the first-born in its aspect toward Israel themselves differs entirely from that of the former plagues. As to these, they had been sheltered by the hand of God, not a question raised as to their own relation to Him; but now, though sheltered, their shelter must be realized as a *refuge*—a refuge to which they must flee as those in danger; themselves justly liable to that which falls on the Egyptians. Here, then, is a total change in God's ways with them, and a change of the deepest significance. Till they own what they are and what they deserve, there can be, spite of all that has been done for them, no deliverance. They must meet death—that which is the wages of sin, pass through it, as it were, leave it behind them, the question settled, and (as all questions settled with God,) never again to be unsettled—never to come up again, before they can be freed from Egyptian bondage, or their feet leave Egyptian soil;—nay, before they can *begin* to go out,—before they can take a single step in this direction. Their true passover—all following being but the commemoration of it—they must keep *in Egypt*, and this is particularly noticed in the first place: "And Jehovah spake unto Moses and unto Aaron in the land of Egypt."

All this for us is deeply instructive. There is no progress with us possible until we have come to this. There may be, no doubt, plenty of exercise and experience of a certain sort before it, and plenty of effort at self-help; but that only makes more solemn the fact, as here, that withal no step is made in the path with God, nor the path reached, until the shelter of the cross is known. The peace which Christ has made for us we can realize, and we must have peace with God in order to walk with Him. Here, then, is the true beginning for our souls.

(i.) First, the year is changed; the preceding months are blotted out, as it were, and God begins time afresh for them with the paschal month. Grace it is that gives this new beginning, and grace can do nothing kinder than blot out the past. And so with our history, until that is known which is the antitype of the passover here. It will have its use, no doubt, as a lesson; all is not, in that sense, lost: will any thing in the world's history even be really so? All will have its moral in the fast-hastening day of revelation, and instead of being forgotten, will abide in profit for us forever. But when God says, "I will remember no more," it has a very different meaning. He can no more forget than He can repent; yet, *relatively*, both terms can be used of Him. He does not remember our sins when He treats us, and is to us, as if these had never happened—when we can find nothing whatever in His conduct toward us which indicates His remembrance of them; when they are not merely not a cloud in our heaven any longer, but not even a mote in the sunshine of His perfect love.

Yet the vail that love can draw over the past may be, as in this case, so surpassingly glorious that the glow of it may enable us as well to look back as to look forward. And if God set aside the past with a new beginning, He does, in fact, all the more direct our eyes to the vail with which He has covered the past. It is the work of Christ which has covered our past which has begun for us all things anew; and the vail of the past is here the glory of the present and the future.

But the year does not begin exactly with the passover itself: that is the shall be [z] without blemish, a [a] male of one year: ye shall take it from the sheep or from the goats. And ye shall keep it until the [b] fourteenth day of this month; and [c] all the congregation of the assembly of Israel shall kill it between the [d] evenings.

2. (7-14.) Commun-ion under the blood.

[2] And they shall take of the [e] blood, and [f] put it upon the two door-posts and upon the lintel of the houses wherein they eat it. And they shall [g] eat the flesh in

[z] Jno. 8. 46. Heb. 7. 26.
[a] *cf.* Lev. 1. 3, etc. *ctr.* Lev. 4. 28.
[b] Acts 2. 22. Acts 10. 28.
[c] Jno. 11.50.
[d] Jno. 13.30. Mk. 15. 33.
[e] Lev. 17.11. Heb. 9. 22.
[f] Rom. 4. 24, 25; Rom. 5. 1. [g] 1 Jno. 1. 3.

fourteenth day of the year, and not the first: and not till the *tenth* day is the lamb taken. How full of meaning is this fourteenth day,—a number compounded of 2, the number of testimony, and that which speaks of divine and perfect workmanship—7! For is not here the perfect work which is the great subject of God's testimony?

The ten days which pass before the lamb is taken are, as we know, significant as the measure of human responsibility: they answer to that time in our Lord's life before He takes up openly His work among men, as to which the Gospels are as silent as the type here. Yet the type is not silent as to the character of that time, but explains it as that in which He was fulfilling, as man, His own responsibility; coming forth then, at the end of it, to receive the Father's attestation to His perfection, and the seal of the Spirit, when He takes up His work for men. He is then shown the *unblemished* Lamb, and the "four days" of the type begin to be fulfilled with Him, to which the four gospels answer, the time of His testing; for us, the glorious exhibition of what He was and is, as Messiah, Minister, Son of Man, and Son of God. At the end of the four days, the lamb is slain. The different sides of the sacrificial work we shall not find here; for that, we must go on to Leviticus. Here, what is dwelt on is what we must first of all realize,—the effect for us.

(ii.) We go on, then, to see that effect,—perfect shelter from the judgment which is even now pronounced—not executed—upon the world. The blood before the eye of God shows that judgment anticipated, and put away as thus anticipated, by sacrificial substitution. As so often noticed, God's eye is upon the blood, and so cannot be upon the people. Whether *they* are good or bad, whether feelings or experiences are right or wrong in any of them, is not the point: God sees but the blood. Had judgment entered a house so sheltered, not only would the blood have been dishonored, but the truth and righteousness of God would have been wrecked forever. These stood on the side of the worst and guiltiest of these who had fled for refuge to the hope set before them. And so with us. The glory of the gospel it is that the righteousness of God itself is put upon the side of every one who welcomes it in faith.

While outside the house the blood of atonement spoke to God, to whom it was addressed, inside He provided that which was to satisfy *them*, and enable them for that path with Him upon which they were now so shortly to go forth. The lamb is theirs to feed upon, and God is bent upon their enjoying this provision of His love. The lamb too must all of it be eaten. If the household were too little for the lamb, (we read nothing of the lamb being too little for the house,) then, says the Lord, let him and his neighbor next unto his house take it. God would have Christ apprehended by us. He would have our souls sustained, and He would have Christ honored. We are to *eat*—to appropriate to ourselves what Christ is; and what we appropriate becomes, in fact, part and parcel of ourselves. This laying hold of Christ by faith makes Christ to be sustenance indeed to us, and Himself to be reproduced in us.

Death God ordains as the food of life; and it is as sheltered and saved from death that we can feed upon death. It is not merely vanquished and set aside: it is in the cross the sweet and wonderful display of divine power and love in our behalf, accomplished in the mystery of human weakness. Death is become the food of life, and the life is life eternal.

that night, [h] roast with fire, and [i] unleavened bread; with [j] bitter herbs they shall eat it. Ye shall not eat of it raw, nor done at all in water, but roast with fire,—its [k] head with its [l] legs, and with its [m] inwards. And ye shall let none of it [n] remain until the morning, and that which is left of it until the morning ye shall burn with fire. And thus shall ye eat it: your [o] loins girded, your sandals on your feet, and your staves in your hands; and ye shall eat it in [p] haste: it is a passover unto Jehovah. And I will pass through the land of Egypt that night, and will smite all the first-born in the land of

[h] Heb. 12. 29. *ctr.* ch. 29. 31.
[i] Ps. 32. 2, 5. 1 Cor. 5. 8. Acts 24 16.
[j] Lam. 3. 19, 20. Eph. 2. 11, 12. 1 Tim. 1. 12-15.
[k] Col. 2 3.
[l] Jno. 8. 29.
[m] Ps. 40. 8.
[n] ch. 16 19. *cf.* Lev. 7. 15.
[o] Luke 12. 35, 36; Eph. 6. 14.
[p] Gen. 19. 15.

As to the mode of eating the lamb, notice three things which destroy the dangerous dreams that are about with regard to the work of the Lord Jesus Christ. First of all, it was not to be "raw," or "underdone." Fire must do its work, and thoroughly too, upon that which was to be the representative of Christ as in redemption we know Him. Not death alone would do: the Lord in atonement not merely laid down life, but was "made sin,"—yea, "made a curse for us." The chastisement of our peace was thus upon Him in that awful place; death without this would be no food for us: not the lamb *raw*.

But again also, "not done at all in water, but roast with fire." The *water* would hinder the direct action of the fire; and this is the type of the Word, or as "living water," of the Holy Ghost, who acts by it. The Lord's life was always in the power of the Spirit,—always pure absolutely, according to the measure of the Word itself. But would not the water, then, hinder the action of the fire? Could He be made sin who knew none? That is just what Scripture affirms to have been the truth. The holiness of His life, the perfection of His obedience, did not prevent or soften the agony of the cross. It was the just due of sin which He took, glorifying God in thus affirming His righteousness who ordained the penalty. An "equivalent penalty" would not avail, much less a commuted one: these would but set aside the sentence, to His dishonor. No: the lamb must not be done in water, but roast with fire.

Thirdly, "its head, with its legs, and with its inwards." The head, no doubt, expresses the thoughts and counsels with which His walk (the legs) keeps perfect company. The inwards are those affections of His heart which were the motive-power impelling Him upon the path He trod. In all, the fire brought forth nothing but sweet savor; for man, it prepared the food of his true life: all is absolutely perfect; and all is ours to appropriate.

Occupation with the person of Christ is thus impressed upon us: we need this. Not the knowledge of salvation alone will suffice us: it is the One who saves whom we need. Indeed, without occupation with Christ, the very knowledge of peace and salvation may only too easily be found associated with a worldliness most intense. Christ for our hearts alone keeps and sanctifies them.

The pilgrim dress is therefore to be the garb of those who partake of the passover. It is to be eaten in haste, as by men escaping from that the pressure of which they have too well known, and longing to be away. And the dress is the traveling-dress: it is not the "best robe," which gives us quite another thought; but the traveling-dress, which God grant we may ever wear. And here we begin, just as for the conflict in Eph. vi., with the "loins girded."

The long robes of the east, as all are aware, required the girdle, that they might be no hindrance in the way of such a march as Israel had now before them. If loose, they would get entangled with the feet, and overthrow the wearer; and the dust of the road would get upon them and defile them. The truth it is that is to be our girdle, keeping us from loose and negligent contact with ever-ready defilement from the world, and the entanglement to our feet which lax habits prove. We must arise and depart, for this is not our rest.

Then we have, "your sandals on your feet:" and these shoes never wore out

Egypt, both man and beast, and upon all the gods of the Egyptians will I execute [q]judgment—I, Jehovah. And the blood shall be a [r]sign for you upon the houses in which ye are; and when [s]I see the blood, I will pass over you, and the stroke of destruction shall not be among you, when I smite the land of Egypt. And this day shall be for a [t]memorial unto you, and ye shall celebrate it [as] a feast to Jehovah: ye shall celebrate it in your generations [as] an ordinance forever.

3. (15-20.) Leaven to be put away: holiness based on redemption.

[3] [u]Seven days shall ye eat unleavened bread: on the very first day shall ye put away leaven out of your houses; for whoso eateth leavened bread, from the first day until the seventh day, that soul shall be [v]cut off from Israel. And on the first day there shall be a holy convocation, and on the seventh day a holy convocation unto you: [w]no work shall be done in them, save what every soul must eat, that only shall be done by you. And ye shall keep the feast of unleavened bread; for on

[q] Gen.15.14.
[r] Gen. 9. 13. Josh. 2. 13.
[s] Rom. 3.26. Rom. 8. 33. *ctr.* Gen. 6. 5.
[t] 1 Cor. 11. 25.
[u] 1 Pet.4.2.
[v] *cf.* 1 Cor. 11. 30-32.
[w] Rom. 4. 4, 5.

through all their journeyings in the iron desert in which for forty years they wandered. They anticipated in this, as we must, the roughness of the road, and the peace of Christ must be our defense, a faith that recognizes God in every thing, and that delights in and makes His will our will. The staff in our hand is that of His promises upon which we may lean without possibility of disappointment. Thus we are provided.

(iii.) We come now to the feast of unleavened bread. Here, of course, is pressed upon us the holiness which all this implies. Literally, it is "*compressed* bread,"—bread of which the particles have not been separated by the action of ferment or leaven. For "leaven" itself there are two words, the one meaning properly "a leaving," or remainder, because it was, in fact, a lump of dough left from a former time; while the other means simply "leaven," or "ferment." The "old leaven" of which the apostle speaks to the Corinthians (1 Cor. v.) is connected with the first thought. The introduction of the "old" into that which is new is what the enemy would ever use to transform and corrupt this. It may be the spirit of Judaism, the old covenant, introduced into the new; it may be, what is of the flesh into the new life which is of God. It may come in as superstition and formalism (the leaven of the Pharisees), or as more open Sadducean rationalism and unbelief, or as simple pandering to the world,—"the leaven of Herod" (see Matt. xvi.). In any case it is corruption—leaven; in any case it implies real departure from God. If we leave Him and His thoughts, what can we do but take up with our own? And this is a thing not merely negative and passive: it is by the law of its nature what all evil is—a *ferment*, a revolt, an antagonism to all that is of God.

The unleavened bread the apostle interprets as "sincerity and truth"—of course, Godward. It is the spirit of integrity with Him—whole-hearted surrender to His blessed will. It is the spirit which says, "Search me, O God, and know my thoughts." The deliberate keeping back from Him of that which is His due is rebellion against Him.

The association of the unleavened bread (where first mentioned) with "bitter herbs" is easy therefore, but solemn. The discovery of self is bitter,—the ruin of the old creation,—that the Lamb should have had to die for my sins. How utterly inconsistent this with the allowance of evil! A chastened spirit becomes us in presence of the cross. Not yet—not here—can we let our hearts out, in a world where the cross has stood.

Yet it is a "*feast* of unleavened bread" that we are called to—truly a feast. The rest for the soul is *never* obtained without taking Christ's yoke (Matt. xi.

this same day have I brought your hosts out of the land of Egypt, and ye shall keep this day in your generations [as] an ordinance for ever. In the first [month], on the fourteenth day of the month at even, shall ye eat unleavened bread until the twenty-first day of the month at even: seven days shall no leaven be found in your houses; for whoso eateth that which is leavened, that soul shall be cut off from the assembly of Israel, whether he be a sojourner, or born in the land. Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

(XII. 21-51.)

Deliverance.

1. (*vv.*21-28.) The obedience of faith.

2. [1] And Moses called all the elders of Israel, and said unto them, Lay hold, and take to you lambs according to your families, and [x] kill the passover. And take a bunch of [y] hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two door-posts with the blood that is in the basin; and [z] none of you shall go out at the door of his house until the morning. And Jehovah will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two door-posts, Jehovah will pass over the door, and will not suffer the [a] destroyer to come into your houses to smite you. And ye shall observe this for an ordinance for thee and for thy sons forever. And it shall be when ye come into the land which Jehovah shall give unto you, as he hath spoken, that ye shall keep this service. And it shall be, when your children say unto you, [b] What mean ye by this service? then ye shall say, It is the passover-sacrifice unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and [c] worshiped. And the children of Israel went and did as Jehovah had commanded Moses and Aaron, so did they.

2. (29, 30.) The death of the first-born.

[2] And so it was, that at midnight Jehovah [d] smote all the first-born in the land of Egypt, from the first-born

x Josh. 5.10. 2 Kings 23. 21. Ezra 6. 19. Luke22.15. Ezek. 45. 21.

y Ps. 51. 7. 1 Kings 4. 33. Luke 18. 14. Acts 20. 21.

z *cf.* Josh 2. 19. Jno. 15. 6. Heb. 6. 6.

a Rom.8.33. 1 Thess 1. 10.

b Deut. 6.20. Josh. 4. 6.

c ch. 4. 31.

d Ps. 78. 51. Ps. 105. 36. Ps. 135. 8. Ps. 136. 10. Rom.6.23. Luke12.20.

29). In the perfect surrender to God which repentance implies and faith necessitates, the joy of the Lord that enters into the soul is the assurance of an infinite joy to come. And this feast is to fill the "seven days" of our life after;—six here, and then the eternal Sabbath to which no night comes. All these things, as the contents of this section show us are implied in redemption known,—the new beginning of a life eternal.

2. In the second section, we have the history of the deliverance from Egypt, not completed however at once, as we shall find, although at first it might be thought so. Yet their fetters are once for all broken, and He who has begun will complete His work. We have here—

(i.) First, on the part of Israel, their obedience to the prescribed conditions. In sprinkling the blood, they own the sentence of death upon themselves, and the hyssop used in doing so, as the type of what is lowly, in contrast with the cedar (1 Kings iv. 33), speaks very plainly of the condition of heart which must naturally go with this. The knowledge of this grace of God toward them the people are to communicate to their children.

of Pharaoh that sat upon his throne unto the first-born of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night,—he and all his servants and all the Egyptians; and there was a great cry in Egypt, for there was not a house in which there was not one dead.

3. (31-36.) Separation from the world and enrichment.

[3] And he called Moses and Aaron in the night, and said, Rise: go forth from among my people,—both ye and also the children of Israel, and go serve Jehovah, as ye said. Take also your flocks and herds, as ye said, and go; and [e] bless me also. And the Egyptians were [f] urgent upon the people to send them out of the land in haste, for they said, We are all dead men. And the people took their dough [g] before it was leavened, their kneading-troughs being bound up in their bundles upon their shoulders. And the children of Israel did according to the word of Moses, and asked of the Egyptians articles of silver and articles of gold, and raiment. And Jehovah gave the people favor in the eyes of the Egyptians, and they gave unto them: and they [h] spoiled the Egyptians.

e Gen. 27.38.
f Ps. 105. 38.
g *cf.* Acts 12 3. Gen. 19. 3.
h Gen. 15.14.

4. (37-42.) The journey begun: inklings of future failure.

[4] And the children of Israel journeyed from Rameses to Succoth, about [i] six hundred thousand on foot that were men, beside children. And a [j] mixed multitude went up with them, and flocks and herds, [even] very much cattle. And they baked the dough which they brought out of Egypt into unleavened cakes: for it was not leavened; for they were [k] thrust out of Egypt, and could not tarry; neither had they prepared for themselves any victual. And the dwelling of the chil-

i Ps. 105. 37.
j Num. 11. 4. Luke 14. 25 27.
k ver. 34.

(ii.) Then the judgment falls. The death of the first-born is the judgment upon all that comes of the natural man, the first-born, like the first-fruits being a sample of all the rest, and indeed, as Jacob says, "the excellency of dignity and the excellency of power." "That which is born of the flesh is flesh" is our Lord's account of it. Man must be born again.

(iii.) The judgment of the world brings necessary separation from it. The witness of its condemnation before God, if maintained, will soon make the world itself enforce a separation. The people of God go forth, however, enriched, for "all things are yours," says the apostle, "whether the *world*, or life, or death, or things present, or things to come, all are yours" (1 Cor. iii. 21, 22); and in the time of their visitation the world itself will own this.

(iv.) And now the journey begins. Strikingly the first stage,—all that is mentioned yet,—is from Rameses to Succoth,—from the king's city, built for the glory of his name, to the place of the "booths," or tents, characteristic of the wilderness. But at the very start a hint of the future is already given in the "mixed multitude" which go up with them. Wherever a movement of God takes place, men are wrought upon by other motives than those by which the Spirit of God stirs the renewed heart, and a mass attach themselves to those who are led forth. The Pharisees and Sadducees come to John's baptism; the flesh and the world will go on pilgrimage: and here is the seed of much after-trouble (see Num. xi. 4). Even in the individual believer also how soon may other motives mix themselves with what is of the work of God, at first all seeming to unite to carry us forward in the path of faith, and only by and by showing their true character.

dren of Israel which they dwelt in Egypt was [l]four hundred and thirty years; and it was so, at the end of four hundred and thirty years, on that very day it was that the [m]hosts of Jehovah went out of the land of Egypt. It is a night of observance to Jehovah, for their being brought out of the land of Egypt: this is that night of observance to Jehovah by all the children of Israel throughout their generations.

[l] Gen. 15. 13. Gal. 3. 17.

[m] *cf.* Josh. 5. 14. 1 Sam. 17. 26.

5. (43-51.) The regulations as to the passover: none to eat it but the circumcised.

[5] And Jehovah said unto Moses and Aaron. This is the ordinance of the passover: no [n]stranger shall eat thereof; but every man's bondman that is bought for money, when thou hast [o]circumcised him, then shall he eat of it; a settler and a [p]hired servant shall not eat of it. In one house shall it be eaten: thou shalt not carry aught of the flesh abroad out of the house, nor shall ye [q]break a bone of it. All the assembly of Israel shall keep it. And when a sojourner shall sojourn with thee, and will keep the passover unto Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one born in the land: but no uncircumcised person shall eat of it. One law shall be for him that is home-born and for the sojourner that sojourneth among you. And all the children of Israel did as Jehovah had commanded Moses and Aaron, so did they. And it was so, that the self-same day Jehovah brought the children of Israel out of Egypt, with their hosts.

[n] Acts 2. 46. 2 Cor. 6. 14. *cf.* Acts 5. 13. ver. 48.

[o] Col. 2. 11. Eph. 2. 19.

[p] Rom. 4. 4, 5. Luke 15. 29.

[q] Jno. 19. 33, 36. Ps. 34. 20. *ctr.* Ps. 51. 8.

Sanctification of the heart and life.

(XIII. 1-16.)

1. (*vv.* 1, 2.) The claim of God.

3. [1] And Jehovah spake unto Moses, saying, Sanctify unto me every [r]first-born, that openeth any womb among the children of Israel, whether of men or cattle: it is mine.

[r] ch. 4. 22. ch. 34. 20. Num. 3. 12. 1 Cor. 6. 19, 20.

Another circumstance emphasizes the warning. It may be true, as Keil suggests, that the command to eat unleavened bread for seven days had not yet been given to the people, but it is none the less typically full of solemn meaning that historically the way in which they came actually to fulfill the ordinance as to it for the first time was that "they were *thrust out of Egypt*, and could not tarry." Had the Egyptians pressed less urgently upon them, they would undoubtedly have put the leaven into the bread! How easy to realize the application of this! Have not the times when the world has pressed most heavily upon the Church been commonly the times when the feast of unleavened bread has been most truly kept? When the world has forced believers out of it, then indeed brightness and devotedness have been more seen. Alas! when the storm relaxed, how soon the leaven again was introduced!

(v.) Now follow the regulations as to the passover, the main point in which is manifestly this, that the circumcised alone are to partake of it. A stranger was no longer this if he were circumcised: and this is clear enough in meaning when we remember what circumcision implied (see Gen. xvii.), as it enables also to understand the distinct specification of the "hired servant" among those rejected. The covenant of grace refuses to be mixed with the thought of wage-work. The feast of redemption is for those who, as those impotent for good, shelter beneath the shadow of the Almighty: "when we were yet without strength, in due time Christ died for the ungodly."

3. In the third section, the sanctification of the first-born to God is insisted on, again illustrating the connection between redemption and holiness. For it was the first-born that had been redeemed from the judgment that fell upon the

2. (3-10.) The memorial feast.

[2] And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand hath Jehovah brought you out from this: and nothing leavened shall be eaten. This day do ye come out in the month Abib; and it shall be, when Jehovah hath brought thee into the land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite, which he sware unto thy fathers to give thee,—a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days shalt thou eat unleavened bread; and on the seventh day is a feast to Jehovah. Unleavened bread shall be eaten the seven days; and leavened bread shall not be seen with thee,—yea, no leaven shall be seen with thee in all thy borders. And thou shalt [s]tell thy son in that day, saying, It is on account of that which Jehovah did unto me when I came out from Egypt. And it shall be to thee for a [t]sign upon thy hand, and for a memorial between thine eyes, that Jehovah's law may be in thy mouth; for with a strong hand hath Jehovah brought thee out of Egypt. And thou shalt keep this ordinance in its season from year to year.

[s] ch. 12. 26. Deut. 6. 20.

[t] Deut. 11. 18.

Egyptians, and here the Lord claims for Himself what had been redeemed. This is simply what holiness is: it is setting apart to God; practical sanctification the consecration, in the power of the Holy Ghost, of the heart and life to Him. As in the judgment of Egypt—of the world,—the first-born represent all that comes of man naturally, so here it is all that comes of man—his whole practical life—and in the cattle all that belongs to him. The institution of the feast of unleavened bread is repeated here, and brought into the midst of the ordinance of the first-born, to link the sanctification of *heart* with the sanctification of *life*. Thus the lesson is complete, and it is evident as every where that the spiritual meaning governs all.

(i.) First, in this section, then, Jehovah's claim is asserted. Certainly all that He has created must belong to Him; but it is only redemption that really gives Him what is His. Here, then, all that He has redeemed must be entirely His: disastrous it would be to keep any thing back from Him. Only what is thus rendered to Him becomes indeed our own, for "in Him we live and move and have our being." Independence of the source of life is death, and thus life cannot be enjoyed apart from this sweet and profitable devotedness.

(ii.) If this is to be carried out, however, the feast of unleavened bread must be our introduction to it. The heart must be taken captive if the life is to be surrendered. Service must be the fruit of love, for love is the constraining spirit of service. But *our* love is, again, the fruit of His love: "We love Him because He first loved us." And thus the connection with the opening sentence: "Remember this day in which ye came out of Egypt . . . by strength of hand hath Jehovah brought you out from this,—*and nothing leavened shall be eaten.*" Let us remark here, that certainly a *known* salvation, not a doubtful one, was the basis of this feast for Israel. What reinforcement of the obligation when they should have reached the good land promised—type of that heavenly land which we are called upon now to enter and to make our own! The feast was, too, for them a sign upon the hand, which it consecrated to God, a memorial between the eyes—manifest to all as unblushing confession of separation, and thus the mouth too would be called upon to give its testimony of obedience.

3. (11-16.) The sanctification of the first-born.

[3] And it shall be, when Jehovah hath brought thee into the land of the Canaanite, as he sware unto thee and thy fathers, and hath given it thee, that thou shalt assign unto Jehovah all that openeth the womb, and every [u]firstling, the issue of cattle that thou hast: the males are Jehovah's. But every firstling of an [v]ass thou shalt redeem with a lamb: and if thou do not redeem it, then thou shalt break its neck: and every first-born of man—among thy sons—thou shalt redeem. And it shall be, when thy son shall ask thee in time to come, saying, What is this? that thou shalt say unto him, With a strong hand Jehovah brought us out from Egypt, out of the house of bondage. And it was so, when Pharaoh stubbornly refused to let us go, that Jehovah slew all the first-born in the land of Egypt, from the first-born of man to the first-born of cattle. Therefore I sacrifice unto Jehovah all that openeth the womb—being males, and all the first-born of my sons I redeem. And it shall be for a sign upon thy hand, and for frontlets between thine eyes; for by strength of hand Jehovah brought us out of Egypt.

u ver. 2.
v Rom. 8. 7.

(iii.) Now the sanctification of the first-born follows, who through all their generations afterward (if males) are to be redeemed. In the epistle to the Romans, in which so many types of the first part of Exodus find their fulfillment, immediately after the full liberty of the redeemed man is reached, we hear of sanctification in the sixth chapter. In the epistle to the Hebrews, we find how by the blood of atonement itself we are sanctified to God: "By the which will we are sanctified, through the offering of the body of Jesus Christ once." (Chap. x. 10.)

Thus we are devoted to God by the very fact of salvation, we and all that we have. And here another instructive lesson is given us. "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck." How vain to read these typical institutions merely as ordinances in the letter and no more! Why, of all beasts, the special introduction of the ass here, and of the ass only, to be redeemed with the self-same lamb wherewith man himself must be redeemed? Does it not show clearly, when our eye is upon that to which all these ordinances point, that man is himself identified with this "ass," that must be redeemed or slain? And so God characterizes Ishmael, a first-born too, sign and fruit of nature's strength in Abraham, not merely, as in the common version, "a wild," but "a wild-*ass* man." We must not think here, however, of the ungainly drudge, as we see him generally, but of the eastern animal,—fleet, beautiful, uncontrollable in spirit and energy,—of whose tame congener even it is said, in a way so opposite to all our notions, "a whip for the horse, and a bridle for the ass."

Thus nature shows itself in Ishmael, the father of the Bedouin Arab of our day, and, for our instruction, the child of Hagar also, or the *law*,—that law which, after so many centuries of patient training under it, developed but the race which, like the wild ass, refused the "easy yoke" of Him who came to teach man, in Himself, the lesson of obedience—"meek and lowly of heart."

As the seed of Abraham, Ishmael has further instruction for us. For the man of faith, if he take up law to produce fruit, will find assuredly that even faith can make nothing of it: the law is "the strength of sin," and not of holiness. Thus the firstling of an ass speaks to us. Blessed be God, for us the lamb has yielded up its life; and the sanctification which the law could not produce is

(17-22.)

A walk with God.

1. (vv.17,18.) His choice of the way.

4. [1] And it was so, when Pharaoh had let the people go, that God led them not the way of the land of the Philistines, though that was near; for God said [w] Lest the people repent when they see war, and return to Egypt. But God led the people round, the way of the [x] wilderness of the Red Sea. And the children of Israel went up in array out of the land of Egypt.

2. (19, 20.) Death's witness.

[2] And Moses took [y] Joseph's bones with him, for he had strictly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you.

3. (21, 22.) God with them.

[3] And they removed from [z] Succoth, and encamped in Etham, on the edge of the wilderness. And Jehovah went before them by day in a [a] pillar of cloud, to lead

[w] cf. ch. 14. 11, 12. Num. 14. 3. Acts 7. 39. Gal. 1. 6. Heb. 12. 13.

[x] cf. ch. 3. 1.

[y] Gen. 50. 25. Josh. 24. 32.

[z] Num. 33. 6.

[a] Neh. 9. 12. Ps. 79. 14. Ps. 99. 7. Ps. 105. 39.

found for us in the blood of atonement. Let us remember, as we are charged here, with mouth as well as life,—with life as well as mouth,—to give God the glory of our redemption.

4. In the next section, a brief account of the life to which this introduces us is added. We have as yet only seen it (1. ii.; 2. iv.) in its pilgrim character and its connection with redemption. Now we have more distinctly, though yet in brief, its features.

(i.) And first, we find, very strangely as it may seem, the Lord being with them, as we are just now so fully assured, the confession of weakness, implied in their not taking what would seem the nearest road—in one sense was—to Canaan, expressly because in it they might "see war"! By and by, in that land to which they are journeying, they are to be led in a career of conquest over nations mightier than themselves. As yet, it is weakness which God recognizes in them, not strength; and He chooses their way accordingly.

Three points are to be marked here. First, that the way *is* of God's choice, not theirs. This is surely an absolutely needful lesson at the start. Do not all our breaks-down by the way result from this, that we have chosen for ourselves, not let God choose for us? To be in His way is to be where He is with us; and if He be for us, who can be against us?

Then, His way for us is always one in which we are made to realize weakness. Our prayer can never be, "*Lead* us into temptation," and therefore we are never to act as if this were our prayer. In all cases where escape is possible without disloyalty, we are to *flee* rather than *face* it. "Flee also youthful lusts." "*Abstain* (hold off) from fleshly lusts." Flee, as Joseph fled; and there was, perhaps, no bolder man.

Again, at the stage of progress we have reached as yet, the power we need is not yet realized. The *Philistines* may have a way into Canaan by the short natural road; Israel must reach it by a different one, as we shall presently see. The way of the sea is the only one for all God's people: we shall have to look at this fully in a little while.

(ii.) They carry with them Joseph's bones,—at the meaning of which we have glanced at the end of Genesis. "Bearing about in the body the dying of the Lord Jesus" is the practical testimony linked with and making manifest the "life of Jesus." (2 Cor. iv. 10.)

(iii.) Thus far, the human side of this walk; the divine side we see in the pillar of cloud and of fire which goes with them, the symbol and pledge of the divine presence. Always in contrast with mere natural surroundings, by day a cloud, by night its glory flashing into fire, it renders them independent of circumstances—able to go by day or by night. The Keeper of Israel is with them in unslumbering vigilance and unslackening care. He leads; they follow. In the wilderness, where there is no way, He marks the way. How wonderful them the way, and by night in a pillar of fire, to give them light: so that they might [b]go by day or by night. He took not away the pillar of cloud by day nor the pillar of fire by night from before the people.

[b] Phil. 4. 12.

(XIV. 1-14.)

The weak with the strong.

1. (vv. 1-4.) God's design.

5. [1] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before [c]Pi-hahiroth, between Migdol and the sea, before Baal-tzephon: over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are [d]entangled in the land: the wilderness hath shut them in. And I will [e]harden Pharaoh's heart, and he will pursue after them; and I will glorify myself in Pharaoh, and in all his force, that the Egyptians may know that I am Jehovah. And they did so.

[c] Num. 33. 7.

[d] cf. Rom. 7. 24.

[e] ver. 8.

2. (5-9.) The conflict imminent.

[2] And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What have we done, that we have let Israel go from serving us? and he yoked his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. And Jehovah [f]hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel. And the children of Israel were coming out with a high hand; and the Egyptians pursued after them,—all the horses [and] chariots of Pharaoh, and his horsemen, and his force, and overtook them encamping by the sea, beside Pi-hahiroth, over against Baal-tzephon.

[f] ver. 17.

3. (10-14.) Jehovah their sanctuary.

[3] And Pharaoh drew nigh: and the children of Israel lifted up their eyes, and, behold, the Egyptians marching after them! And they feared greatly; and the children of Israel cried unto Jehovah. And they said

a resource, how inexhaustible the riches, that these poor desert-wanderers possess in Him who if they be pilgrims will be a pilgrim too. Yet this too is but the type of that more wondrous glory which, though hidden, goes with us now!

5. The fifth section, true to its character, puts now the weakness of the people before us in contrast with the strength of the Almighty, tested by the presence of the enemy, who again shows himself as the prelude to his final overthrow. The spiritual meaning for us of this last attempt of the king of Egypt upon Israel we shall better consider, as we need fully to consider, in the next section. The features of the present one are clear enough.

(i.) First, we are shown, beyond doubt, that all that comes comes from God's hand, and in the design of His goodness toward them. Egypt is not yet humbled as it needs to be. God leads the people in such a way that to Pharaoh it looks, and would naturally look, like human blundering, rather than divine wisdom. He is thus hardened to his destruction.

(ii.) The whole force of Egypt is, in consequence, put in requisition; their whole strength is put forth for one decisive blow. Pharaoh comes upon the people in a position from which there is no escape, hedged in between the mountains and the sea. Every thing seems to combine for their destruction.

(iii.) Israel are as heartless as they seem defenseless: there is not even the courage of despair. The slaves would rather go back to the slavery than face unto Moses, [g] Were there not any graves in Egypt, that thou hast taken us away to die in the wilderness? What is this thou hast done to us, to bring us out of Egypt? Was not this the word that we spake to thee in Egypt, saying, [h] Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians than to die in the wilderness. And Moses said unto the people, Be not afraid: [i] stand still, and see the salvation of Jehovah, which he will work for you to-day; for the Egyptians whom ye have seen to-day ye shall see them again no more forever. Jehovah will [j] fight for you, and ye shall hold your peace.

(15-31.)

Victory!

6. [1] And Jehovah said unto Moses, Why criest thou to me? Speak to the children of Israel, that they [k] go forward. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea. And I, even I, am [l] hardening the heart of the Egyptians, and they shall come after them; and I will glorify myself on Pharaoh and all his force,—upon his chariots and upon his horsemen. And the Egyptians shall know that I am Jehovah, when I glorify myself on Pharaoh, upon his chariots and on his horsemen.

1. (*vv.* 15-18.) The rod of power.

[g] ch. 15. 24. ch. 16. 3. Gen. 19. 19.
[h] Ps. 106. 7.
[i] 2 Chron. 20. 17. Ps. 46. 10. Is. 30. 15. Rom. 4. 5.
[j] Josh. 10. 14.
[k] *cf.* Matt. 12. 13.
[l] 1 Sam. 6. 6.

the conflict that impends. In this extremity, Jehovah is seen to be the sole resource. The question becomes no longer between Israel and Pharaoh, but between Pharaoh and the Almighty, who has indeed taken upon Himself the responsibility of His people's salvation.

But "all these things happened unto them for types," says the apostle, and the importance of what is contained in this one demands for it a fuller consideration than can generally be given.

6. At the sea, the question is no more (as in the passover), between the people and God: it is entirely between them and their enemies. The question with God, once settled, was fully and forever settled. That raised again now was the old first question, (but which they had learned could not be answered first,) of servitude to Pharaoh, or of liberty. This question God Himself now takes up on their behalf, and they find God with them in a more manifest way than ever yet. Already, from the time of the passover, God was with them; but how truly for them the Red Sea first makes known.

If we look at the doctrinal part of the epistle to the Romans, as found in the first eight chapters, we shall see that the first part of it—to the middle of the fifth—occupies us with the blood of Christ, and its effect for us. This is seen as that through which the righteousness of God itself, which that blood-shedding declares, provides a place of safe and assured shelter for us. We are "justified by His blood;" and this reaches on in its effects to the final judgment of the world, and assures us that "much more shall we be saved from wrath through Him." Judgment is rolled away forever; and with our standing in present grace, and glory as our confident expectation, we are enabled to glory even in tribulation also, conscious that it, with all else, is working, under God's hand, in necessary blessing for us.

This is therefore essentially the passover truth: sheltered from judgment, eating the lamb, and equipped for the journey. But now, in the next part of the epistle, from chap. v. 12 onward, the question of practice at once comes in: "What then? shall we continue in sin that grace may abound?" "Shall we sin because we are not under the law but under grace?" And then, when the

2. (19, 20) The divine intervention.

[2] And the [m] angel of God, who was going before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before and stood behind them: and it came [n] between the camp of the Egyptians and the camp of Israel, and was a cloud and darkness [to one], but [to the other] it illumined the night; and the one came not near the other all the night.

m Num. 20. 16.

n Jno. 3. 18. 2 Cor. 2. 15.

discovery of the hopeless evil of the flesh is made, one question more: "Oh wretched man that I am! who shall deliver me from the body of this death?"

All through this part, the question is as to the dominion of sin, and we are delivered by *death*, and by being brought into a new place beyond it: "that the body of sin might be destroyed, that henceforth we should not *serve sin;*" "but now, being made free from sin, and become servants to God," "the law of the Spirit, of life in Christ Jesus, hath made me free from the law of sin and death."

Who can but think of Israel's bondage in Egypt here, and of the divine method of deliverance? Bondage to Pharaoh! but does not that cease on the night of the passover? In a most important sense it surely does. There is a breaking of chains, and a real start. God is now with them, and can never allow His claim to them to be canceled, and the enemy to retain possession of His people. But when we pass from God's point of view to that of the people themselves, with whatever "high hand" they start, we soon find them dropping out of all their confidence, and trembling again before their old tyrant in fear and distress that the actual presence of God with them cannot remove. Shut up between the desert and the sea, with Pharaoh's chariots and horsemen in full pursuit, their cry is the cry of unbelieving despair. The controversy between them and their old enemy had to be taken up afresh by God in their behalf, now to be ended indeed. God interferes—God fights for them. And they do naught but "stand still, and see the salvation of the Lord."

And so with a soul who has found the safe shelter of the blood of Christ, and seen the judgment of God roll over, smiting but the chains from off his hands, the question of deliverance from sin's law is really settled. But it does not follow that he will at once come into the realization of this. Alas! the first teaching of holiness has to be this, that in me, (even as a believer,)—that is, in my flesh, good does not dwell; and in order to strength, we have to learn the lesson of thorough and continual weakness.

At first, indeed, when salvation is new, and one has seen the shadow of death turned into morning through faith in a risen Saviour, whose death has made atonement for his sins, it may seem as if sin could no more put shackles on the enfranchised soul. Knowledge of the flesh and self as yet there is not, and with some it is but slowly attained. But full deliverance is not known until this has been realized nevertheless,—the Red Sea is not reached, Egypt is not left behind, they have not crossed its border. For the sea is its border, and through it only is God's way for His people, though it may seem there as if God had deserted them. For who could penetrate the wisdom that refused a path near, and not apparently difficult, to lead them by one bristling with most formidable difficulties? And how many misjudge in like manner His purpose, who, having begun to lead them in the way of holiness, in fulfillment of the desires which He has awakened in them, leads them, in fact, there where they have to cry and cry again, that they cannot do the things that they would?—progress beyond which seems quite impossible. How many, indeed, stop here, and strangely imagine they must after all serve Pharaoh with the best grace they can: to get out of Egypt,—to escape from under sin's law, they deem impossible! At peace with God through the blood of Christ, they yet think that as to the sin within them there is, and can be, no effectual deliverance! The *mind* is indeed changed,

3. (21-31.)
Life out of death.

[3] And Moses stretched out his hand over the sea, and Jehovah made the sea go [back] by a strong [o]east wind all the night, and made the sea bare ground, and the waters were divided. And the children of Israel went in the midst of the sea upon [p]dry ground, and the waters were a wall unto them on their right hand and on their left.

[o] Gen. 8. 1. Gen. 41. 6.

[p] Ps. 66. 6. Ps. 77. 19, 20. Heb. 2. 15. Heb. 11.29.

—with the *mind* they serve the law of God, but with the flesh the law of sin. They do not see that God is leading them beyond,—that after all, this is but the border of Egypt that they have reached—and that there where all progress seems to have stopped forever, God is at hand to give them so mighty a deliverance from the hand of their enemy that their hearts shall sing aloud of it forever.

The Red Sea is the border of Egypt; and if Egypt be in type the world, and we ask men how they pass out of the world, they will answer with one voice, "By death, and by death alone." Now that is not true in the sense in which they say it. Scripture does not lead us to say, "We must all die," but rather, with the apostle, "We shall *not* all sleep." Those who are Christ's, and "remain unto the coming of the Lord," will be changed without seeing death. And yet it is true that for this we must have passed out of the world before, so as not to have part in it, and that this passing out is by death also, but a death which Another has taken for us. Still we must look at the Red Sea as the type of death. Jordan, the limit of the wilderness, and which the people pass through dry-shod, as they pass through the sea, is similarly understood by all, and helps to confirm this meaning by its evident parallelism.

This "way of the sea" is God's ordained way for His people,—a way we pass by faith, to enter upon our pilgrim-path with God. "By faith they passed through the sea as by dry land," says the apostle (Heb. xi. 29). This dry-shod path which the rod of Moses clears for their passage, but which is no less cleared by "a *strong east wind all the night*"—we ought to be able without difficulty to interpret. The rod of Moses is the rod of power in the shepherd's hand: and has not our Shepherd cleft for us a path through death? And the strong east wind of adversity,—notice in Pharaoh's dream (Gen. xli. 6) how the ears of corn are blasted with the east wind,—blowing through all the awful night of his distress, was it not that which did in fact clear the way for us through those waters of death through which by faith we pass out of Egypt,—out of the whole sphere of Pharaoh's rule, or the condition to which the "law of sin" applies?

But we must trace this experimentally, for it is with experience we have now to do. We are following the track of a people whose history is the type of an actual and real deliverance from a bondage infinitely worse than theirs; and as the bondage is a fact of experience, so the deliverance is also this. Let us get before us, then, this soul just started in the path with God, full of the precious reality of escaped judgment. His bonds are fallen off,—he is free. The joy of salvation is too much in his heart for the world and the things of the world to have power there. But how short a time may pass before all begins to change! The entrancement of His joy is less absolute than it was; the world through which he is passing begins to have more reality and power. Child of God as he is, he finds he has still a nature which is not all *new* nature. The flesh is there, and sin is in the flesh; its "mind" is still "enmity against God," its lusts go out after the things presented to it by the world; and here begins a struggle of which those who know it know the painfulness. The old enemy is reviving and gathering strength; the old chains are being again riveted. Israel's despairing cry by the sea finds its answer in the groan over a body of death which lies upon the soul, a burdensome, loathsome weight, which it is past its power to deal with, whether to improve or cast aside. "Oh wretched man that I am! who shall deliver me from the body of this death?

It is "between Migdol and the sea" that Pharaoh comes upon them. Migdol should have an important place in the type, then: can we interpret it? The

> And the Egyptians pursued and went in after them into the midst of the sea,—all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch that Jehovah in the pillar of fire and cloud looked upon the hosts of the Egyptians, and troubled the hosts of the Egyptians, and turned aside their chariot-wheels, and made them drive heavily. And the Egyptians said, Let us flee from the face of Israel, for Jehovah [q]fighteth for them against the Egyptians.

[q] ver. 14.

word signifies a "tower," such as might be a military post, the natural enough accompaniment of a border region. Jealous eyes no doubt watched the escaping hosts from thence. Egypt was not now friendly, and from a place of strength the people of the land would not fear to show hostility. Any way it was a tower in an enemy's country, not a place of help or refuge, but the stronghold of a power now armed against them to the teeth.

Surely the New Testament gives this significance. If we turn to the seventh of Romans, which is the key to the situation here, we shall find, if I mistake not, Migdol looming large upon the scene, and threatening enough to the soul seeking escape from sin's law. We need not, must not, hesitate to follow Scripture, however strangely it must sound to some to be told that "the *strength of sin* is the law" (1 Cor. xv. 56), and that we must be "delivered from the law," not merely to be justified, but to "serve in newness of spirit" (Rom. vii. 6).

Men will have it, because the law is spiritual, that it must be *power for spirituality*—power against sin. Scripture is decisive that "sin, *taking occasion by the commandment*," works in one under the law "all manner of concupiscence." (*v.* 8.) Nay, says he who testifies of it, "without the law sin was dead; for I was alive without the law once, but when the commandment came, sin revived, and I died." (*v.* 9.) Surely this is just the position between Migdol and the sea, where Pharaoh overtook the camp of Israel.

That the law cannot justify is comparatively simple; that it hinders fruit-bearing is hard to realize. And yet it is as sure as that Migdol was in the enemy's country, and that Israel must leave it in order to escape the pursuit of Pharaoh and his hosts. Under the shadow of Migdol the tyrant of Egypt overtook his former slaves; under the law, the self-occupation which it produces and necessitates ends simply with the discovery of an impracticable body of sin and death from which I, wretched man, see no deliverance. Legality is inconsistent with holiness: self-occupation is not that by which I can produce fruit for God. I cannot bring about the spiritual state I long for, which would satisfy me; and God will give me no help at achieving self-complacency! I desire the consciousness of holiness: His own law gives me the consciousness of sin. Whence, then, can deliverance come?

Now let us look at the type again. First of all, let us mark, God does not lead Israel up against Pharaoh. Their own arm is not strengthened by His to bring salvation to them, they have instead to "*stand still*, and see the salvation of the Lord." God does not call us to fight against the flesh and subdue it. He neither points nor leads in that direction at all. "What other way?" many a heart in Israel might ask. Ah, God's thoughts are not as our thoughts, nor His ways as our ways. See now how the sea divides, and a channel is made through it, while its uplifted waters become a wall on the right hand and on the left! Christ's precious death is for us—is ours, so that we are dead by it, dead with Him, and as dead men are no longer "in the flesh." Not merely our *sins* are gone; WE are gone; *we* have died: Christ's death has ended our history before God; in Him who has passed through death we have passed through it, untouched, dry-shod; our standing is in Him beyond death.

This is of course true of every child of God: it is not a matter of attainment, And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may return upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched out his hand over the sea, and the sea returned to its course when the morning appeared, and the Egyptians fleeing encountered it, and Jehovah overturned the Egyptians in the midst of the sea. And the waters returned, and [r]covered the chariots and the horsemen of all Pharaoh's force that had come after them into the sea: there was not left one. But the children of Israel went on dry ground in the midst of the sea, and the waters were a wall unto them on their right hand and on their left. And Jehovah saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the mighty hand which Jehovah had put forth upon the Egyptians; and the people feared Jehovah, and believed on Jehovah, and his servant Moses.

[r] Ps. 78. 53. Rom. 8. 3.

(XV. 1-21.)

Deliverance complete.

7. [1] Then sang Moses and the children of Israel this [s]song unto Jehovah, and spake, saying,—

1. (*vv.* 1, 2.) Jehovah is God.

I will sing unto Jehovah, for [t]he is highly exalted:
The horse and his rider hath he cast into the sea.

[s] Ju. 5. 1. 1 Sam. 2. 1. 2 Sam. 22. 1. Is. 12. Is. 26. Luke 1. 46-55. Luke 1. 68-80. Rev. 5. 9-14. *ctr.* Deut. 32. 2 Sam. 1. 19, etc.

[t] Ps. 98. 1.

and we cannot too earnestly insist upon this, and yet there is an attainment of it too. What is ours already we are called to apprehend as ours, and thus it is that we find the passage of the sea not on the passover night, but several stages beyond this. To enjoy the blessedness of the place, we must in fact reach it experimentally.

We have not to *die* to sin: we are *dead*, and to reckon ourselves dead. Dead with Christ, we are in Christ beyond death. The self I was taking up to cultivate and improve, God has set aside forever in the cross. Thus the waters are a wall to me, but the death of my enemies. "Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, that henceforth we should not serve sin." Self-occupation is ended for those who have learned thus the meaning of the cross, and that in Christ is their true self: that it is as "we all with open face behold the glory of the *Lord*, we are changed into the same image from glory to glory, even as by the Lord the Spirit." (2 Cor. iii. 18.)

Faith is thus the principle of sanctification, as it is that of the new nature. "The law is not of faith:" it implies strength in us; faith finds it in Another. God honors it, and works by it, because it honors Christ. I am not dead to sin in experience; I do not *feel* myself so: I *reckon* it (Rom. vi. 11). I cannot *feel* the cross of Christ; by faith I know its effect for me. Faith is, turning from myself to Another: it is the giving up of self-occupation and complacency. Thus by faith I pass the sea to take my new position outside flesh and nature; and when I look back, find that my enemies are buried in the waters. Privileged to turn away from self, the conflict and the distress are over. In Christ is my place, in Him I find a satisfying and a heavenly object, lifting me out of the whole sphere of things in which the lust of the flesh finds what it seeks. Faith, love, hope, twine around Him their tendrils, and flourish there. Here the new nature expands and develops and bears fruit—fruit which is for her Master, not for her own taste and enjoyment. The fruits of the Spirit need to be ripened in the Sun. The least degree of occupation with Christ is GLORY.

7. Now, then, we come to the "song;" and how important it is that the soul

My [u]strength and song is Jah, and he is become my salvation. — u Ps. 118.14.
This is my God, and I will extol him,—
My father's God, and I will exalt him.

2. (3-10.) The battle was His.

[2]Jehovah is a [v]man of war; his name is Jehovah. — v Josh. 5.14. Ps. 45. 3. Ps. 46. 8, 9. Rev.19.11.
Pharaoh's chariots and his force hath he cast into the sea:
His chosen captains also are sunk in the Red Sea.
The floods cover them: they are gone down to the bottom like a stone.
Thy [w]right hand, Jehovah, is become glorious in power: — w Ps. 118. 15, 16.
Thy right hand, Jehovah, dasheth in pieces the enemy.
Yea, in the greatness of thy [x]majesty thou overthrowest them that rise against thee: — x Deut. 33. 26.
Thou sendest out thy burning wrath; it devoureth them like stubble.
And by the [y]breath of thy nostrils the waters are heaped up; — y 2 Thess. 2. 8.
The streams stand up like a heap; the floods are congealed in the heart of the sea.
The enemy said, I will [z]pursue, I will overtake, I will divide the spoil: — z Ju. 5. 30.
My soul shall be sated upon them.
I will draw my sword, my hand shall repossess them.
Thou blewest with thy [a]breath: the sea covered them; — a Ps. 148. 8.
They sank as lead in the mighty waters.

3 (11-13.) Glorious in holiness.

[3]Who is [b]like thee among the gods, Jehovah? — b ch. 8. 10. Ps. 86. 8.
Who is like thee,—glorious in holiness,
[c]Fearful in praises, doing wonders? — c Deut. 28. 58.
Thou stretchedst out thy right hand, the earth swallowed them.
Thou [d]leadest, in thy mercy, the people thou hast redeemed; — d Is. 63. 11-14.

should have a song! "Abounding therein with thanksgiving," says the apostle. If our hearts are not in the enjoyment of the deliverance, the deliverance can scarcely be in realization. There is power in joy: "the joy of the Lord is your strength." Happiness in Christ is an absolute necessity for holiness. The joy is worship—heaven begun.

(i.) Jehovah is really God—*their* God. This is the first strain of the song, and so it must be. What a joy to have known God—to have found God! What a horrible solitude is a world without God! what a glorious God does salvation discover to us! Henceforth God is to be supreme: to be God, He must be that; and joy in Him is necessarily the spirit of obedience.

(ii.) Then the deliverance: it was all His own! we only looked and saw. Think of the old man destroyed! Think of death's piled-up waters! We are under the hand of Him whom all things serve.

(iii.) Nor is this merely power; nor is it the caprice of love, or of vengeance. Holiness is as manifest as power; nay, it is His peculiar glory,—the atmosphere of His presence,—the sanctuary in which He dwells, the satisfaction for our hearts who are called to behold Him there: for His redeemed He is guiding to

Thou guidest them in thy might to thy holy habitation.

4. (14-16.) Prostration of enemies.

[4]The [e]peoples hear,—they are afraid,
Anguish possesseth the dwellers in Philistia.
Then the [f]dukes of Edom are in consternation;
The mighty men of Moab—trembling taketh hold of them;
All the dwellers in Canaan melt away.
Fear and dread fall upon them:
At the greatness of thine arm they are still as stone,
Till thy people pass, Jehovah,—
Till the people thou hast purchased pass over.

e Josh. 5. 1.
f Gen. 36. 15, 17.

5 (17, 18.) The end of the way.

[5]Thou shalt [g]bring them in and plant them
In the mountain of thine inheritance,—
In the place thou hast made for thy dwelling, Jehovah,—
The [h]sanctuary, Lord which thy hands have established.
Jehovah shall reign forever and ever.

g Ps. 44. 2. Col. 1. 13. 1 Pet. 1. 3-5.
h Ps. 78. 54.

6 (19.) The victory which implies it all.

[6]For the horse of Pharaoh went in with his chariots and with his horsemen, into the sea; and Jehovah brought back on them the waters of the sea; but the children of Israel went upon dry ground in the midst of the sea.

7. (20, 21.) The chorus of praise.

[7]And [i]Miriam the prophetess, the sister of Aaron, took the timbrel in her hand, and all the women came forth after her with timbrels and with dances. And Miriam answered them, Sing ye to Jehovah, for he is highly exalted: the horse and his rider hath he cast into the sea.

i Ps. 68. 25. cf. Num. 20. 1.

His holy habitation. For us, this is heaven; but the tabernacle of God shall be with men also in the new earth.

(iv.) Now they look on to the prostration of all their enemies; nay, the blow already fallen has prostrated them: in the past and the present the future is involved, and God's people cannot be too confident in their anticipations. The glorious challenge of the apostle (Rom. viii. 31–39) is the Christian's counterpart to what is here.

(v.) The land is seen as the end of the way. God's hands have established the place of His sanctuary, and there the same hands will plant the people. The apostle Peter gives us the corresponding truth when he tells us that "God hath begotten us again . . . to an inheritance, incorruptible and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation." (1 Pet. i. 3–5.) A reserved inheritance for a preserved people: God's way leading to God's end; the Almighty revealing Himself such to those whom He carries through to their predestined place;—thus the song closes here.

(vi.) Then the victory itself is again recounted, stripped of poetical embellishment, grandest in its naked simplicity, type of a greater victory in which for eternity our hearts shall rejoice: evil is under the hand of God absolutely as all else is; goodness alone has might, as in the cross. He who is supreme is worthy to be supreme. This is a grand lesson which we learn in the world, but learn for heaven and eternity.

(vii.) The women's voices, with their musical accompaniment, take up the refrain. It is the seal of completeness. Sin had come in through the woman; now her heart is lifted up in praise, which testifies in itself of victory over it.

SUBDIVISION 4. (Chap. xv. 22–xviii.)

Wilderness-grace.

(XV. 22-27.)

Jehovah the Healer, and His ordinance.

1. AND Moses brought Israel from the Red Sea; and they went out into the [j] wilderness of Shur; and they went three days in the wilderness, and found [k] no water. And they came to Marah; and they could not drink of the waters of Marah, for they were [l] bitter: therefore they called its name Marah. And the people [m] murmured against Moses, saying, What shall we drink? And he cried unto Jehovah,

[j] 1 Pet. 2. 11. Heb. 13. 14.
[k] ch. 17. 1. Ps. 63. 1. Rom. 5. 3.
[l] 2 Cor. 1. 8. Phil. 3. 10.
[m] ch. 16. 3.

The mute inanimate things also become responsive in these timbrels in her hand. The joy is full and universal in the redeemed creation.

SUBD. 4.

ISRAEL is, however, as yet but brought into the wilderness. We have now, therefore,—not the proper *history* of the wilderness (that we find in Numbers), but—the grace which meets the need of the wilderness,—how their bread is given them and their water is made sure. The meaning of their being brought here is evidently to wean them from all other dependencies, and to cast them upon God; to manifest His truth and trustworthiness in all the minutiæ of daily care. His was the responsibility of bringing this multitude through to the land He had promised them, and He charges Himself with it, that we, no less than they, may learn to find Him in the smallest details, and most familiar and homely matters of common life. In the deliverance from Egypt He had shown Himself for them on a great occasion; and there are many who seem only to look for His interference upon great occasions. But our life is not made up of such, and from how much of it must He be banished if we are only to find Him there! Thank God, it is not so: He is about our path and about our bed, serving us ever in the perpetual need we have of Him.

But again, as types, what happened to them reveals to us deeper than physical needs, and a much more marvelous provision. As types, they must have antitypes greater than themselves; and with these, therefore, must be our main occupation, as continually through these books.

1. To be in the wilderness is not failure, but the consequence of redemption. The world is not for sense a wilderness: it is Egypt,—fruitful and fair enough, though storms may sweep through it. But for faith, yearning after the inheritance beyond, all is changed. He who learns to glory in the cross of Christ has to say, "By which the world is crucified to me, and I unto the world." The place of Christ's cross can be but barren ground—a wilderness.

But this truth of the wilderness is not in itself a pleasant, but a bitter, thing. The good of it is in the necessity which brings God in. A place of the most wonderful display of divine power and love, it is the necessity of the people which occasions this display. Had the desert brought forth bread for them, there would have been no bread from heaven. Had it produced water, there would have been no need for the water from the rock. God's supplies are, we must not say, proportioned to the necessity (they are over-abundant), but they are occasioned by it.

Marah, as the introduction to the desert, is just the symbol of what the desert is. It was its proximity to the sea that made the waters bitter. Lying low by the shore, the saltness of the sea made (and still makes) the waters brackish. If the sea speak of death, then Marah shows the wilderness as the place of death, where not merely is nothing given for our thirst, but what is there is the very provocative of thirst.

Naturally, we shrink from this. Marah, in itself, is never pleasant. The Christian spirit with regard to all the sorrow and sin that are in the world is never apathy,—never indifference. It is as redeemed we come to Marah; redemption and Jehovah showed him a [n]tree; and he cast it into the waters, and the waters were made sweet. There he made them a statute and an ordinance, and there he tested them; and said, If indeed thou wilt hearken to the voice of Jehovah thy God, and wilt do that which is right in his eyes, and give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee which I put on the Egyptians; for I am Jehovah, who [o]healeth thee. And they came to Elim, and there were [p]twelve springs of water, and [q]seventy palm-trees: and they encamped there by the waters.

[n] 2 Cor. 1. 5. 1 Pet. 2. 24.

[o] Deut. 7. 15. Ps. 103. 3. *ctr.* Deut. 28. 60.

[p] Jno. 7. 38.

[q] Ps. 92. 12. *cf.* Luke 10. 1. ch. 24. 1. Num. 11. 16.

places in the very position in which to feel the bitterness of the world. Brought dry-shod through the sea, we are then made to drink of it.

But if the flesh shrinks from Marah, God has a remedy, and though we do not know the tree which God showed Moses, we know its antitype. It is the cross of Christ,—the fellowship of His sufferings, and the knowledge of its being that, what suffering can it not sweeten? We are sharing His experiences who gives us therein to realize the wonderful place which He has taken for us,—the path in which divine love led Him for our sakes. We have communion with Himself in such a way as we could not else enjoy; and nothing brings hearts together like sharing a common lot of toil and sorrow.

Atonement was Christ's work alone: here none could be with Him. But in other aspects even of the cross itself we may find that which, linking itself with the glory at the end, characterizes our path. We follow a rejected Master, and are made partakers of His sufferings. This bitterness of death in the wilderness is not the experience which falls to the common lot of men. It is not simply, as in the body, enduring the ills which they say flesh is heir to. It is what results from being linked with Christ in His path of suffering, and in spirit with Him to whom the spirit of the world was only that. "If we suffer with Him, we shall also reign with Him." But if with Him we suffer, Marah is no longer Marah; "the valley of Baca (of tears) becomes a well;" the tree is in the waters.

And here is God's standing ordinance for us, and by which He proves us. God is our Healer; He maketh whole; and from the diseases of Egypt He will exempt us, if only we endure the test. If we will accept of the path of sorrow and trial which the Lord gives us here, we shall escape the afflictions which are His judgments on the world, and which come on those also who take their place with the world. Those who do not suffer for Christ, or with Christ, do not by their unfaithfulness escape suffering. They only suffer with the Egyptians.

This is what divine love—what He who has redeemed us to Himself says to us as His redeemed. Love itself cannot give us escape from the necessity of conforming to these conditions. It would not be love to do so. We shall find at last how in fact we have entered in this way,—as only by it we could enter,—into some of the deepest secrets of the heart of God. It is here in this scene of sin and sorrow that we are learning Christ—the Christ we are to enjoy forever. Even in the glory we could not learn what we learn here on earth. But to learn the Man of Sorrows, we must learn sorrow, which yet is lost in the infinite joy of being made like Him, and linked with Him, and in Him learning that which is to be our possession forever.

From Marah now, too, we reach Elim, and here is divine and abundant refreshment for a thirsty people. When we are conformed to God's conditions, we find that the water is not always and merely water that must be sweetened for us. There is water which is in itself sweet,—pure, unalloyed satisfaction and joy, which has no sorrow in it.

The *twelve* springs answering to the twelve tribes, seem to point to a provision for those under the manifest government of God—an obedient people. We must

Manna: Christ in humiliation the food of His people.

1. (*v.* 1.) The wilderness of Sin:—thorn (barrenness?).

2. (2-5.) The murmuring answered by the assurance of bread.

(XVI.)

2. [1]And they set out from [r]Elim, and all the assembly of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, from their departure out of the land of Egypt.

[2]And the whole assembly of the children of Israel [s]murmured against Moses and against Aaron in the wilderness. And the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the [t]flesh-pot, when we ate bread to the full! for ye have brought us into this wilderness to kill this whole congregation with hunger. And Jehovah said unto Moses, Behold, I will rain [u]bread from heaven for you; and the people shall go out and gather the [v]day's portion in its day, that I may [w]prove them if they will walk in my law or not. But it shall be on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

[r] Num. 33. 10.

[s] ch. 15. 24. Num. 11. 14. Acts 6. 1.

[t] Ps. 106.14. Acts 7. 39. Gal. 5. 19, 20.

[u] Ps. 78. 23-25. Ps. 105. 40. Jno. 6. 31.

[v] *cf.* Matt. 6. 34.

[w] Deut. 8. 16.

have been at Marah to find Elim. The sweet water must be tasted after the bitter. When we have stooped to drink the bitter water we shall have the sweet.

Elim means "trees," implying *strong* trees, clearly referring to the growth nourished by its flowing springs. The living water of the Spirit nourishes the "trees of the Lord," which "are full of sap;" and the palm-tree is the figure of the righteous,—upright, and every way profitable,—bringing forth fruit still in old age (Ps xcii. 12, 14) perennial as the streams that nourish them.

2. And now we come to the manna,—the bread with which God sustains His people in the wilderness. Here we cannot be at a loss for the interpretation. Christ is the true bread from heaven, given of the Father, the food of His people,—the meat which, though we find it in the wilderness of this world, nevertheless endures unto *eternal* life. It is Christ in His humiliation "coming down from heaven," but which will be the sustenance of the soul in heaven itself. The story is told in eight subsections, which carry us on, therefore, to the land of promise.

(i.) It is in the wilderness of Sin where the manna falls for the first time, and the numerical stamp seems to emphasize its meaning. "Sin" is connected with *seneh*, a "thorn-bush," the word used for that in which God revealed Himself to Moses. We are familiar already with the thorn as the sign of the ground cursed for man's sake, and we must not surely forget it here. Yet here both the numerical place and the lesson of the whole chapter seem to insist upon another character of a "wilderness of thorn." Of Palestine in its present state Tristram says, "The combined heat and dryness of the climate seem to develop a tendency to *form thorns*, even in groups like the astragalus, where we should least expect them. All plants become more spiny in rocky and parched situations, the expansive effort which under moister conditions would develop a bough with leaf or blossom being arrested, and forming merely a barren thorn or spine." No picture could be more striking than this: the sun smiting, the genial heavenly influence become a scorching heat, water—the type of the Spirit—withheld, the barren soil with its vegetation running into weapons of offense: such is the world as the place of need into which the Son of God came as Son of man.

(ii.) The people again break out into murmuring: an unhumbled spirit can take God's grace as a thing of course, but resents whatever reminds it that God is not its debtor. How beautiful the grace that can meet this return for so

3. (6-12.) The manifestation of the glory of Jehovah.

[3] And Moses and Aaron said unto all the children of Israel, At even, then shall ye know that Jehovah hath brought you out of the land of Egypt; and in the morning ye shall see the [x]glory of Jehovah, since he heareth your murmurings against Jehovah: and what are we that ye murmur against us? And Moses said, When Jehovah giveth you in the evening flesh to eat, and in the morning bread to the full, since Jehovah heareth your murmurings which ye are murmuring against him, what, then, are we? Your [y]murmurings are not against us, but against Jehovah. And Moses said unto Aaron, Say unto all the assembly of the children of Israel, Draw near before Jehovah, for he hath heard your murmurings. And it was so, as Aaron spake unto all the assembly of the children of Israel, that they turned toward the wilderness, and, behold, the glory of Jehovah appeared in the cloud. And Jehovah spake unto Moses, saying, I have heard the murmuring of the children of Israel; speak unto them, saying, Between the evenings ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

4. (13-15.) The manna as seen by those who know it not.

[4] And it came to pass at evening that [z]quails came up and covered the camp, and in the morning the [a]dew lay around about the camp. And the dew that lay rose up, and, lo, upon the face of the wilderness something [b]fine, as if pounded to pieces—fine as the hoar-frost on

[x] Jno. 11.40.
[y] Luke 10. 16.
[z] Ps. 78. 27. Ps. 105. 40.
[a] Gen. 27. 28. Deut. 33. 3. Is. 26. 19. Hos. 14. 5. Prov. 19. 12.
[b] Phil. 2. 7-9.

mighty a deliverance with the assurance of new and continual mercy! Heaven will bestow what no labor of their own can get; giving, indeed, in such a way ("the day's portion in its day") that dependence shall be maintained; for thus the blessing is more than doubled; and providing also that human activity shall be required in its place, for what is given them they must gather. On the sixth day the amount is twice as much as usual; for the *sixth* day is the day of discipline which is also the day of spiritual harvest.

(iii.) In the manna, Jehovah manifests Himself afresh as the Deliverer out of Egypt, and His glory appears in the cloud as they look toward the wilderness. There is little need to interpret this: it is by Christ we believe in *God* (1 Pet. i. 21); and it would be loss indeed to stop short of this. "I and my Father are one" leads into the innermost sanctuary of wonder and worship. There is no hidden God any more, save as in the *light*,—not darkness,—in which He dwells, there are, indeed, inaccessible depths of glory (1 Tim. vi. 16). This is only to say that the God who is perfectly revealed is of course *God*.

(iv.) Now we are made to see what the manna is like. A flight of quails precedes it in the evening, which furnish the people with the flesh that had been promised them. And as we know abundantly what this death as the food of life means, we can have no difficulty as to it here. The Lord Himself, in His sermon on this text of manna (Jno. vi.), assures us that we must not only eat His flesh, but drink His blood, or we have no life in us. His person and His work are both necessary to us; and in fact His sacrifice must precede, as in the blood-sprinkled house alone they could feed on the lamb. So the quails come first, and in the evening. In the morning, the dew exhales and leaves the manna, as the Spirit of God ministers Christ.

It is upon the ground, so that they must stoop to gather it,—on the face of the wilderness,—something fine, as if pounded to pieces,—fine as the hoar-frost on the earth. And when the children of Israel saw it, they said one to another, What is it? for they [c]knew not what it was.

5. (15-18.) The manna in divine government.

[5] And Moses said unto them, This is the bread which Jehovah hath given you to eat. This is the thing that Jehovah hath commanded: gather of it every man according to his eating, an [d]omer for every man, according to the number of your souls; take ye every man for them that are in his tent. And the children of Israel did so, and gathered, some more, some less. But when they measured it with an omer, [e]he that had gathered much had nothing over, and he that had gathered little had no lack: they had gathered every one according to his eating.

6. (19-21.) The manna hoarded corrupts.

[6] And Moses said unto them, [f]Let no man leave of it until the morning. And they hearkened not to Moses, but some left of it until the morning, and [g]it bred worms, and stank: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating; and when the [h]sun grew hot, it melted.

7. (22-31.) The manna and the Sabbath.

[7] And it came to pass on the sixth day, that they gathered twice as much bread,—two omers for one; and all the princes of the assembly came and told Moses. And he said unto them, This is that which Jehovah

[c] Jno. 1. 10. Matt. 11. 27. *ctr.* 1 Jno. 2. 13.

[d] ver. 32, 36.

[e] 2 Cor. 8. 15.

[f] ch. 12. 10. *ctr.* Heb. 9. 25-28.

[g] *cf.* Rev. 3. 15, 16. Phil. 3. 13.

[h] *cf.* Matt. 13. 22.

the ground. This is as the people see it, who have not yet tasted it, and know not what it is. It evidently does not look much,—has upon it marks as if of rough usage; it reminds us of the prophet's words, "No beauty in Him that we should desire Him." "What is it?" they say; for they wist not what it was. "The world knew Him not."

There is a natural manna which on account of its likeness to this has been used to discredit the miracle. But it is not properly a food, but a drug,—an exudation from a tree that an insect has pierced, wholly impossible to confound, one would say, with the divine gift: yet men do often confound it. And there are multitudes who confound Christ with common men: but who else could say and prove it, "He that eateth Me, even he shall live by Me"?

(v.) As to the gathering of the manna, we have a striking and solemn thing. Every man, it was found, gathered according to his eating. There was no lack for any: each got what he wanted, and not more than he wanted. Does not Christ meet the need we really have of Him? He does: but how much, then, *is* that need with each of us?

(vi.) The manna was not to be hoarded, but gathered (with one exception) morning by morning, and eaten on the day it fell. Hoarded, it bred worms, and stank. So must a living faith draw continually for continual need. We cannot live to-day upon yesterday's enjoyment! Our past experiences will in this case only turn into corruption: they will feed pride; they will be knowledge that puffs up.

(vii.) And now, along with the manna, the Sabbath appears. In the double measure of the sixth day, it is provided for before it is enjoined: they rest not as mere duty, but as privilege; and in the gospels we find this rest connected in the most striking way with the reception of the Lord Himself. He is Lord of the Sabbath. They could not reject Him and have a Sabbath. With Christ known and fed upon, rest follows necessarily; found as we realize a love which has stooped so low as to give us the joy of companionship with Himself, and to bring hath said: [i]to-morrow is the rest, a holy Sabbath, to Jehovah; bake what ye will bake, and boil that which ye will boil, and all that remaineth over lay up for yourselves, to be kept until the morning. And they kept it until the morning, as Moses had commanded, and it did not stink, nor was there worm in it. And Moses said, Eat that to-day, for to-day is a Sabbath unto Jehovah: to-day ye will not find it in the field. Six days shall ye gather it; but on the seventh day, the Sabbath, on it there shall be none. And it was so, that some of the people went out on the seventh day to gather; and they found none. And Jehovah said unto Moses, How long will ye refuse to keep my commandments and my laws? See, because Jehovah hath given you the Sabbath, therefore giveth he you on the sixth day the bread of two days. Abide every one in his place: let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name of it manna: and it was like coriander-seed, white; and the [j]taste of it was like wafer-cakes with honey.

8. (32 36.) The manna kept for the land.

[8] And Moses said, This is the thing that Jehovah hath commanded: [k] Fill an omer with it, to be kept for your generations, that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt. And Moses said unto Aaron, Take a pot and put in it an omer full of manna, and lay it up before Jehovah, to be kept for your generations.

[i] cf. Josh. 5. 12. Heb. 4. 9.

[j] cf. Num. 11. 7, 8. Song 2. 3.

[k] 1 Kings 8. 9. Heb. 9. 4. Rev. 2. 17.

us near, in Himself, to God. Away from God, Cainlike, we are but fugitives and vagabonds upon the earth. Nor can circumstances make peace for us; nay, while He says, "In the world ye shall have tribulation," He adds directly, "but in Me ye shall have peace."

In connection with this, we find for the first time what the manna is really like, for those who had tasted it. "It was like coriander-seed, white; and the taste of it was like wafer-cakes with honey." It was white—absolute purity, and more: of the color which speaks of the reflection of the full ray of light, and God is light. Its taste was *like* honey. Honey is the type of natural sweetness, able to yield refreshment if tasted by the way, as with Jonathan in the wood, but needing the wise man's caution in its use (Prov. xxv. 16), and unfit for the fire which tries the offering of the Lord. But the manna only resembles honey in its sweetness: it can abide the fire; and the fire prepares it for the people's food. In Christ is all the sweetness of human affection,—of a Friend that sticketh closer than a brother; but a nature pure, unfallen, incorruptible: the reality of manhood which invites us to intimacy, yet upon which God can put the seal of His Spirit in perfect approbation of it all.

(viii.) Thus of necessity this food "endureth to eternal life," as Christ Himself has told us. The enjoyment of it is not for the present only. And so the manna, though it could not be kept for one day's need in the wilderness, could be kept for the land. The golden pot speaks of how God is glorified in what is here made ours, and perhaps of that glorified One Himself who retains forever the memory of the past, and the gracious heart of the Son of Man also. And we shall not only "see," as Israel might, but "*eat*" of the "hidden manna" (Rev. ii. 17), in the heavenly land to which He is bringing us. It is then in fact, when we come to be there, that we shall have the full enjoyment,—knowing as

As Jehovah commanded Moses, so Aaron laid it up before the testimony, to be kept. And the children of Israel ate manna [l]forty years, until they came to an inhabited land: they ate the manna until they came to the borders of the land of Canaan. Now an [m]omer is the tenth part of the ephah.

(XVII.)

Water from the rock: type of the Spirit.

1. (*vv.* 1-7.) The gift of God.

3. [1]And all the assembly of the children of Israel [n]journeyed from the wilderness of Sin,—their journeyings being at the word of Jehovah,—and encamped in Rephidim; and there was [o]no water for the people to drink. And the people [p]strove with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why do ye strive with me? Why do ye [q]tempt Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, [r]Why hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto Jehovah, saying, What shall I

[l] Deut. 8. 2, 3. Josh. 5. 12.
[m] Num. 28. 5. Heb. 13. 8.
[n] Num. 33. 12.
[o] ch. 15. 22.
[p] Num. 20. 3.
[q] Ps. 95. 8, 9. Matt. 4. 7.
[r] ch. 14. 11, 12. ch. 16. 3.

we are known,—of all the experiences which though they be of the wilderness, yet wait for the land to which we are hastening to find their full interpretation and blessing. The *meat* endures to everlasting life. We are now enjoying that which we shall enjoy for eternity. We feed on that which shall be eternally our food.

3. We have now a familiar type of the Spirit—the living water from the smitten rock; and, as an appendix to it, a necessary one, but still only that, in Amalek, the picture of the fleshly lusts which, in opposition to the Spirit, war against the soul. The numerical structure is here peculiarly significant: for the number of the section, while it is plainly that of the Spirit, says nothing of the strife that follows; nor could it come in very well as a fourth section, which the first part of the eighteenth chapter, moreover, plainly is. On the other hand, the number characterizes it exactly, if coming in as an appendix merely to the third section, unnoticed in the designation of the section itself, and yet finding its prepared place in connection with it. How clearly the spiritual meaning reigns in all this! and how it is brought out by the very arrangement! What connection has the conflict with Amalek with the water from the rock, other than a spiritual one? It comes in the historical order, no doubt. Yes, because "all these things happened unto them for types." The connection is spiritual, it is grounded on this, that if we have the Spirit, "the flesh lusteth against the Spirit." And yet this is but incidental, not to be put upon a level with the glorious reality of the gift of the Holy Ghost itself, which is permanent and eternal blessing. Moreover, as the meaning of all this subdivision is to show the divine furnishing in grace for the wilderness, the struggle with Amalek necessarily could only have a subordinate place.

(i.) "Bread shall be given him, his waters shall be sure," says the prophet of salvation. We have seen how the first part of this was fulfilled to delivered Israel; we are now to see the fulfillment of the rest. Again, as sent in answer to the murmuring of the people, the stamp of divine grace is upon the gift. Grace is a mightier triumph over sin than judgment. If the sixth chapter of John's gospel interprets the manna for us, the seventh chapter interprets here. "In the last day, that great day of the feast, Jesus stood and cried, 'If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.' But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because Jesus was not yet glorified."

do with this people? a little more, and they will [s] stone me! And Jehovah said unto Moses, Pass before the people, and take with thee of the elders of Israel, and the rod wherewith thou smotest the river take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt [t] smite upon the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place [u] Massah, and Meribah, on account of the striving of the children of Israel, and on account of their tempting Jehovah, saying, Is Jehovah in the midst of us, or not?

[s] 1 Sam. 30. 6.
[t] *cf.* Num. 20. 8. Ps. 105. 41. Ps. 114. 8. Zech. 13. 7. 1 Cor. 10. 4.
[u] Deut. 6. 16.

Thus, if the manna shows forth the Lord upon earth in humiliation and rejection, the living water as a gift depends upon His exaltation and glory. If men are to be the recipients of the Holy Ghost, the work must be accomplished for them which alone can enable them to receive or God to give this unspeakable gift. In view of this, the scene in Exodus becomes easy enough to interpret. Horeb is "the dry place," but it now yields water. Against nature, "contrary to nature," is the Lord's working; and the Lord—it is specially noted—is Himself there. He stands upon the rock which is to display at once His power and His grace. The rod which had smitten the river smites it,—the rod of power in behalf of the people; and the streams gush out, an abundant supply for all the thirsty multitude. The smiting of the Rock for us has created a spring of refreshment and satisfaction as inexhaustible as the eternal source from which it comes; and its source is in God Himself—in the love of Him whose name is Love.

The type of water is pregnant with instruction, as it is that which supplies one of man's deepest cravings and strongest necessities. Thirst unsatisfied kills sooner far than hunger, nor can hunger itself be really satisfied where thirst is not, at least in measure, really met. A glance at the need to which water ministers will enable us to understand this.

The soil otherwise most fruitful, without water, is unable to yield nourishment to the rootlets of the plant, which will die of drought in the midst of abundance. Water alone dissolves the nutriment, and supplies it in a shape suited to be taken up and assimilated into sap and juice. In the plant, and in the animal body, every constituent part is saturated with water, which alone enables it to fulfill its function and take its place in living relation to the whole. How perfect and beautiful an expression of that constant ministry of the Spirit with which for due and healthy life we must be "filled," and by which alone we are enabled to absorb and digest all spiritual food!

Every one who has preceded us upon the path of faith has been sustained of the Spirit, as born of the Spirit at first. This is not, of course, peculiar to Christian times. But the streams from the smitten Rock have in them that which *is* peculiar. All streams carry with them the witness of the soil through which they flow,—of the fountain-head in which they originate. The Spirit of God, come down to us as the fruit of accomplished redemption and of Christ's accepted work, is to our hearts the witness of our acceptance and the Spirit of adoption, by which we cry, Abba, Father. A new and settled relationship to God, in and through His Beloved, such as before could not have been known or dreamt of, is now made consciously our own. "At that day ye shall know that I am in the Father, and ye in Me, and I in you." Thus the Spirit ministers Christ, and with Him the knowledge of the Father; communion with the Father and the Son becomes our portion, and herein fullness of joy.

(ii.) The appendix to this has how different a tale to tell! Amalek is the grandson of profane Esau, whose name Edom, earned by his actions, is almost

2. (8-16.) Amalek: "fleshly lusts, which war against the soul."

[2] [v] Then came Amalek and fought with Israel in Rephidim. And Moses said unto [w] Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will take my stand on the top of the hill, with the rod of God in my hand. And Joshua did as Moses said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the [x] top of the hill. And so it was, when Moses lifted up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses' [y] hands were heavy, and they took a stone and put it under him, and he sat upon it, and [z] Aaron and

[v] Gen. 36. 12. Num. 24. 20. Deut. 25. 17. *cf.* Heb. 12. 15.
[w] Josh. 1. 1, 2. Acts 5. 31. Heb. 2. 10.
[x] Heb. 4. 14-16.
[y] *ctr.* Deut. 33. 27. Is. 40. 28-31.
[z] Heb. 7. 25.

identical with Adam. Amalek's own name has no determined significance. It has been thought to be composed of *am* and *laq*, and thus to mean "a people that licks up," or "exhausts." This would be appropriate enough, but Scripture points rather to a derivation from *Amal* and *laq*, which would give us the thought of "*labor* that exhausts." The first of these words is found in Balaam's blessing of the people the second time, as Amalek appears in the third and fourth. "He hath not seen *perverseness* in Israel" is literally, "He hath not seen *amal*,"—the wearisome labor which one's own will involves; that "labor" from which the Lord calls men off to the "rest" of His easy yoke. *Amal* is thus connected with the will or lust of the flesh, and Amalek may well be the offspring of the old man, Edom. Amalek appears plainly in the third blessing: "His king shall be higher than Agag"—king of the Amalekites. And in the fourth, where the star rises out of Jacob—where Christ's coming is seen,—then it is that Amalek perishes forever.

Put these together, and they read consistently enough as typical of the old nature and its fruits. The first thing for blessing is, "God hath not seen it"—it is not imputed. Next, Christ, Israel's king, is strong above Agag: we are delivered from its actual supremacy. Thirdly, when Christ comes, Amalek perishes forever.

Again, if we compare the present chapter with the twentieth of Numbers, we shall find a strikingly similar scene in the first part of each:—the murmuring of the people in their thirst, the name "Meribah" given in each case to the place, the water brought from the rock to supply their thirst; and while here the conflict with Amalek follows, in Numbers follows correspondingly a scene with Edom.

Amalek thus seems to represent the flesh's will or lust, and the apostle Peter may well refer to this very place when he speaks of "fleshly lusts, which war against the soul."

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other, so that ye should not do the things that ye would." (Gal. v. 17.) It is not "*cannot*" do, as in the common version: the tendency of the constant opposition between "flesh" and "Spirit," essential in their very natures, is, to hinder the man who has the Spirit from doing what he would. If it said "cannot," this would deny the power of the Spirit to control the flesh. On the contrary, the apostle says, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." But the flesh is there as this implies, and ready ever to assert itself. How solemn to find, in this way, after the water from the rock, the conflict with Amalek!

Yet though it is all right, and needful to assert in this connection, we must mark just how Scripture connects this attack of the foe. "He called the name of the place 'Massah' and 'Meribah,' on account of the striving of the children of Israel, and on account of their tempting Jehovah, saying, 'Is Jehovah in the midst of us, or not?' Then came Amalek." That is, the moral link, as given thus, seems to be, not between the gift of the water and Amalek's onset, but between the *unbelief of the people* and this attack.

Another thing which is very evident, let us at the same time particularly note:

> Hur stayed up his hands,—the one on the one side and the other on the other side; and his hands were steady till the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And Jehovah said unto Moses, Write this for a memorial in the book, and rehearse it in the ears of Joshua, for I will utterly [a] blot out the remembrance of Amalek from under heaven. And Moses built an [b] altar and called the name of it [c] Jehovah-nissi, and said, Because [his] hand was against the throne of Jah, Jehovah will have [d] war with Amalek from generation to generation.

[a] Num. 24. 20. Rom. 6. 6. Rom. 8. 3.
[b] Gen. 12. 7, etc.
[c] Ps. 60. 4. Song 2. 4. 2 Cor. 2. 14.
[d] Gal. 5. 17.

that Amalek assaults Israel, not Israel Amalek. *God* did not call to this conflict. He did not say, Seek out and destroy Amalek; it is Amalek seeks out Israel; and Israel's unbelief exposes them to the attack.

And so the apostle: he does not say, "Fight against fleshly lusts," but "abstain," "hold off from," them,—which if it were done, no war were possible. This sort of conflict is not a necessity of God's imposing, but the result of faith not having been in due exercise. Did we "hold off from" the lusts of the flesh by the whole length of being dead with Christ to sin,—were we always *reckoning* ourselves dead, as we are entitled and bound to do, conflict of this kind would be impossible: dead men no more fight than they are allured. And this is no undue insisting upon the Scripture term; for the apostle similarly presses the force of it, where he urges "for he that is dead is freed (or rather, *justified*) from sin." (Rom. vi. 7.) That is, you cannot charge lusts, for instance, on a dead man: he has none. This, of course, is only faith's reckoning; but it is true, or it could not be faith's, and just as simple for the argument here as in the very similar one that the apostle urges. He who, because Christ died to sin for him once, reckons himself dead, cannot be seduced, nor even fight with seduction. But are we always practically in the faith of this? Would that we were! But when we are not, we are shorn Samsons, most accessible, and without strength.

Conflict of this kind, then, comes from faith's failure; and when entangled—if our eyes have been upon the world, and have affected our hearts, then we must indeed fight in order to be free.

Note, then, that in the field *Joshua* is the leader. Joshua is Jesus: the names are the same, and Christ acting by the Spirit is distinctly what he represents to us,—the Captain of our salvation, who leads us into practical apprehension of the heavenly places into which He is gone. We want, as this means, the positive enjoyment of what is ours in the heavenlies, in order to be free from entanglement, and really pilgrims and strangers on the earth.

But even Joshua's success is dependent, as we see directly, upon Moses being on the hill-top before God, and the holding up of the rod of power before Him. If Moses' hands are up, Israel prevails; but if Moses' hands are down, Amalek prevails. Moses is here another type of Christ, but as gone in to God, presenting before Him the value of that work in which, on the part of His people, divine power has acted. And the supporters of Moses' hands figure, surely, that in Him (not, of course, external to Him,) which keeps Him, so to speak, in the place He has taken for us. On the one hand, Aaron seems to represent His priestly character, as touched with the feeling of our infirmities, gracious and compassionate; on the other, Hur, "white," speaks as the manna did, of One who fully reflects the light which God is. Here, then, is mercy toward man, righteousness toward God,—an "Advocate with the Father;" and also "Jesus Christ the righteous."

Real dependence on the one hand, thorough subjection to the word of God on the other—for it is by the edge of the *sword* that Joshua discomfits their enemies,—these things, with one who knows redemption and acceptance in the Beloved, are what will carry him safe and victorious through all opposition and

The effect upon the world.

(XVIII. 1-12.)

4. And Jethro, the priest of Midian, Moses' father-in-law, [e] heard of all that God had done for Moses, and for Israel his people, in that Jehovah had brought Israel out of Egypt. And Jethro, Moses' father-in-law, took [f] Zipporah, Moses' wife, after he had sent her back, and her two sons, of whom the name of one was Gershom,—for he said, I have been a sojourner in a foreign land, and the name of the other, Eliezer—for the God of my father has been with me, and delivered me from the sword of Pharaoh. And Jethro, Moses' father-in-law, came, with his sons and his wife, to Moses, into the wilderness, where he was encamped at the [g] mount of God; and he said unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and bowed himself down, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that Jehovah had done unto Pharaoh and the Egyptians for Israel's sake, all the trouble which had befallen them by the way, and how Jehovah had delivered them. And Jethro [h] rejoiced over all the good which Jehovah had done unto Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, [i] Blessed be Jehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,—who hath delivered the people from under the hand of the Egyptians. Now I know that Jehovah is greater than all gods, for in the thing wherein they dealt proudly, he was above them. And Jethro, Moses' father-in-law, [j] took a burnt-offering and sacrifices for God. And Aaron, and all the elders of Israel, came to [k] eat bread with Moses' father-in-law before God.

[e] Ps. 18. 44. Ps. 126. 2. Is. 2. 2, 3.
[f] *cf.* ch. 4. 20, 26.
[g] ch. 3. 1,12.
[h] Deut. 32. 43.
[i] 1 Kings 10. 9.
[j] Is. 60. 7.
[k] Is. 25. 6.

The judgment of the people: the end in grace.

(13–27.)

5. And it came to pass on the morrow, that Moses sat to judge the people, and the people stood by Moses from

hindrances. But though Amalek is beaten off, Amalek is not destroyed. Israel has gained nothing by the conflict; and by the victory, only a free and unobstructed road. The battle with Amalek was but an episode in their history, not, as so many find the inward struggle, a daily experience. In the epistle to the Philippians,—the rehearsal of Christian experience,—the flesh is only mentioned to say we have no confidence in it: and these are "the true circumcision, who worship God in the spirit, and boast in Christ Jesus, and have no confidence in the flesh." May we be more fully such!

4. The deliverance is complete: the grace which begins perfects the work. Nothing more is needed as to this. But the effect of the work is yet to be seen, for God's way is ever to make the blessing of one the means of blessing to others also. Thus it will be when the final salvation of Israel is accomplished, it will be to the world, says the apostle, "as life from the dead." (Rom. xi. 15.)

In the present time, God is making the recipients of His salvation a testimony by which He works on others,—a thing that needs no insisting on, and which we find illustrated in the case of Jethro in a way so clear that it may be left to speak for itself.

the morning unto the evening. And Moses' father-in-law saw all that Moses did with the people; and he said, What is this thing that thou art doing with the people? Why dost thou sit thyself alone, and all the people take their stand by thee from morning unto evening? And Moses said unto his father-in-law, Because the people come unto me to inquire of God. When they have a matter, they come to me, and I judge between one and another; and I make them know God's statutes and his laws. And Moses' father-in-law said unto him, The thing that thou art doing is not good; thou wilt surely wear away,—both thou and this people who are with thee; for the thing is too heavy for thee,—[l]thou art not able to carry it through, thyself alone. Hearken now to [m]my voice: I will counsel thee, and God be with thee. Be thou for the people with God, and bring the causes unto God; and teach them the statutes and the laws; and show them the way wherein they must walk, and the work that they must do. [n]And do thou look out from among all the people men of ability, fearing God,—faithful men, hating unjust gain, and place them over them as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all times: and it shall be that every great matter they shall bring to thee, and every small matter they shall themselves judge; and it shall be easier for thyself, and they shall bear [the burden] with thee. [o]If thou shalt do this thing, and God command thee, then thou shalt be able to endure, and all this people also shall go to their place in peace. And Moses hearkened to the voice of his father-in-law, and did all that he said. And Moses chose men of ability out of all Israel, and made them heads over all the people,—rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all times: the hard cases they brought to Moses, but every small matter they judged themselves. And Moses let his father-in-law depart, and he went to his own land.

[l] 2 Cor. 12. 9.
[m] *cf.* Gen. 16. 2.
[n] Deut. 1. 9 18. *cf.* 1 Cor. 6. 5.
[o] Num. 11. 17.

5. The fifth and last section has more difficulty, and yet there need not be much doubt as to the general meaning. According to the number we have before us, as it would seem, those governmental ways of God, by which the "way" leads to the "end," an end which is its righteous (while it may be gracious) recompense. In the history, we find Moses acting under the counsel of his father-in-law, sharing with chosen men of ability in Israel the service of rule over the people. It can scarcely fail to connect itself in our thoughts with that of which it may well be typical,—the day on which Christ (of whom all through Moses speaks to us) shall give according to the will of His Father (Matt. xx. 23) His people to share His throne as Son of Man (Rev. iii. 21). This is surely a fitting and beautiful close of this series of types, which has given us thus in wonderful completeness and reality the history of redemption. Grace ends not with us till the *reward* of grace is given, and it shines at last in glory. Beyond this these types could not go, and a new series must begin with that which follows.

DIVISION 2. (Chap. xix.–xl.)

The legal covenant, with its types of the fuller salvation. Relationship to the Redeemer

SUBDIVISION 1. (Chap. xix.–xxxi.)

The first giving of the law, then PURE *law; and the counsels of God in grace (the tabernacle). The sovereignty of the Redeemer.*

Obedience the ground of blessing.

SECTION 1. (Chap. xix.-xxiv.)

Law: the proclamation of the righteousness of a sovereign God; the people being yet unfallen. Typically, the obedience which grace enables for and makes necessary to the redeemed.

(XIX.)

1. (vv. 1-6.) The promise of conditional election.

1.[1] IN the third month, after the departure of the children of Israel out of the land of Egypt, the same day came they into the [p] wilderness of Sinai: they set out from Rephidim, and came into the wilderness of Sinai, and encamped in the wilderness; and Israel encamped there [q] before the mount. And Moses went up unto God. And Jehovah called unto

[p] Num. 33. 15.

[q] ch. 3. 12.

DIV. 2.

WE now come to the second division of the book, the character of which has been already briefly given. That it is largely typical needs no insisting on. Every Christian will recognize this in the whole tabernacle-service, which forms so large a part of it. But the truth, less generally received, is that the whole division —the whole book, therefore,—is typical, a perfect system of types, which is only properly appreciated when seen as a whole,—every part joined to every other part in a symmetry which at once proclaims itself divine. And this is the character of all these historical books: but there is no need to dilate upon this, as the book itself is before us, and will surely respond to the reverent inquiry of faith.

There are two subdivisions, manifestly depending upon a double giving of the law, which the first time is pure law, with no provision for failure as to the people at large; at the second giving they have already failed, as they did immediately; and God declares Himself as forgiving iniquity, transgression, and sin. Now, also, the law, which at first was written on the tables by the hand of God Himself, is written by the hand of the mediator, Moses.

The character of this second subdivision will perhaps be better realized after we have gone through the first; and to this, therefore, we shall at present confine ourselves.

SUBD. 1.

IN the first subdivision, we have two very distinct sections: the first, giving the announcement of the law proper—the ten commandments, and others related to them; the second, the instruction as to the tabernacle, in which the types of salvation come before us. In the first part, we have that of which the apostle says, "The law is not of faith;" in the latter part, what addresses itself *to* faith, although with a vail over its glory, such as a legal system could not but maintain. This latter part anticipates the failure of the first, and shows beforehand the provision of His grace, which is no after-thought, but according to the counsel of God from the beginning

Sec. 1.

In the first section, then, we have law in its purity,—the proclamation of the righteousness of God to a people standing on the ground of legal covenant. The measure of requirement must, of course, be in conformity with this, which, save him out of the mount, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel: Ye have seen what I did to the Egyptians, and how I have borne you on [r] eagles' wings, and have brought you to myself. And now, if ye will indeed hearken to my voice and keep my covenant, ye shall be unto me a [s] peculiar treasure above all the peoples, for all the earth is mine; and ye shall be unto me a [t] kingdom of priests, and a holy nation: these are the words that thou shalt speak unto the children of Israel.

2. (7-15.) The covenant.

[2] And Moses came and called the elders of the people, and set before them all these things which Jehovah had commanded him. And all the people answered together and said, [u] All that Jehovah hath spoken we will do.

[r] Deut. 32. 11. Is. 40. 31.

[s] Deut. 4.20. Tit. 2. 14.

[t] Is. 61. 6. 1 Pet. 2. 9. Rev. 1. 6.

[u] ch. 24. 3. Josh. 24. 17-19. Rom. 3. 20.

One, no man has ever satisfied. Yet in the *new* covenant it is said, "I will put My law in their inward parts, and write it in their heart" (Jer. xxxi. 33); and as *so* written, it becomes a "law of liberty." Apart from any question here of the Christian rule of life—which Gal. vi. 16, Col. ii. 6, will answer—it is plain that redemption, as bringing the soul to God, sets up His throne within it, and obedience is the only liberty. It is plain, too, that there is a "righteousness of the law" which the law itself gives no power to fulfill, but which "is fulfilled in us who walk not after the flesh but after the Spirit." (Rom. viii. 4.) What is merely dispensational passes, but not that which is the expression of God's character, and required by it. Nothing of this can pass.

1. The people are now at Sinai. The name is nearly the same as that of the wilderness in which the manna fell, and has the same meaning. The scene is still a "wilderness," and the throne of the almighty Lawgiver a barren mount. Law cannot bring into the land, nor produce fruit from the barren heart of man; and of this God would encompass us with reminders.

Here, then, at Sinai, He proclaims the principle of law,—obedience as the ground of blessing. He recalls to them the mighty deliverance He had accomplished for them, and the way in which He had sustained and blessed them, and brought them to Himself. And now it was in His heart for them to have them as His own,—from among all the nations, His peculiar treasure. In an earthly place, and not a heavenly, they should be to Him a kingdom of priests (with perpetual right of approach to Himself), a nation all holy. For this He demands obedience: without it, plainly this access to Himself would be a denial of His nature.

Grace still must affirm this, therefore, not set it aside; but it does what law does not—it provides for the accomplishment of the condition. First of all, the obedience of Another, who owed none, has glorified God infinitely with regard to those who owed but did not pay. Secondly,—for this even could not release (nor could there be blessing in release) from the personal obligation,—grace apprehended in the heart brings back the heart to God, and the heart brought back in love serves of necessity.

(i) There is that which abides for us here, but the law, while it rightly claims, cannot produce it. Israel never under the law became a "kingdom of priests." The choice of Aaron and his family afterward shows this fully. The people thus as a body were set aside from the priesthood, and it was death for any not of Aaron's seed to invade the priestly office.

Thus the promise is one of conditional election, which of course does not touch the fact that God's grace will at last make this good to the nation, when it is plain that in themselves they have no title.

(ii.) The people eagerly, and in ignorant self-confidence, accept the covenant. They have had plentiful proof of their own evil, and of their need of grace, and

And Moses brought back the words of the people to Jehovah. And Jehovah said unto Moses, Behold, I come unto thee in the [v]darkness of the cloud, that the people may hear when I speak to thee, and believe thee also forever. And Moses told the words of the people unto Jehovah. And Jehovah said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them [w]wash their clothes, and let them be ready for the [x]third day, for Jehovah will come down on the third day, in the sight of all the people, upon Mount Sinai. And thou shalt set [y]bounds unto the people round about, saying, Beware of going up into the mount, or touching the border of it; whosoever toucheth the mount shall surely be put to death: no hand shall touch him, but he shall be stoned, or shot through; whether beast or man, it shall not live: when the [z]trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified them, and they washed their clothes. And he said unto the people, Be ready for the third day: come not near your wives.

3. (16–25.) The appearance of the glory of Jehovah.

[3] And it came to pass on the third day, when it was morning, that there were [a]thunderings and lightnings and a heavy cloud upon the mount, and the sound of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet God: and they took their stand at the foot of the mount. And Mount Sinai was all asmoke, because Jehovah descended upon it in fire; and the smoke of it went up as the [b]smoke of a furnace, and the whole mount [c]trembled greatly. And when the sound of the trumpet waxed exceeding loud, Moses spake, and God answered him with a voice. And Jehovah descended on Mount Sinai, on the top of the mount; and Jehovah called Moses to the top of the mount; and Moses went up. And Jehovah said unto Moses, Go down, warn the people, lest they break

v Ps. 97. 2. *ctr.* Jno. 9. 5.
w Neh. 4. 3. *ctr.* Zech. 3. 3, 4. Luke 15. 22. Rev. 1. 5.
x Gen. 22. 4.
y Heb. 12. 18–21. *ctr.* Eph. 2. 13. Rom. 5. 2. Heb. 10. 19–22.
z Rev. 8. 6.
a ch. 9. 28. Rev. 10. 4.
b Deut. 4. 11. Heb. 12. 29.
c Ps. 68. 8.

had been shown grace; yet, in spite of this, do not hesitate to put themselves under law: and just on this account they had to be put under law, that both they and all others through them might learn by their experience. And immediately they do learn what strict law is. The character of God's dealing with them changes: cloud and darkness, and bounds set round the mount, enforced by the severest penalties, warn them of what law must entail upon a sinful people; the commandments themselves are made known in all the length and breadth of the divine holiness; and yet they go on, after the whole is thus declared, to ratify their engagement as confidently as they had undertaken it at first.

Apart from the legality of this, there is a truth which remains, an answer of the heart to God's offer of love, which He seeks from us, a free-will offering of ourselves to Him (2 Cor. viii. 5). And so Barnabas exhorted the disciples, that "with purpose of heart they should cleave to the Lord." (Acts xi. 23.)

(iii.) On the third day, (the day of manifestation) the glory of Jehovah appears upon the mount; but though this be the seal of the covenant, the people are through to Jehovah to gaze, and many of them perish. And the priests also who come near to Jehovah, let them sanctify themselves, lest Jehovah break forth on them. And Moses said unto Jehovah, The people cannot come up to Mount Sinai, for thou warnedst us, saying, Set bounds about the mount, and sanctify it. And Jehovah said unto him, Away, go down, and thou shalt come up, and Aaron with thee; but let not the priests or the people break through to come up unto Jehovah, lest he break forth upon them. And Moses went down unto the people, and spake unto them.

(XX. 1-17.)

"The words of the covenant." (ch. xxxiv. 28.)

2. [1] And God spake all [d] these words, saying, [e] I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage: [f] thou shalt have [g] no other gods beside me.

1. (*vv.* 1-11.) Duties Godward.

[h] Thou shalt not make thyself any graven image, even any form of that which is in [i] heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them, nor serve them: for I, Jehovah thy God, am a [j] jealous God, [k] visiting the

d Deut. 5. 6.
e Lev. 19.37. *ctr.* Ps. 81. 10.
f Rom. 3. 20. Gal. 3. 13-19. 1 Tim. 1. 8, 9. Jas. 2. 10. Rom. 6. 14. Rom. 7. 12. 1 Cor. 15. 56.
g Matt. 4. 10. Heb. 3. 12. 1 Cor. 8. 5.
h Is. 40. 19. Is. 42. 8, etc. Rom. 1. 22, 23. Col. 3. 5. 1 Jno. 5. 21.
i *cf.* Phil. 2. 9, 10.
j ch. 34. 14.
k *cf.* Dan. 9. 6. Ezek. 18. 1-4.

not able to draw nigh; and the mercy of God interdicts what would be fatal to man in his sinful condition. Thus already it is plain that the issue of the covenant cannot be favorable to him.

2. The ten commandments, as spoken by Jehovah Himself in the ears of the people, are expressly said to be the "words of the covenant." "Write thou these words," He says to Moses, "for after the tenor of these words I have made a covenant with thee and with Israel. . . . and he wrote upon the tables the words of the covenant, the ten commandments." It is very evident, therefore, that the ten commandments are not formally addressed to any other than Israel, the covenant-people.

In their form, they bear the most decisive marks of this: "I am Jehovah thy God, who brought thee out of the land of Egypt," and "that thy days may be long in the land that Jehovah thy God giveth thee," apply distinctively to Israel, as is plain. In Deut. v. 15, the commandment to keep the Sabbath also is based upon their redemption out of Egypt. It is thus that the law is given to the people as a *redeemed* people; and this is noteworthy in two ways:—

First, it reminds us that man as man is fallen, and under condemnation, and that relationship with God must be on other than natural grounds. Only in *grace* could God give even a law to man now, although not, of course, the full grace that is made known in the gospel. The law as the terms of the covenant was necessarily the sign, therefore, of covenant-relationship.

Secondly, we see how still "all these things happened unto them for types." In the wisdom of God, that same law, whose principle was "do and live," could yet be the *type* of the obedience of faith in those who are the subjects of a *spiritual* redemption, the principle of which is "live and do." Let us remember, however, that law in itself retains none the less its character as opposed to grace, and that as a *type* it does not *represent* law any longer: we are not, as Christians, in any sense *under* the law, but under grace.

(i.) The ten commandments divide, as our Lord has divided them, into duties Godward and manward: this being also the common division. There are four commandments in the first, and six in the second part; and so reckoned, they show the universal numerical stamp:—

The first commandment plainly affirms the *unity* of God: it also affirms His *exclusive sovereignty.*

iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and [l] showing mercy unto thousands of them that love me, and keep my commandments.

[m] Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless who taketh his name in vain.

[n] Remember the Sabbath day, to sanctify it. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work,—thou, nor thy son, nor thy daughter, thy servant, nor thy handmaid, thy cattle, nor thy stranger that is within thy gates. For in six days Jehovah made the heavens and the earth, the sea and all that in them is, and rested on the [o] seventh day, wherefore Jehovah blessed the Sabbath day and sanctified it.

2. (12–17.) Duties to one's fellow-man.

[2] [p] Honor thy father and thy mother, that thy days may be long in the land that Jehovah thy God giveth thee.

[q] Thou shalt not kill.

[r] Thou shalt not commit adultery.

[s] Thou shalt not steal.

[t] Thou shalt not bear false witness against thy neighbor.

[u] Thou shalt not covet thy neighbor's house, thou

[l] Micah 7. 18.
[m] Is. 29. 13. Matt. 5. 33–37.
[n] *ctr.* Col. 2. 16. Jno. 20. 1. Acts 20. 7.
[o] Gen. 2. 2.
[p] Gen. 9.22. Eph. 6.1–3. Prov. 1. 8.
[q] 1 Jno. 3. 15. Acts 3. 15.
[r] Matt. 5.28. 2 Cor. 11. 2. Jas. 4. 4.
[s] Mal. 3. 8. Eph. 4. 28.
[t] Eph. 4. 25. Col. 3. 9.
[u] Col. 3. 5. Rom. 7. 7. 2 Sam. 11. 2–4. Josh. 7. 21.

The second forbids idolatry,—the *abasing* Him to some creature-conception. (See Rom. i. 23.)

The third requires the *hallowing of His Name*,—that which stands for what He really is as revealed. These three commandments thus guard the grand primary truth upon which all others rest, for faith and practice. They are different in character from the fourth, so that this last has been by some of old transferred to the second division; but in fact, this only shows that the 4 here is, as usually, a 3 + 1. The difference sustains, therefore, the numerical arrangement.

The fourth commandment here falls into its place as a memorial of *creation*,—man owning in it his place as a creature, yet in rest, because God rested. True, sin has broken in upon His rest, but this is not noticed here, because in the law there is covenant-relationship supposed, though only while the law is kept. But the rest is in earthly blessing, and, like all else here, never carries us beyond.

(ii.) We come now to the second part: here of six commandments.

The first claims honor for parents, the earth-type and representatives of the Creator-Father. And to this, as the apostle notes, a special "promise of life"—though but the continuance of it—is attached.

The second forbids killing—of course, of men: which our Lord interprets as the prohibition even of anger without cause. It is, as one may say, the *salvation-ordinance* of the life that is.

The third sanctions and sanctifies marriage, and how far it extends the Lord again declares.

The fourth has to do with *things*, not persons,—the goods of others, which it protects from the spoiler.

The fifth, under the prohibition of false witness, condemns deceit of every kind, the resource of weakness at all times where God is not before the soul. The numerical place here seems to be intended to remind the creature of his need of God, walking with whom the holiness of truth will be maintained.

The sixth and last tracks sin to its lair, discovers it in "lust," as the apostle shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

(XX. 18-26.)

"The altar that sanctifieth the gift." (Matt. 23. 20.)

3. And all the people saw the thunderings and the flashes, and the sound of the trumpet, and the mountain smoking; and when the people saw it, they [v] reeled back, and stood [w] afar off. And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, but Moses drew near to the thick darkness where God was. And Jehovah said

[v] Rom. 4. 15.

[w] *ctr.* Eph. 2. 13.

shows (Rom. vii. 7), and shows where victory over it must be found: although the secret of the victory it cannot penetrate. The law is but the "strength of sin" (1 Cor. xv. 56), and not of holiness.

In these "ten words" the measure of human responsibility is given—of man naturally. *Christian* responsibility we must not expect to find in it: that is measured only by our new place in Christ before God,—heavenly, so as to make us strangers and pilgrims upon the earth. Of this we have no hint here, and could not have: it would be mere confusion if introduced into it.

3. The unfitness of the people to approach God is demonstrated even to themselves, though they neither understand aright the cause nor receive the discovery aright. Ignorant of the sin which is the real barrier, and misreading, therefore, the mind of God, who would have His people with Himself, instead of seeking to have the barrier removed, they readily accept the place of distance, and beg that God may no more speak directly to them, but through Moses as the mediator. It is this spirit which would interpose the more tolerable image-worship, by which God is attempted to be brought nigh, but in reality banished. This leads, therefore, to the renewed interdiction of idolatry, while God prescribes the way in which He is to be approached. "The altar," as our Lord says, "is that which sanctifieth the gift." Now, if we take the "gifts" that are here spoken of, the burnt-offerings and peace-offerings undoubtedly prefigure the work of Christ. The only thing, then, that could make the work of Christ acceptable was the supreme excellence of the Person who did the work. Of Him the altar of burnt-offering,—as in due time we may see,—assuredly speaks. Of Him no less must the altars here. But as the burnt-offering will be found to have also a secondary application to the believer, so it will be found in this case also.

The gift, the Lord teaches, cannot be acceptable, where the heart of him that offers it is not right. (Matt. v. 23, 24.) This is easily understood: and thus the type before us finds very simply its meaning in both applications, whether (as primarily) to Christ, or to the worshiper.

The material that God accepts for His altar, then, is either earth or stone,—things which are in contrast with one another; "earth," deriving its name from its crumbling character (*eretz*, from *ratz*, to crumble, says Parkhurst of the Hebrew word); and stone, which resists pressure, and is characterized by its hardness and durability. Of the dust of the earth man was made, and as the earth is fertile as it yields to the hand that dresses it, so is man to God, as He yields Himself to the divine hand. Earth seems thus naturally to stand for the creature in its frailty,—conscious of it, and accepting the place of weakness and subjection, thus to bring forth fruit to God. While stone stands for the strength that is thus found in Another, linked with and growing out of the consciousness of weakness: "When I am weak, then am I strong."

Now in both respects He was perfect, who came down to all the reality of man-unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven: ye shall not make with me gods of silver, nor shall ye make yourselves gods of gold. An [x]altar of earth shalt thou make unto me, and sacrifice upon it thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen: in [y]all places where I record my name, I will come unto thee and bless thee. And if thou make me an altar of stone, thou shalt not build it of [z]hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. And thou shalt not go up by [a]steps unto mine altar, that thy nakedness be not discovered on it.

[x] cf. Rom. 10. 6 9.
[y] 2 Chron. 7. 16. Matt. 18. 20.
[z] Josh. 8. 31. Rom. 4. 4, 5.
[a] Phil. 3. 3.

Test-cases for practical application of the law.

(XXI—XXIII.)

1. [1] Now these are the judgments thou shalt set before them:—

1. (xxi. 1-11.) The duties of masters.

[b]If thou acquire a Hebrew servant, six years shall he serve, and in the seventh he shall go out free for nothing.

[b] Deut. 15. 12-18. Jer. 34. 8-11.

hood, to know both its weakness and the wondrous strength which is wrought out of weakness thus waiting upon and subject to God. It was thus in endurance He yielded Himself up, and endured by yielding Himself to His Father's will. The stone of the altar no human hand might shape; and he who approached was thus warned that by no work of his own could he gain acceptance with God, or even help to do so. And again, he was not to go up by steps unto God's altar, for steps are human machinery to reach a higher level than otherwise belongs to us. God, blessed be His name, has *come down* to our need, and He would have also our worship and our walk on the same level. Otherwise the effort to take a higher place will surely but expose our shame.

That there is a secondary application of these altars to the believer also seems to be true, however, and may be indicated. Our *justification* is as *ungodly* (Rom. iv. 5); our acceptance, in Another, wholly; yet there are acceptable conditions of soul in drawing near to God, which seem to answer to what is here. If we realize our weakness, we find, as in Hebrews, provision for it in the "High-Priest over the house of God" (chap. x. 21), and all the tenderness of divine compassion drawn out by our necessity. On the other hand, we have our unchangeable position as in Christ before God, and realize thus "the strength of our salvation." The two things, though in contrast, yet suit well together, and we need to have them thus in counter-balance in order to know the fullness of the blessing which is ours, whether we consider what we are in ourselves, or what we are in Christ.

4. The ten commandments are in themselves a perfect rule of duty: yet the bluntness of man's spiritual sense requires help in the application of them to practice. It has been seen thus by many commentators that the divisions of the three following chapters correspond, though not in exact order, with the commandments of the second table, and with that of the Sabbath, several of the divisions developing one of these each. Yet we must not suppose, on the other hand, a full development, which would be practically impossible, or, from its immensity, of little use, but test-cases, if we may call them so, illustrative of their application; leaving plenty of room for individual exercise, ever healthful and necessary to the discipline intended by them. This we shall see in the brief examination which it is alone possible to give them here.

"Bertheau, and after him Baumgarten, maintain," says Murphy, "that as the 'ten words' constitute the great Decalogue, so each of these sections forms a minor decalogue. There is, we conceive, some tenable ground for this subdivision. This brings out in a striking light the wonderful system lying in the structure of

If he came in [c]by himself, he shall go out by himself; if he were married, his wife shall go out with him.

c Jno. 12. 24.

If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out alone.

And if the servant plainly say, [d]I love my master, my wife, and my children, I will not go out free; then his master shall bring him to the judges, and shall bring him to the door, or to the door-post, and his master shall [e]bore his ear through with an awl; and he shall be his servant forever.

d Eph. 5. 25. Matt. 26. 53, 54.

e Ps. 40. 6. Heb. 10. 5. *cf.* Phi. 15, 16.

And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

[f]If she please not her master, who hath betrothed her to himself, then he shall let her be redeemed: to a strange people he hath no power to sell her, when he hath deceived her.

f Deut. 21. 14. Mal. 2. 14.

And if he have betrothed her to his son, he shall deal with her according to the right of daughters.

If he take him another [wife], her food, her raiment, and her duty of marriage he shall not diminish.

And if he do not these three unto her, then she shall go out free without money.

2. (xxi. 12–32.) Of injury to the person.

[2][g]He that smiteth a man so that he die shall be surely put to death. But if he have not [h]lain in wait, but God have made it happen to his hand, then I will appoint thee a place whither he may flee. But if a man come wantonly upon his neighbor, to slay him with guile, thou shalt [i]take him from mine altar that he may die.

g Acts 3. 15.

h Num. 35. 11. Acts 3. 17.

i 1 Kings 2. 29.

this seemingly unconnected collection of injunctions. Seven groups of ten precepts each form the fundamental polity of the commonwealth of Israel."

Those who see so much should look further. What is true of these chapters is true of the whole Word of God, that there is a numerical structure every where which connects all together, and gives added significance to every part. The seventh section, however, in conformity with its character, which is mainly promise, seems to be rather divisible into seven than into ten parts.

(i.) "The first of these sections," says Murphy again, "refers to the duties of masters and servants, and is therefore a natural expansion of the fifth commandment, which relates to parents and children." This is true, and deeply instructive: how instructive is it, and yet how simple, that the master is thus seen in the place of the parent! It is of *slavery* the commandment treats—an evil which as yet could not be done away; and which, in the limited form in which it is here permitted, became often a benefit. How truly so if the slave became thus, as it were, the adopted child of his master, or the maid-servant became the wife of her master or of his son!

But how infinitely is the servant's place here exalted, when we see in the One who voluntarily chooses it forever the type of the blessed Person whose "body prepared" Him was really what the digged ear of the Hebrew servant was,—the sign of love's surrender to perpetual service! Upon all this there is no space to enlarge; but this is how God has filled up the valleys, and glorified what is lowly. Blessed be His name!

(ii.) The second section is, without any doubt, an expansion of the second

[j] And he who smiteth his father or his mother shall surely be put to death.

[j] 1 Tim. 1. 9.

[k] And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.

[k] Deut. 24. 7. Gen. 37. 27. 1 Tim. 1. 10.

[l] And he that curseth his father or his mother shall surely be put to death.

[l] Prov. 20. 20. Mark 7. 10.

[m] And if men strive together, and one smite another with a stone, or with the fist, and he die not, but keepeth his bed: if he rise and walk abroad upon his staff, then shall he that smote him be clear; only he shall pay for his loss of time, and cause him to be thoroughly healed.

[m] *cf.* Col. 4. 10.

[n] And if a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be avenged; but if he continue [to live] a day or two, he shall not be avenged,—for he is his money.

[n] Col. 4. 1.

And if men strive, and hurt a woman with child, and her child come forth, but no mischief happen, he shall surely be fined according as the woman's husband shall lay upon him, and shall give as the judges determine. But if mischief happen, then thou shalt give life for life, [o] eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.

[o] Lev. 24. 20. Deut. 19. 21. *ctr.* Matt. 5. 38.

And if a man smite the eye of his servant or the eye of his maid that it perish, he shall let him go [p] free for his eye's sake. And if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake.

[p] *cf.* Luke 4. 18.

And if an ox gore a man or a woman that one die, the ox shall surely be stoned, and its flesh shall not be eaten, but the owner of the ox shall be clear. But if the ox were wont to gore in time past, and it hath been testified to its owner, and he hath not kept it in, and it hath killed a man or a woman, the ox shall be stoned, and its owner also shall be put to death. If a ransom be laid upon him, then he shall give for the [q] redemption of his life whatever is laid upon him. Whether it hath gored a son or gored a daughter, according to this judgment shall it be done to him.

[q] Prov. 13. 8.

If the ox have gored a man-servant or a maid-servant, he shall give unto their master [r] thirty shekels of silver, and the ox shall be stoned.

[r] Zech. 11. 12, 13. Matt. 26. 15. Matt. 27. 9. Phil. 2. 7.

3. (xxi. 33–xxii. 15.) Laws of property.

[3] [s] And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall into it, the owner of the pit shall make it good: he shall give money to its owner, and the dead [beast] shall be his own.

[s] ch. 22. 6.

commandment of this table. Any comment upon it would have to be in detail, and is therefore beyond the scope of the present work.

(iii.) The *third* section does not follow the order of the Decalogue, but passes

[t] And if one man's ox gore another man's ox, and it die, then they shall sell the live ox and divide the money of it, and the dead [beast] also shall they divide. Or if it be known that the ox was wont to gore in time past, and its owner hath not kept it in, he shall surely pay ox for ox, and the dead shall be his own.

[t] ver. 28.

[u] If a man steal an ox or a sheep, and kill it or sell it, he shall pay five oxen for an ox, and four sheep for a sheep.

[u] Luke 19.8. Eph. 4. 28. 2 Sam. 12. 6. *cf.* Ps. 69. 4.

If the thief be found breaking in, and be smitten that he die, there shall be no blood-guiltiness for him. If the sun be risen on him, there shall be blood-guiltiness for him: he should have made full restitution; if he had nothing, then he should have been sold for his theft. If that which was stolen be actually found in his hand alive, whether it be ox or ass or sheep, he shall pay double.

If a man cause a field or a vineyard to be fed upon, and shall put in his beast, and it feed in another man's field, of the best of his own field and of the best of his own vineyard shall he make restitution.

[v] If fire break out, and catch in thorns, and a stack of corn, or the standing corn, or the field, be consumed, he that kindled the fire shall surely make restitution.

[v] *cf.* Jas. 3. 5, 6.

[w] If a man give unto his neighbor money or stuff to keep, and it be stolen out of the man's house, if the thief be found, let him restore double; if the thief be not found, then the master of the house shall be brought unto the judges, [to see] whether he hath not put his hand unto his neighbor's goods.

[w] 1 Kings 20. 39 43.

In every case of trespass,—about ox, about ass, about sheep, about raiment, about any thing lost, of which one saith, This is it,—the cause of both parties shall come before the judges: he whom the judges shall condemn shall pay double unto his neighbor.

If a man give unto his neighbor ass or ox or sheep, or any beast, to keep, and it die, or be hurt, or driven away, no one seeing it,—an oath of Jehovah shall be between them both, that he hath not put his hand unto his neighbor's goods, and the owner of it shall accept it, and he shall not make it good. But if it be stolen from him, he shall make it good unto its owner: if it be torn in pieces, let him bring it in witness: he shall not make good that which is torn.

[x] And if a man borrow any thing of his neighbor, and it be hurt or die, its owner not being with it, he shall surely make it good. If its owner be with it, he shall

[x] 2 Kings 6. 5.

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on to the fourth commandment,—the question of property. This is quite suitable to the significance of the number, however; the third commandment only finding brief reference in the fourth section, which is not at all, as Murphy very strangely makes it to be, devoted to it.

not make it good; if it be a hired thing, it came for its hire.

4. (xxii. 16-31.) Crimes against nature and humanity.

[4] [y] And if a man seduce a virgin that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

y cf. Gen. 34. 12. Deut. 22. 28, 29.

[z] Thou shalt not suffer a witch to live.

z Lev. 20.27. 1 Sam. 28.9. Acts 19. 18, 19. Rev. 22.15.

[a] Whosoever lieth with a beast shall surely be put to death.

a Lev. 18.23.

[b] He that sacrificeth to any god, save unto Jehovah only, shall be devoted to destruction.

b Deut. 13. 1-11. 1 Cor. 10. 14-22.

Thou shalt not vex a [c] stranger, nor oppress him; for ye were strangers in the land of Egypt.

c Lev. 19.33.

Ye shall not afflict any [d] widow, or fatherless child. If thou afflict him in any wise, and he cry at all unto me, I will surely hear his cry; and my wrath shall burn, and I will slay you with the sword, and your wives shall be widows and your children fatherless.

d Ps. 94. 6. Luke 20.47. Jas. 1. 27.

If thou lend money to my people, to the poor with thee, thou shalt not be unto him as a [e] usurer: ye shall not lay upon him interest.

e Lev. 25.36. Ps. 15. 5. Neh. 5.7,10. Prov. 28. 8.

[f] If thou indeed take thy neighbor's raiment in pledge, thou shalt return it to him by that the sun goeth down. For it is his only covering, his garment for his skin,—wherein shall he sleep? and it shall be that, when he crieth unto me, I will hear; for I am gracious.

f Job 22. 6. Ezek. 18. 7, 12. Ezek. 33. 15.

Thou shalt not [g] revile the judges, nor curse a prince among thy people.

g Acts 23.35. Jude 8-10.

Thou shalt not [h] keep back thy fullness and thy overflow: the first-born of thy sons thou shalt give to me. So shalt thou do with thine ox and with thy sheep: seven days shall it be with its dam; on the eighth day thou shalt give it me.

h Deut. 26.2.

And ye shall be [i] holy men unto me: and flesh that is torn in the field ye shall not eat; ye shall cast it to the dogs.

i 1 Pet. 1.15, 16.

5. (xxiii. 1 9.) Against dishonesty and falsehood.

[5] Thou shalt not bear a [j] false report: put not thy hand with the wicked to be an unrighteous witness.

j Ps. 15. 3. Prov. 19. 5.

Thou shalt not [k] follow the many to do evil.

k Prov. 17. 15. Luke 23.23.

Nor shalt thou answer in a cause, to lean after many to perverseness.

Neither shalt thou be partial to a poor man in his cause.

If thou meet thine [l] enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

l cf. Matt. 5. 44. Rom. 12.20.

(iv.) The fourth section, rather, as Lange says, (though with him it is a fifth,) pronounces against unnatural crimes, sins against either the assigned place in creation or the relation to the Creator, or that which we well call "humanity," the consideration of the need and weakness of the creature. And here the numerical stamp is evident.

(v.) The fifth section plainly connects with the fifth commandment.

If thou see the ass of him that hateth thee, lying under its burden, beware of leaving it to him: thou shalt surely loose it for him.

[m] Thou shalt not wrest the judgment of thy needy in his cause.

m Ps. 72. 4.

Thou shalt be far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.

And thou shalt take no [n] bribe; for the bribe blindeth the open-eyed, and perverteth the words of the righteous.

n 1 Sam. 8. 3. 1 Sam. 12. 3. Prov. 17. 23.

Also thou shalt not oppress a stranger; and ye know the soul of the stranger, for strangers ye were in the land of Egypt.

6. (xxiii. 10-19.) Positive laws as to set times: the discipline of the Lord.

[6] Now [o] six years thou shalt sow thy land, and gather the fruit of it; but the seventh year thou shalt let it rest and lie, that the poor of thy people may eat; and what they leave the beast of the field shall eat: so shalt thou do with thy vineyard and thine olive.

o Lev. 25. 3, 4. Lev. 26. 34. *cf.* Jer. 25. 11, 12.

Six days shalt thou do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaiden and the stranger may be refreshed.

And in all things that I have said unto you, be on your guard, and make no [p] mention of the name of other gods, nor let it be heard out of thy mouth.

p Josh. 23. 7. Hos. 2. 17. *cf.* Eph. 5. 3.

[q] Three times shalt thou keep a feast unto me in the year.

q Lev. 23. 5, 15, 34. Deut. 16. 2, 9, 13.

Thou shalt keep the feast of unleavened bread; (seven days shalt thou eat unleavened bread, as I commanded thee in the appointed time of the month Abib; for in it thou camest out of the land of Egypt, and none shall appear before me empty;) and the feast of harvest—of the first-fruits of thy labors which thou sowest in the field; and the feast of ingathering in the end of the year, when thou gatherest in thy labors out of the field.

(vi.) The sixth section brings us back to the law of the Sabbath, but this only as connected with its subject, which is here to be sought certainly below the surface. On its face, it is a series of laws as to the religious seasons, and this, of course, must be the form under which we shall find the deeper truth. For deeper truth there must be: these positive outward institutions must have a purpose in the care of God for His people, as surely as they have also a typical meaning for us. Of the latter, here is not the place to speak: we find them here in connection with moral precepts, which are given for the spiritual education of the people, and *these* carry their meaning upon their face: the moral purpose of the religious seasons must be as truly in them if not as evident.

Now, in general, it is plain, as we have seen, that these sections take up in order and apply the commandments of the second table, and that in this section, therefore, we should reach the last commandment, "Thou shalt not lust," or "covet." Can there, then, be any correspondence between that commandment, the most spiritual of all, and these merely (as it might seem) external observances?

Yet it becomes evident, as we look at what is here before us, how great a check

Three times in the year shall all thy males appear before the Lord Jehovah.

[r] Thou shalt not offer the blood of my sacrifice with leavened bread.

r Lev. 2. 11.

Nor shall the [s] fat of my feast remain all night until the morning.

s 1 Sam. 2. 15-17.

The first of the [t] first-fruits of thy land shalt thou bring unto the house of Jehovah thy God.

t Deut. 26. 2. *cf.* 1 Cor. 15. 20.

[u] Thou shalt not boil a kid in its mother's milk.

u ch. 34. 26. Deut. 14. 21.

7. (xxiii. 20-33.) Rest in the land.

[7] Behold, I send an [v] Angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Be careful in his presence, and hearken to his voice: provoke him not so that he forgive not your transgressions; for my name is in him.

v Gen. 24. 7.

But if thou indeed obey his voice, and do all that I speak, then I will be an enemy to thine enemies, and a troubler to thy troublers. For mine Angel shall go before thee, and bring thee in unto the Amorite and the Hittite and the Perizzite and the Canaanite and the Hivite and the Jebusite; and I will cut them off.

Thou shalt not bow down to their gods, nor serve them, nor do after their deeds: but thou shalt overthrow them utterly, and break their statues down.

And ye shall serve Jehovah your God, and he will bless thy [w] bread and thy water; and I will take [x] sickness out of the midst of thee; none shall cast her young, nor be barren in thy land; the [y] number of thy days I will fulfill.

w Deut. 7. 13. Is. 33. 15, 16. *ctr.* Eph. 1. 3.

x ch. 15. 26.

y Ps. 21. 4. Ps. 90. 10. Ps. 91. 16. Is. 65. 20.

I will send my terror before thee, and discomfit all the people to whom thou comest, and will make all

to covetousness these ordinances would be. Every seventh day a Sabbath of rest; every seventh year sabbatic likewise; three times a year for every male to appear before the Lord, and never empty; the first-fruits to be for Him. In fact, we find that such laws were being constantly broken through by the greed and unbelief of the people. Even then they were witnesses against this. Beside which, a positive law, to which the conscience of the mass does not respond in the same way as to that which therefore they call moral,—if it require much,—tests the state of the heart more than this even. It rests more entirely for its sanction upon the authority of God; it demands more complete subjection from the will of man, which, in its revolt from God, and attracted by the world around, is lust. For those really subject, it becomes, on the other hand, a fruitful discipline.

Moreover, in this continual bringing God before the soul, and the soul to God, the true remedy is pointed out for this root and stronghold of sin within the soul. Attracted to God, the allurement of other things is met and broken, and we find true deliverance. This is what the apostle shows us in the seventh of Romans, though there in a manner beyond any thing the law could speak of.

Thus the connection of this sixth section with the sixth commandment is clearly to be seen however, and the importance of these institutions in Israel may be better realized.

(vii.) The seventh section is rather promise and assurance than command, although command there is also. It carries Israel's heart on to the land of their inheritance, as ours are carried on to one more glorious.

thine enemies turn their backs to thee. And I will send the hornet before thee; and they shall drive out the Hivite and the Canaanite and the Hittite from before thee.

I will not drive them out from before thee in [z] one year, lest the land become desolate, and the beast of the field increase upon thee. Little by little will I drive them out from before thee, until thou art fruitful and possessest the land.

And I will set thy [a] boundaries from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River; for I will give the inhabitants of the land into thy hands, that thou mayest drive them out from before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for thou wilt serve their gods; for it will be a snare unto thee.

(XXIV.)

The people with Jehovah on the footing of their own responsibility.

1. (*vv.* 1, 2.) Moses' unique position.

2. (3 8.) Ratification of the covenant.

5. [1] And unto Moses he said, [b] Come up unto Jehovah,—thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship ye afar off. And Moses alone shall come near unto Jehovah, but they shall not come near; and the people shall not come up with him.

[2] And Moses went and told the people all Jehovah's words, and all the judgments: and all the people answered with one voice, and said, [c] All the things that Jehovah hath spoken will we do. And Moses wrote down all Jehovah's words, and rose up early in the morning, and built an altar beneath the mount, and twelve pillars for the twelve tribes of Israel. And he

[z] *cf.* Josh. 1. 3.

[a] Gen. 15. 18. Ps. 72. 8.

[b] Num. 11. 16.

[c] ch. 19. 8.

The still smaller division of these subsections have been only indicated in the text. To have taken these up in detail would have enlarged these notes beyond their intended limit. We have before us yet much of the book, and where detail will be more required.

5. The law being now substantially complete, and when it is again, formally, accepted by the people, they are permitted to be with God as in covenant-relation. The glory of God is seen, though but afar off. It is for this reason that this manifestation of Himself does not come in its usual numerical place, but under the number which speaks of governmental dealing and human responsibility. This blessedness does not and cannot abide for them. How much can man keep of what is committed to him?

(i.) And this is intimated at the outset: for the people, even in their representatives, cannot draw near. He who has come down to dwell among them has yet to hold them at a distance, while Moses alone, as type of a greater Mediator, is called to approach. This position of Moses is emphasized in Jehovah's words here.

(ii.) We then find the covenant ratified, not alone by the reiterated consent of the people, but by the shedding of blood—the proclamation of the penalty of disobedience, and not the witness of the power of atonement for them. This, no doubt, seems strange and unlikely, when we read, as here, of burnt-offerings and peace-offerings offered, the well-known figures of the blessed Lord's work for men. But when was cleansing by the blood of Jesus the result of man's doing or engaging to do the work of the law? and this was, as Moses said to them, the sent young men of the children of Israel, and they offered burnt-offerings, and sacrificed peace-offerings of bullocks unto Jehovah. And Moses took [d] half of the blood, and put it in basins, and half of the blood he sprinkled upon the altar. And he took the book of the covenant, and read it in the ears of the people: and they said, All that Jehovah hath spoken will we do, and be obedient. And Moses took the blood and sprinkled it upon the people: and he said, [e] Behold the blood of the covenant which Jehovah hath made with you according to all these words.

3. (9-11.) The presence of God.

[3] And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they [f] saw the God of Israel; and beneath his feet as transparent [g] sapphire-work, and as the heavens themselves for clearness. And upon the nobles of the children of Israel he laid not his hand; and they beheld God, and ate and drank.

4. (12-14.) Provision for man's weakness which is yet to be tested.

[4] And Jehovah said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and the law and the commandment which I have written to teach them. And Moses rose up, and Joshua

[d] Heb. 9.19.

[e] *ctr.* Heb. 13. 20.

[f] *cf.* ch. 28. 31.

[g] Ezek. 1. 26. Rev. 21.19.

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blood of the covenant they were then making, that old covenant of law which is in contrast with the new covenant, and cannot be "added to" the promise of the gospel. (Gal. iii. 8-18.)

How, then, can the blood of the precious sacrifice be the blood of the legal covenant at the same time? For we may not say that the burnt-offering is not the blood of atonement (Lev. i 4); and we may not say that this blood atoned: how then? We have only to look at the cross of Christ, and we shall find in it the answer to this question.

Christ's blood is the "blood of the *new* covenant" (Matt. xxvi. 28); but was it not also (in a sense) the blood of the old? Certainly in this way it was, that it affirmed the *righteousness of the penalty of the law for those under it.* "Christ hath redeemed us from the curse of the law, being made a curse for us," says the apostle. (Gal. iii. 13.) And this affirms the righteousness of the penalty. Even yet, then, for every one who presumptuously undertakes to stand upon the footing of law-works before God, the blood of Christ bears witness that he must meet the penalty, which for those who are "*justified* by His blood" (Rom. v. 9) *has been met.* How solemn, then, does this make the witness here!

(iii.) But for the moment all seems well with the people, though they are not brought nigh. But how little man thinks really of being brought nigh! how well content he is to be in the sufferable distance, if only he may escape wrath! So the representatives of the people worship in the far-off place, and all is well. And they see the God of Israel,—not as Moses, "face to face,"—nor must we speculate as to the vision. What is "under His feet" is what is dwelt on for us,—the sapphire work, like the clear transparent depths of the heavens themselves, which a comparison with Ezekiel's vision, as well as also the language here, would seem to show as really meant: that "terrible crystal" vault, suggesting with its immeasurable depths the infinite to the finite, yet which God transcends by His whole Being:—for whom they are but the footstool for His feet. Wondrously this reveals Him whom yet we see not; for there is no likeness of Him, and they saw none (Deut. iv. 12). Yet we have seen Him, marvelous to say, in the likeness of the Son of Man! (Rev. i. 13.)

(iv.) The spoken law has yet to be given into man's hand as a written one.

his attendant, and Moses went up unto the mount of God. And he said unto the elders, Tarry ye here for us until we come back unto you. And, behold, [h] Aaron and Hur are with you: whosoever hath matters, let him come unto them.

h ch. 17. 10.

5. (15 18.) Called up to God.

[5] And Moses went up into the mount, and the cloud covered the mount. And the glory of Jehovah abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the appearance of the glory of Jehovah was like [i] devouring fire on the top of the mount before the eyes of the children of Israel. And Moses went into the midst of the cloud, and went up into the mount; and Moses was in the mount [j] forty days and forty nights.

i Heb. 12. 29.
j Matt. 4. 2, etc.

SECTION 2. (Chap. xxv.–xxxi.)

The tabernacle; the means of sustaining relationship when sin has come in: the types of a greater salvation.

(XXV. 1-9.)

The free-will offering.

1. AND Jehovah spake unto Moses, saying, Speak unto the children of Israel, that they bring me an oblation: of every one whom his heart [k] inclineth ye shall take my oblation. And this is the oblation which ye shall take of them: gold, and silver, and brass; and blue, and purple, and scarlet; and fine linen, and goats' [hair], and rams' skins dyed red, and sealskins, and acacia-wood; oil for the light; spices for the anointing oil, and for the sweet incense; onyx-stones, and stones to be set, for the ephod and for the breast-plate. And they shall make me a sanctuary, that I may [l] dwell among them: according to all that I [m] show thee, the pattern of the tabernacle and the pattern of all the furniture thereof, so shall ye make it.

k 1 Chron. 12. 5.
2 Cor. 8. 12.
2 Cor. 9. 7.
l 1 Kings 8. 13.
Jno. 1. 14.
Eph. 2. 22.
Ezek. 48. 35.
Rev. 21. 3.
m Acts 7. 44.
Heb. 8. 5

Such is man's need, and so little can be trusted to tradition. In the wisdom of God the people are also to be tested by Moses' absence from them: of this trial the forty days of absence definitely speak.

(v.) The mount, covered with the cloud six days, on the seventh breaks out into flame *to the people's eyes;* but the voice of the Lord calls Moses up to Himself,—to that serene Presence where cloud and fire are not. These are but as the infolding fire at the gate of Eden; beyond is the ineffable glory and the eternal peace.

Sec. 2.

We have now the directions as to the tabernacle, the means by which, in the inevitable breach of the first covenant, relationship is to be sustained. We find as yet only the pattern of it, but which fully shows that God has anticipated and provided for the failure of that in which the people placed such assured confidence. Just for this reason was it necessary that they should be allowed to prove fully what was in them. But the trial was to be much longer than this might argue, and not for their need only, but for all after-generations.

1. There are five subsections; of which this introductory one shows how alone Jehovah could dwell amongst them. While He alone must prescribe the manner of it, they yet must provide Him a dwelling-place, and that of their own free-will. The toil of slaves could not furnish this; forced labor could not be acceptable to Him who had been their Redeemer out of Egyptian bondage that

The pattern of the tabernacle: relationship maintained with a Redeemer.

1. (xxv. 10-22.) The throne of the Lord in righteousness, and yet in grace.

(XXV. 10—XXVII. 19.)

2. [1] And they shall make an [n]ark of [o]acacia-wood: two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with [p]pure gold: within and without shalt thou overlay it, and shalt make upon it a border of gold: and thou shalt cast four rings of gold for it, and put them on the four feet of it; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make [q]staves of acacia-wood, and overlay them with gold; and thou shalt put the staves into the rings on the side of the ark, to bear the ark with. The staves shall be in the rings of the ark; they shall not be taken from it. And thou shalt put [r]into the ark the testimony that I shall give thee.

And thou shalt make a [s]mercy-seat of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two [t]cherubim of gold, of beaten work shalt thou make them at the two ends of the mercy-seat: and make one cherub at the one end, and one cherub at the other end; out of the mercy-seat shall ye make the cherubim on the two ends thereof. And the cherubim

n Heb. 9. 4. Rev. 22. 3.
o Heb. 2.14. 1 Tim. 2. 5.
p Luke 24. 26. Jno. 1. 2. Jno. 17. 5.
q Acts. 10. 38. 1 Kings 8. 8.
r 1 Kings 8. 9. Heb. 9. 4. Ps. 40. 8.
s Rom. 3.25. Heb. 4. 16. Lev. 16.13, 14. Heb. 9. 5.
t 1 Kings 6. 23. Ps. 97. 2. Ps. 99. 1. Ezek. 1. 5. Rev. 4. 6.

they might freely serve Him. The Psalmist's words find expression here (Ps. xxii. 3): God inhabits the praises of Israel. But what meaning is given to this when we remember whose voice it is that utters itself in this psalm,—that it is His who by His own atoning sufferings makes possible and inspires the praises of His redeemed! And it is of this suffering that the tabernacle-services speak to us throughout. Typically thus we see in the materials here of what our praises must be full, for they all utter to us the blessed name of Jesus.

2. And then we enter upon a survey of the elements of this tabernacle-worship,—"patterns" only as yet,—but which we find realized before the book ends, when they are all emphasized by repetition: what may be seen in this it will be for us to inquire there: at present, we have only the patterns.

(i.) First of these, the ark and mercy-seat, together the throne of God in Israel. That He "sitteth between the cherubim" we are often reminded, and thence (we are told here) His law was to go forth to Israel.

Christ is the substance of all these shadows, and in the ark we have surely Christ. The acacia-wood as the wood of the desert,—the only timber-tree in it—speaks of Him as the "root out of a dry ground," as which He grew up before God (Isa. liii. 2), precious and durable, the type of victory over surrounding circumstances—of life conquering death. Such was Christ in His humanity; His divine glory is intimated by the gold which covered it, yet was distinct from it, as His deity was distinct from His humanity. The rings are of gold, in which the staves were to remain constantly; for divine love makes Him ever a pilgrim with His pilgrim-people.

Upon the ark, fitting exactly to it, is the *kapporeth*,* or "mercy-seat," of pure gold, glorious as divine mercy is, one with the cherubim at each end of it, whose shall be stretching out their wings above, covering the mercy-seat with their wings, and their faces toward each other; [u]toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And I will [v]meet thee there, and I will [w]speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all that I will give thee in commandment unto the children of Israel.

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* Not implying a mere "covering," but a word derived from the intensive form of *kaphar* (*kipper*), always applied to atonement or its results. The Septuagint translate it "*hilasterion*," "propitiatory," and the apostle in Heb. ix. 5 adopts their rendering, while in Rom. iii. 25 he applies it to the Lord, "whom God hath set forth to be a *propitiatory* through faith in His blood." This word, as used of the mercy-seat, derives its significance from the blood of atonement, or propitiation, which once a year was put upon it. But the doctrine of atonement will come up for fuller consideration when we come to Leviticus.

2. (xxv. 23–30.) The table of show-bread: Christ sustaining communion.

[2] And thou shalt make a [x]table of acacia-wood; two cubits its length, and a cubit its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold, and shalt make a border of gold to it round about. And thou shalt make unto it a margin of a

u 1 Pet. 1. 12. 2 Chron. 3. 10-13, with Ps. 72. 2, 3.

v Heb. 10. 19. Rom. 5. 2. Eph. 2. 18.

w *e.g.* Lev. 1. 1.

x Heb. 9. 2. 1 Jno. 1. 3. *cf.* 1 Cor. 11. 23-26. *ctr.* 2 Chr. 4. 8.

faces toward the mercy-seat are also toward each other, attracted by a common object, which, although not seen as yet, is the blood of atonement to be put there. They are attached thus to the throne of God, and are always seen in connection with the display of judicial authority; as at the gate of Eden in conjunction with the sword-flame by which the way to the tree of life is stopped; or as in Ezekiel's vision of judgment; again the "living beings" in the midst of the throne in Rev. iv are undoubtedly cherubic.

Their forms are not given yet, for in Genesis they are only named. Here we see their wings, (suggesting their heavenly character,) and where their faces are directed, and that they are part of the throne itself, and two in number (speaking of competent witness). Every thing assures us that they express the executive righteousness of the throne, which requires and finds its satisfaction in the work of atonement.

The ark, then, as a whole, is the throne of God in Israel, in righteousness, yet in mercy, through the blood of sacrifice; and Christ is shown in it as the One through whom alone such a throne can be set up among men. He is indeed God's righteous mercy-seat. Within the ark is to be put the testimony, the tables of the law; which cannot but remind us of Him who said, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." (Ps. xl. 7, 8.) But if thus within His heart, magnified and made honorable by His own subjection to it through His life, and in His taking upon the cross its curse upon sin.—it is none the less shut up from man, the curse removed from him. In that which we are considering there is as yet only the shadow, not the substance; but the shadow even shows that not by man's fulfillment of responsibility, but by atonement only could God have His place among men. The purely legal covenant was not that under which man could really abide at all, and in God's mind it was already set aside.

(ii.) We have next the table of show-bread, not the ordinance of the show-bread, which comes in Leviticus (xxiv. 5–9). The mention of it here is only to show the purpose of the table itself. The show-bread, as we find it in the later book, assuredly speaks of communion, and with a wondrous fullness of thought in it which it would be here out of place to enter into. Here the table, made of the same material as the ark, must speak of Christ as the ark does. Christ, then, is here the Sustainer of communion. The wood and the gold we need not dwell on again, except to notice (what is equally true of the ark) that the gold outside shows us the Lord, not as He was in His humiliation upon earth, but glorified in heaven. The whole sanctuary, holy and holiest, is the figure of the heavenly places (Heb. ix. 23, 24), and it is Christ as there, risen, ascended, glorified,—gone up, His work being accepted,—who sustains us in the place of fellowship with God.

handbreadth round about, and thou shalt make a border to the margin thereof round about. And thou shalt make for it four rings of gold, and put the rings on the four corners of its four feet. Close to the margin shall the rings be, for places to receive the staves to bear the table. And thou shalt make the staves of acacia-wood, and overlay them with gold, that the table may be borne with them. And thou shalt make its dishes, and its spoons, and its flagons, and its cups wherewith to pour out: of pure gold shalt thou make them. And thou shalt set upon the table show-bread before me continually.

3. (xxv. 31-40.) The golden lamp-stand: Christ our sanctification.

3 And thou shalt make a [y]lamp-stand of [z]pure gold: of beaten work shall the lamp-stand be made; its base and its stem, its cups, its knops, and its flowers shall be of one piece with it. And six branches shall come out of the sides of it: three branches of the lamp-stand out of the one side, and three branches of the lamp-stand out of the other side: three cups made like almonds with a knop and a flower in one branch, and three cups made like almonds with a knop and a flower in the other branch: so in the six branches that come out of the lamp-stand. And in the lamp-stand, four cups

[y] Heb. 9. 2. Zech. 4. Rev. 1. 12. Rev. 21.23. *ctr.* 2 Chr. 4. 7.

[z] Jno. 1. 18.

Thus the table is of the same height with the ark, overtopped only by the golden mercy-seat, though it falls short of it in breadth and length; for God's mercy, as revealed in the propitiation for sins, is more than actually realized in the communion of saints. The propitiation is for the whole world (1 Jno. ii. 2), though on condition of faith (Rom. iii. 25), which all men, alas! have not. Thus the table spread for the saints has not in this respect the dimensions of the mercy-seat.

Around the table is a margin of a hand-breadth, which may imply the divine hand that is round about; while table and margin are encompassed with a golden border—possibly a crown, although the word is not used for crown elsewhere,—which suggests how the divine glory defines and marks out all.

This table, though in character heavenly, is still for present use, as the rings and staves would show. It is part of that provision of God for us which is available by grace through all our wilderness journeying, and the vessels for the drink-offering which accompany the table show us how of necessity communion and thanksgiving are linked together.

(iii.) The only other portion of the furniture of the sanctuary that we find here (for the incense altar is found in another connection, chap. xxx.) is the golden lamp-stand, which we must, of course, distinguish from the light it bears. In Rev. iv. 5, in unmistakable reference to what we have here, "the seven lamps of fire burning before the throne" are interpreted for us as "the seven spirits of God." The lamp-stand supports the light, while it is itself lighted up by it,—a thing of the most essential consequence in this case: for if the Spirit of God is the Sanctifier, Christ is Himself the means of sanctification to the soul (1 Cor. i. 30), and the work of the Spirit is thus to take of the things of Christ and show them to us.

Moreover, it is not only Christ, but Christ in heaven, who is our sanctification, as He says: "And for their sakes I sanctify Myself, that they also may be sanctified by the truth." (Jno. xvii. 19.) He sets Himself apart as the One gone up to God, a Man, to be at once the pattern and the power of sanctification in men; and "we all beholding the glory of the Lord with unvailed face"—in made like almonds, its knops, and its flowers: even a knop under two of the branches from it, and a knop under two of the branches from it, and a knop under two of the branches from it, for the six branches which come out of the lamp-stand. Their knops and their branches shall be of one piece with it: all of it shall be one beaten-work of pure gold. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may [a] give light over against it. And its [b] snuffers and its snuff-dishes shall be of pure gold: of a talent of pure gold shall they make it with all these vessels; and see that thou make after their pattern which was shown thee on the mount.

[a] Jno. 16.14.
[b] cf. 1 Thess. 5. 19. 2 Tim. 1. 6.

contrast with Moses' vailed one—"are changed into the same image from glory to glory" (2 Cor. iii. 18).

We have now the means of interpreting the sanctuary lamp-stand. It is of pure gold simply, not (as with the ark and table) of wood and gold: the distinction of natures in Christ is here, therefore, not the thought; our attention is to be fixed upon this, that it is the "glory of *God*" we behold in the face of Jesus Christ (2 Cor. iv. 6). It is to the image of God we are to be brought by this outshining of the glory of God.

Yet we see in whose face it shines: for all over the stem and branches is the semblance of the almond, bud and flower and fruit. Now the almond brings us back to the tree, the human element; nor only so: the almond is in the book of Numbers the symbol of Christ, and of Christ in resurrection. The rod of Aaron put into the sanctuary bursts into sudden bloom and fruitage after the manner of the lamp-stand, the clear and beautiful figure of resurrection. This declares the divine Priest (Num. xvii.), and with our sanctification the glorious Priest, as gone in for us into the sanctuary, is concerned. But not only so; on each branch we find the resurrection-number 3 of these almond symbols, and connecting the three pairs of branches three more on the central stem, which has itself *four*—thus a 3 + 1.

Still more, the almond is, in Hebrew, *shaqed*, "hastening," because it is the first tree which, reviving out of the winter-sleep, "hastens" to put forth its blossoms, first-fruits of all that is to come. How beautiful the type here of Christ our "first-fruits" in connection with this theme of sanctification, in which when perfected the after fruits will be rendered to God!

But again, as to the branches of the lamp-stand, Isa. xi. is surely an inspired interpretation. There we find the Lord indeed in another character, as the Branch out of the root of Jesse, King of Israel, but with the fullness of the Spirit for the government of the earth. Here is the connection, and it is a remarkable one; for as in the lamp-stand the seven branches which bear the seven lamps are in three pairs, with one uniting central stem, so are the seven spirits of Isaiah united and divided: "And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." Here the "Spirit of Jehovah," standing necessarily alone, yet unites certainly all the rest. "Jehovah" is God's name by which He is in covenant with His people as their Redeemer, as this book of Exodus has taught us; and thus Christ, as the Mediator of the new covenant, holds His people fast to God. Is not this possibly the reason why there are, as we have seen, *four* almonds (the number of the creature) upon the central stem?

Strange at first it seems that for these lamps there should be provided snuffers and snuff-dishes; but it becomes simple if we remember that here as elsewhere the Spirit of God is seen as connected with the human instruments He is pleased

4. (xxvi. 1-37.) The tabernacle in the wilderness.

[4] And thou shalt make the tabernacle of [c] ten curtains of fine twined [d] linen, and [e] blue, and [f] purple, and [g] scarlet: cherubim, of skillful work shalt thou make them. The length of one curtain shall be twenty-eight cubits, and the breadth of one curtain, four cubits: all the curtains shall have one measure. Five of the curtains shall be coupled one to another; and [the other] five

[c] Jno. 1. 14. Heb. 8. 2,5. Heb. 9. 11, 24. 1 Kings 6. 1, etc. Ezek. 41.1, etc.

[d] Heb. 7.26. *cf.* Rev. 19. 8.

[e] Jno. 3. 13; Jno. 17. 16. [f] Jno. 19. 2. [g] Matt. 27. 28; *cf.* Rev. 17. 3.

to use, and that *they* need (how often!) the service which this implies. Snuffers are thus "golden," (for the glory of God,) though a priestly hand alone can use them aright.

(iv.) The tabernacle has three aspects in which we are to view it, in all of which the thought of its being the dwelling-place of God is fundamental. In the first place, it sets before us the heavenly places, as the epistle to the Hebrews fully shows: here its interior space with the ark, table, and lamp-stand is specially in view. Though in connection with the earth, the house of God must, of course, in character be heavenly. Then it represents Christ Himself, as made flesh and tabernacling among us, the glory here being the glory of the Only-Begotten of the Father, full of grace and truth (Jno. i. 14, *R. V.*, *marg.*). Here the curtains of the tabernacle are before us. And lastly, the Church is God's house, as the epistle to the Hebrews again teaches (chap. iii. 6) with distinct reference to the tabernacle. Here the boards of the tabernacle, the wooden part of the structure, seem to give the thought.

We begin now with the curtains, and here we see that if the tabernacle is throughout the "pattern of things in the heavens," yet they are here brought down to earth, essentially a place of worship for the wilderness, whose bare sands were under the feet of the worshipers. In the land, the tabernacle was replaced by the temple. It is thus, as belonging to the earth, God in it come down to man, that the tabernacle fills its numerical place here, and the goats' hair tent, and its coverings, harmonize perfectly with this.

The curtains speak, as their material shows, of practical righteousness, as the fine linen which covers the bride in Rev. xix. does: "the fine linen is the righteousnesses of the saints." The Revised Version here gives "righteous *acts*," and such robes have to be washed in the blood of Christ to make them white, (Rev. vii. 14; comp. xxii. 14, *R. V.*) a clear evidence that they are not the symbol of Christ our righteousness, which can need no washing.

The "coats of skin" with which God clothed the first sinners were no human production: they were the fruit of death, not of life. But the "fine twined linen" speaks of human manufacture, the patient labor of which had not been yet transferred to the iron sinews which to-day bear the burden. The *ten* curtains confirm this thought, a number which—or some other multiple of 5—meets us in the tabernacle again and again. Here they are divided into two fives, and in the measure of each curtain we find numbers just as significant—twenty-eight cubits in length, which is 4 × 7, and four cubits in breadth, showing how in the weakness of the creature into which He had come, one Man had reached an obedience that was perfect.

But we have not alone the fine twined linen here: blue and purple and scarlet are interwoven in it. We scarcely need the assurance of Maimonides, that the first of these "was the color of the firmament," to recognize the symbol of heavenliness; the purple and scarlet are both royal colors, and may well refer to Christ's double royalty, as King of Israel, "the root of Jesse, and He that should rise to reign over the Gentiles," as the apostle quotes Isaiah. And this is the more plain, if as Keil says, and the literal rendering of the text seems to confirm, the blue, purple, and scarlet were simply used for the cherubic figures, which were wrought both upon these curtains and on the vail. The cherubim curtains coupled one to the other. And thou shalt make loops of blue at the edge of the one curtain at the end of the set; and so shalt thou make in the edge of the outermost curtain in the second set. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain in the other set; and the loops shall be opposite to one another. And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps; that the tabernacle may be one. And thou shalt make curtains of [h] goats' hair, to be a tent over the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain shall be four cubits: the eleven curtains shall have one measure. And thou shalt couple five of the curtains by themselves, and six of the curtains by themselves; and shalt double the sixth curtain in [i] front of the tent. And thou shalt make fifty loops in the edge of the outermost curtain of the [one] set, and fifty loops on the edge of the curtain in the other set. And thou shalt make fifty clasps of [j] brass, and put the clasps into the loops, and couple the tent together, that it may be one. And the excess that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. And

[h] Lev. 16. 5.
[i] 1 Jno. 1. 3.
[j] ch. 27. 2, etc.

point to divine government, as we have seen, and thus we find here the King of God's kingdom very simply declared. Let us notice too that the colors here are really purple-blue, purple-red, and crimson, so that through them all is a pervading tinge of the blue,—the heavenly color. But the fine linen, though these figures are woven into it, is itself white,—that which, as absolutely pure, reflects back the undivided ray of light, and "God is light."

Loops of blue and golden clasps unite these curtains into one tabernacle: every where this heavenly character connected with the display of the glory of God.

A tent of goat's hair surmounts it, and here we have what is very different. For the goat is the evident type of the sinner, and therefore speaks also of the Substitute for sinners. "Sin" and "sin-offering" are the same word both in Greek and Hebrew. Thus the type here is simple enough to read. The *eleven* curtains of goats' hair are divided for us into five and six, God with man and triumphing over sin; while each curtain in length is thirty cubits, and in breadth four. The latter number may remind us of the wondrous fact that in human weakness—power all against Him—was the battle won; while the former, if it is not to repeat and emphasize the former truths (being 5 × 6) must be taken as 3 × 10, and thus God glorified in the judgment of sin. The sixth curtain is doubled in front of the tent, facing with its gospel message the one who comes toward it from the world outside.

The tent had, again, a double covering: the innermost, of rams' skins dyed red, and the outer, of seal-skin (or, as some still think, of badgers' skins). The latter may speak of immovable steadfastness which no circumstance could affect,* underneath which lay, as the secret of it, a consecration to God which was devotedness even to death: such surely was the rams' skin.

Such, then, is the picture of Him in whom dwelleth all the fullness of the Godhead bodily. We now come to the board frame-work. And here there are the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent shall hang over the sides of the tabernacle, on this side and on that side, to cover it. And thou shalt make a covering for the tent of [k]rams' skins dyed red, and a covering of [l]seals' skins over it.

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* It is the suggestion of another that the seal-skin may imply perfect protection from a strange element.

And thou shalt make [m]boards for the tabernacle of acacia-wood standing up: ten cubits shall be the length of a board, and a cubit and a half the breadth of one board. Two [n]tenons shall be in each board, equidistant from one another: so shalt thou do with all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards for the south side on the right: and forty [o]sockets of silver shalt thou make under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the other side of the tabernacle northward there shall be twenty boards: and their forty sockets of silver, two sockets under one board, and two sockets under another board. And for the rear of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the

[k] *cf.* ch. 29. 15, etc. Heb. 10. 7.
[l] Ezek. 16. 10. Is. 53. 2. Jno. 1. 46.
[m] *cf.* 1 Kings 6. 10. Col. 2. 10.
[n] 1 Cor. 12. 24. Col. 3. 14.
[o] Num. 3. 49, etc. ch. 30. 11–16. ch. 38. 25, 26. 1 Pet. 1.18. 1 Cor. 3.11.

forty-eight boards in all: 6 × 8 = 48; the number of victory over sin and the number of new creation come together. This is when we look at all together—the Church as a whole; when we look at the boards singly, we have quite different numbers. Each board was ten cubits long and one and one-half broad. The number of responsibility is clear enough, whatever the other may be, and this is perpendicular measure also.

But when we look at the boards, there seems a great difficulty in applying them, in the way we are doing, to the Church or to individual believers in it. Each board is of the same material, outside and in, as is the ark, and as is the table; and if these speak of Christ, how can the boards speak of any other? That is perfectly just: the boards do speak of Christ; but there is just the glory of divine grace, for we are *in* Christ. Thus it is that nothing could rightly represent us in our standing before God, except that which will turn our eyes entirely from ourselves, and rest them upon Christ in glory.

Yet let us test this every way. Is it not still an objection that the gold should be here, which we have looked at before as typifying the deity of our Lord? Is it not as *Man*, and simply as Man, that He represents us before God? and can the gold be in place then in such a connection, if it is still to typify, as in consistency it must, what it typified before?

Now it is surely right to insist upon strict accuracy here; for if error in divine things is ever serious, how much more when it involves points so fundamental as are these? It is certain that it is as Man only that Christ represents us before God. As God, He is our God and our Creator simply. Yet we are said (in *some* sense) to be in the Son, and even in the Father (Jno. xvii. 21; 1 Thess. i. 1; 2 Thess. i. 1.) This, of course, is not position: it is *relationship;* it is in virtue of that "eternal life" we have received, which we have not in ourselves, but in Him who is the Source of it, and by which we are in very truth the children of God. Our life is in Christ thus, who is the "eternal life," not human life, but divine; and upon this depends our position also; for thus Christ is "last Adam" to the new race of men, and as in the old fallen head we fell, in the risen One we stand upright, as the boards stand before us here, rooted in their double sockets of silver, the witness of atonement (Ex. xxx. 15; xxxviii. 27). This silver of corners of the tabernacle at the rear; and they shall be twain below, but they shall be whole together at its head in one ring: thus shall it be for both of them; they shall be for the two corners. And they shall be eight boards, and their sockets of silver—sixteen sockets: two sockets under one board and two sockets under another board. And thou shalt make [p] bars of acacia-wood, five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear westward. And the middle bar in the middle of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make of gold their rings, the places to receive the bars; and thou shalt overlay the bars with gold. And thou shalt set up the tabernacle according to its due manner which has been shown thee on the mount.

And thou shalt make a [q] vail of blue and purple and scarlet and fine twined linen, of skillful work shall it be made, with cherubim; and thou shalt hang it upon four [r] pillars of acacia-wood, overlaid with gold, their hooks of gold: upon four sockets of silver [shall they be]. And thou shalt put the vail under the clasps, and shalt bring in thither, inside the vail, the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. And thou shalt set the table outside the vail, and the lamp-stand over against the table at the side of the tabernacle, on the south; and the table thou shalt put upon the north side.

[p] Col. 2. 19.

[q] Lev. 16. 2. Matt. 27. 51. Heb. 9. 3. Heb. 10. 19, 20.

[r] *cf.* Rev. 3. 12.

the atonement-money upon which they stand seems to show clearly that it is not Christ Himself who is contemplated in these boards, but His people in Him.

The bars that unite them are of the same two materials, but here there is no difficulty, for Christ is surely the uniting bond for His people.

The vail, again, is exactly like the inner curtains, and the inspired interpretation given in Heb. x. 20 confirms that of the curtains also. It is Christ in His humanity, the way into the presence of God, but for which it must be rent, as we know it was rent when He died. Looking back, as we do, upon these types, we have to introduce this thought, that the vail is rent, and I think it is on this account—because of the ideal connection of the vail and its rending, that the cherubim are found upon it, as they are not upon the door of the tabernacle or the gate of the court. In these, the colors and the fine linen are still found; for it is the same Christ that is presented to us, but it is as having *suffered* He has entered into His *glory*. The cherubim speak of government in His hands already, Christ, as now we know Him, although now on the Father's throne, not yet on His own; but on the Father's throne speaks of His fullest dignity and of His eternal glory.

What, then, are the "pillars" that support the vail? It is plain that (in another form) they are just the boards of the tabernacle over again—acacia-wood and gold resting upon silver sockets. Thus we should naturally think of Christ as He now is, held up by the testimony of redeemed men, as in the pages of the New-Testament prophets and apostles. And is it, perhaps, on this account, And thou shalt make a [s]screen for the entrance of the tent, of blue and purple and scarlet and fine twined linen,—embroiderer's work. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; and their hooks [shall be] of gold; and thou shalt cast for them five sockets of brass.

5. (xxvii. 1-8.) The altar of brass: God with man in view of responsibility.

[5] And thou shalt make an [t]altar of acacia-wood, five cubits long and five cubits broad,—the altar shall be foursquare; and three cubits shall be its height. And thou shalt make the horns thereof upon its four corners,—its horns shall be one piece with it, and thou shalt overlay it with [u]brass. And thou shalt make its pots

s Jno. 10. 7

t Matt. 23. 19.
1 Pet. 2.24.
Heb. 1. 3.

u Num. 21. 9.
1 Sam. 17. 5.
cf. 2 Cor. 5. 21.

that whereas the boards stand each upon *two* sockets, the pillars stand each upon one only: they being the original witnesses upon whose testimony the Church is built? The number (4) may tell us, moreover, that even in this primary witness Israel's exclusive position is set aside, as in Luke, the *Gentile* evangelist and historian of the Church. (Comp. Col. iv. 11 with 14.)

The division of the sanctuary by the vail into the holy and most holy is here pointed out. Thus was constituted that "first tabernacle" which the apostle speaks of (Heb. ix. 2, 8,) as characteristic of Judaism, and for us now done away as such,—the rending of the vail having made the two one. This shows us in what way "the law, having a shadow of good things to come," was "not the very image" (Heb. x. 1), a fact full of significance, and not to be set down to the general disparagement of such symbolic teaching, or as an excuse for loose and ill-fitting interpretations. On the contrary, this in the law is not meaningless, but full of meaning. "The way into the holiest"—into the presence of God—could not be opened while as yet man was under the test of the law: how would he have gloried in himself could this have been! To sinners confessedly under the condemnation of the law, on the other hand, Christ's death has rent the vail and sprinkled the mercy-seat. The word for us—how opposite to all we had but a little while since as to Israel—is, "Let us *draw near* with a true heart, in full assurance of faith." (Heb. x. 22.)

The covering for the entrance of the tent shows by its materials and colors what we know beforehand doctrinally, that Christ is ever the "Way." The cherubim are absent from it, however, as already noticed, and while the curtain still hangs from golden hooks, the five pillars stand now upon *brazen* and not silver sockets. Brass, (or "copper" it may have been; the word stands, as it appears, for both,) is the type of what is fixed and unchanging—of enduring strength. (Deut. xxviii. 23; xxxiii. 25; Ps. cvii. 16; Jer. i. 18.) The "tent upon the tabernacle" is united into one by brazen clasps, and in the court outside we find it repeatedly, replacing the silver or the gold elsewhere. The pillars are still of acacia-wood and gold, and as *not* standing on silver sockets, would seem necessarily to represent Christ Himself and not His people,—Christ's own ministry, when upon the earth, which, going far beyond Judaism, introduced into the sanctuary itself, though the holiest of all only His death could open. "God manifest," as the gold declares, and standing in divine strength (upon the brazen sockets), the *five* pillars would beautifully speak of Immanuel, "God with us." Christ Himself come was thus the entrance of the sanctuary for us, the beginning of the ministry of heavenly things.

(v.) We come now to the altar of burnt-offering; and its numerical place speaks again of God with men, as the same number in the length and breadth of it does of that human responsibility, the failure in which atonement was needed for. "The Son of Man *must* be lifted up" and "God gave His Son" are both thus in the type. For the altar has again its two materials, like the ark and the table, thus speaking of two natures; but the gold is replaced by the brass, the divine nature seems obscured and lost, yet is not, for the strength of superhuman to take away the ashes, and its shovels, and its basins, and its flesh-hooks, and its fire-pans: all its vessels thou shalt make of brass. And thou shalt make for it a [v]grating, a network of brass; and upon the network, upon its four corners, thou shalt make four brazen rings: and thou shalt put it under the ledge of the altar beneath, and the net shall be as far as the middle of the altar. And thou shalt make staves for the altar—staves of acacia-wood, and shalt overlay them with brass: and the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, when they bear it. Hollow, with boards, shalt thou make it: as it has been shown thee on the mount, so shall they make it.

v Ps. 102. 4.

6. (xxvii. 9. 19.) The court: the realized victory over sin.

[6] And thou shalt make the [w]court of the tabernacle: for the south side on the right there shall be hangings for the court of fine twined linen, a hundred cubits long, for one side; and its twenty pillars and their twenty sockets shall be of brass; the [x]hooks of the pillars and their connecting-rods of silver. And so for the north side in length, hangings a hundred cubits long, and its twenty pillars and their twenty sockets of brass, the hooks of the pillars and their connecting-rods of silver. And for the breadth of the court on the west

w Ps. 92. 13. Acts. 5. 13. 1 Cor. 5. 13.

x ch. 26. 19.

endurance is found in the Man, Christ Jesus. And the altar is three cubits high, for God is glorified,—yea, and the Son of Man is glorified in the cross (Jno. xiii. 31.) The brazen horns point every way from the four corners, for Christ died, not for Israel only, but for all; and the horns, speaking as elsewhere of *power*, are the ministry of that, through the blood that anoints them, to every ungodly one that is without strength (Rom. v. 6.) The altar, being hollow, admitted the sacrificial fire within it, not bore it on the surface merely,—a solemn realization as to atonement.

(vi.) In the court of the tabernacle, the fine linen which incloses it has necessarily the same meaning as elsewhere. It speaks of practical righteousness, but there is no adornment of color or of figure traced upon it. The pillars which support it are, with their sockets, which are single, all of brass, but the connecting-rods and the hooks by which it hangs are of silver. The measure of the hangings of the courts is exactly that of the beautiful curtains of the tabernacle; but here the fine linen hangs from silver hooks, answering to the sockets of the tabernacle-boards, so that it is not Christ that is pictured, but the righteousness of saints, yet which is measured by what Christ is. The silver hook is dependent upon the silver rod, by which the weight is thrown upon the brazen posts, which easily sustain it,—redemption linking the believer with a strength that is not his own.

The numbers every-where speak of responsibility, however, as well they may; for these white hangings close round the sanctuary to maintain its separation from the outside world. Sin is to be repelled and excluded from this slight-walled inclosure, where the only entrance is by Christ, as the curtained entrance here again shows, hanging as the fine linen of the court hangs—from silver hooks, because Christ as the way of access depends indeed upon the atonement He has made. Thus divine power has wrought for us in human weakness, as the four brazen pillars show which uphold the curtain.

Here, at the border of the sanctuary-inclosure, where it meets the world, the types are found of God's triumph over sin.

side there shall be hangings of fifty cubits, their pillars ten, and their sockets ten. And the breadth of the court on the east side toward the sunrise shall be fifty cubits, the hangings on the one wing fifteen cubits, their pillars three, and their sockets three; and on the other wing the hangings shall be fifteen cubits, their pillars three, and their sockets three. And for the gate of the court there shall be a screen of twenty cubits, of blue and purple and scarlet and fine twined linen,—embroiderer's work; their pillars shall be four, and their sockets four. All the pillars of the court round about shall be joined together with rods of silver; and their hooks shall be of silver, and their sockets of brass. The length of the court shall be a hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. All the implements of the tabernacle in all the service thereof, and all its [y] pegs, and the pegs of the court, shall be of brass.

[y] cf. Matt. 5. 18.

The approach to God: priesthood.

(XXVII. 20—XXX. 10.)

1. (vv.20,21.) The continual light.

3. [1] And thou shalt command the children of Israel that they bring thee pure [z] olive oil, beaten, for the light, to cause the lamp to burn continually. In the tent of meeting, without the vail which is before the testimony,

[z] Jno. 16.13.

3. In the third series of these tabernacle-types, we come now to consider man's approach to God, and in connection with this, necessarily the Mediator-Priest. It is here for the first time the priesthood comes formally before us. Melchisedek in Genesis has given us the type of a better order of priesthood than that of Aaron, but he is very briefly, and as it were incidentally, introduced. In Exodus, beside Jethro, we have among the people of Israel priests recognized, "young men," probably of the first-born, who are not further noticed, but give place necessarily to the exclusive priesthood of Aaron and his sons. Abraham, Isaac, and Jacob, not to speak of Abel and of Noah, plainly exercised priestly functions, and it seems certain that the law, as it invested the priesthood with special sanctity, correspondingly restricted its exercise, and hedged it round with penalty in a way before unknown. And this is evidently connected with the character of the law as giving the knowledge of sin. The breach of the first covenant, so soon to follow these typical ordinances, was only the beginning of the reiterated proofs of man's natural inability to stand before God, and his need of a Mediator; and God by all these enactments fixes the eye upon this need, and upon Him who alone really meets it,—of whom Aaron was but the shadow. The idea of priesthood will, of necessity, become defined as we go on, and it is best to leave it thus to the Word to develop the meaning in its own perfect way. It is enough here to say that the word for "priest" in Hebrew (*kohen*) seems most probably derived from *kun*, in its significance of "preparing," and "to mean," says Oehler, "either intransitively, 'to present one's self,' or transitively, 'to prepare, fit;' in the former case, *kohen* would be one who stands to represent another, and in the latter case the priest would be named from the preparing and presenting the sacrifice."

(i.) Before, however, we come to the description of the priest himself, we have, in the first place, that which was indeed put under his care, but which is introduced here evidently for the sake of the general principle as to the ways of God. God is light; and the first thing in the great original six days' work was, to bring in the light where there had been darkness. Here also, when the practi-

Aaron and his sons shall set it in order from [a] evening to morning before Jehovah: it is a statute forever to their generations on behalf of the children of Israel.

[a] cf. Gen. 1. 5, etc.

cal working of the tabernacle begins to be set before us, the provision is made for continual light. In His presence, as in Himself, there is no darkness at all; but while, therefore, in the holiest there could be no such provision, in the holy place outside the vail the sanctuary-lamp was needed, so that through earth's night there should be none for those approaching Him. It was never to be out—a continual light through the hours of darkness.

The necessary application of this type shows us how indeed the "things that happened unto Israel" are "written for our admonition upon whom the ends of the ages are come." While Christ, the light of the world, is absent, it is night, and the light for the priests of God (our calling as Christians) is in the sanctuary only, the light of the seven lamps—the perfect illumination of the Spirit of God—as ministered by Christ risen, the Spirit of Christ. Notice how in 2 Cor. iii., where, "beholding the glory of the Lord, we are changed into the same image from glory to glory," "the Lord the Spirit" and "the Spirit of the Lord" are connected together, or in a sense identified. "Now the *Lord is that Spirit*, and where the *Spirit of the Lord* is there is liberty," while the change produced in us is "by the *Lord the Spirit.*"

For us, indeed, it may be rightly urged, that the vail is rent, and the holy and the holiest are one. As priests in the sanctuary, we are brought into the immediate presence of God. But the light of the glory of God has not for us eclipsed the light of the golden lamp-stand: no, but the two have become for us one, as the apostle shows us in immediate connection with the passage just referred to. For the "glory of the Lord" is the "glory of Christ who is the image of *God;*" and thus "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the *glory of God* in the *face of Jesus Christ.*" (2 Cor. iv. 4, 6.)

Let us remember, too, that the responsibility of the children of Israel to furnish the oil, and of the priests to maintain the light, has practical reference to ourselves to-day, when the apostle can say to those who *have* the Spirit, just on this account, "be *filled* with the Spirit." (Eph. v. 18.) Alas! there may be even for the Christian lamps gone out, through drowsiness and neglect. Yet the Spirit, *given* to abide with us (Jno. xiv. 16), abides; and therefore the same apostle's energizing call, "Awake, thou that sleepest! and arise from among the dead, and Christ shall give thee light." (Eph. v. 14.)

Light, then, is ours! how suitable a preface to all the instruction about priestly service from which the world-church, gone back to the darkness of carnal ordinances, has extracted so much mere antichristian blasphemy! How needful, too, the lesson of our responsibility as to all this! Our own true and glorious High-Priest who is passed into the heavens does not Himself even interpose to keep us from God, but in His own Person has brought us to Him. For us the vail is rent, and "we walk in the light as God is in the light." (1 Jno. i. 7.)

With what loathsome impurity, which has done its best to justify the infidelity it has produced, has the verdict of history made infamous the priest! How it has identified "priest-craft" with mere deception and villany! God introduces His account with the witness that He is light, and makes it the solemn and (as it were) the first duty to maintain the light. "God is light;" and we can add, "in the light." All must be light and in the light with us.

The *perpetuity* of the light is what the numerical place seems to insist on here. The eternal light brings every thing to the test of eternal righteousness; and thus alone is the sovereignty of God maintained over the soul. How solemnly is it insisted on as to be "a statute forever"!

(ii.) As the priest is emphatically the minister, so his garments are again and again spoken of as "garments of service," and express this. Not that there are not personal ones as well as official, or that the official do not imply character:

2. (xxviii.) The priestly garments, indicating their service.

a (*vv*. 1-4.) The designation of the priests.

[2] And do thou bring near unto thee Aaron thy brother and his sons with him from among the children of Israel, that he may be a [b] priest unto me: Aaron, [with] Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy [c] garments for Aaron thy brother, for glory and for beauty. And thou shalt speak unto all the wise of heart, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him to be a priest unto me. And these are the garments that they shall make: a breastplate, and an ephod, and a robe, and a checkered coat, a turban and a girdle: and they shall make the holy garments for Aaron thy brother, and for his sons, that he may be a priest unto me.

b (5-14.) The ephod: priestly service.

And they shall take gold and blue and purple and scarlet and fine linen; and they shall make the [d] ephod of gold, of blue, of purple, of scarlet, and of fine twined linen,—skillful work. It shall have two [e] shoul-

b Heb. 5. 4, 5. Heb. 7. 11, etc.

c Ps. 132. 16. Rev. 1. 13. *cf.* Matt. 17. 2.

d *cf.* 1 Sam. 6. 14.

e *cf.* Luke 15. 5.

in the true Priest,—not the type, but the antitype,—every thing, as we shall see, depends upon this; and thus the divine principle is emphasized which was just now insisted on. It is the heart of the blessed Lord which makes Him serve: it is His spotless purity which enables Him to draw near to God, when for men to see Him is to die: and thus on the day of atonement the high-priest enters the holiest in the *personal* dress of pure white linen only. (Lev. xvi.) We are now, however, to contemplate His service for us.

(*a*) But "even Christ glorified not Himself to be made a High-Priest, but He who said unto Him, 'Thou art My Son: this day have I begotten Thee.'" (Heb. v. 5.) This is how the apostle interprets for us that designation of Aaron by God, which is here for the first time announced plainly. This is therefore a necessary point to begin with. It makes the service which ensues obedience, and the sweet assurance of what was in the heart of God toward us. We "believe on Him whom God hath sent" (Jno. vi. 29), and that gives the right character to Him who sent: "by Him we believe in God." (1 Pet. i. 21.)

The clothing of Aaron is the first step in his installation in his office. The garments are "for glory and for beauty." How beauteous is Christ in this mediatorial place! how glorious has He made a place of service!

(*b*) The ephod is by the Septuagint styled the "shoulder-piece," and this seems its most distinct feature, as we find it here emphasized by the two onyx stones engraved with the names of the tribes of Israel which were upon the shoulders. This is not, however, all, for it as evidently links the breastplate with the shoulder-pieces, and thus the latter help to sustain also the former. The ephod is thus characteristic in the highest way of service,—the maintenance of the people before God.

The ephod is made of the same materials as the tabernacle-curtains and the vail, but without cherubic figures, in which upon these the blue and purple and scarlet were interwoven. The symbols of conferred royalty are thus absent, though the *materials* of it are here. What *qualifies* Him for this place is seen,—what makes Him the "desire of all nations" (Hag. ii. 7), so that the power put into His hands gratifies that desire. But the priestly office is distinct from the kingly, and power is shown in a very different manner in the lowly service of the priest, while it is meant to be plain abundantly that the Priest and the King are one. If, moreover, the cherubim are absent, on the other hand the ephod is interwoven with threads of gold. Is God any where more manifest than in this wondrous provision for man's need, which at such cost has been furnished to him?

der-pieces coupling it together: at its two ends it shall be coupled. And the band for fastening it which is upon it shall be of one piece with it, after its work: of gold, of blue and purple and scarlet and fine twined linen. And thou shalt take two onyx-stones, and [f]engrave on them the names of the children of Israel: six of their names on one stone, and the six names of the rest upon the other stone, according to their birth. With the work of an engraver in stone, the engraving of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt cause them to be inclosed in plaits of gold. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of memorial for the children of Israel; and Aaron shall [g]bear their names before Jehovah upon his two shoulders for a memorial.

c (15-30.) The breast-plate: glory of God identified with the blessing of man.

And thou shalt make plaitings of gold, and two chains of pure gold; like cords shalt thou make them, of twined work, and fasten the twined chains to the plaitings. And thou shalt make the [h]breast-plate of judgment of skillful work, like the work of the ephod thou shalt make it: of gold, of blue and purple and scarlet and fine twined linen shalt thou make it. Four-square it shall be, doubled; a span the length of it, and a span the breadth thereof. And thou shalt set in it settings of [i]stones—four rows of stones: [one] row, a sardius, a topaz, and an emerald,—the first row; and the second row, a carbuncle, a sapphire, and a diamond; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper: they shall be inclosed in gold in their settings. And the stones shall be with the [j]names of the children of Israel, twelve, according to their names; [like] the engraving of a signet, every one with his name shall

[f] Is. 43 1. Jno. 10. 3.

[g] Jno. 10.28.

[h] Jno. 13. 1, 23. Eph. 3. 19.

[i] *cf.* Rev. 21. 19, 20.

[j] ver. 9. Rev. 21. 14.

In the onyx stones upon the shoulder the end of the priestly office is expressed. The names of the twelve tribes are there, permanently graven upon the banded stones, to be borne up upon the priest's shoulders. So plainly have we here the One who "goeth after that which is lost until He find it; and when He hath found it, He layeth it upon His shoulders, rejoicing." (Luke xv. 4, 5.) Thus the priest's office is declared.

(*c*) But if Christ's people are thus sustained by His mediatorial work, we need to see more perfectly the connection between the display of power which the shoulders express and the holy love which is manifested in the breastplate. By means of the ephod, the breastplate itself is borne up by the shoulders, and in the breastplate again the names of the people are engraved, as in the engraving of a signet, but now upon twelve precious stones,—each cared for with the same care, but each set as it were in the glory of a new lustre!

Would that we could know, in any measure, what these different stones are intended to convey! but even their identification is not certain, and any interpretation would seem too purely conjectural to be attempted. There is, however, no scriptural reason to doubt that they are together the Urim and Thummim, the "lights and perfections" of the thirtieth verse, and this is thus far interpretation, and of convincing clearness.

they be for the twelve tribes. And thou shalt make upon the breastplate chains like cords, of twined work, of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings upon the two ends of the breastplate; and thou shalt put the two twined [chains] in the two rings which are on the ends of the breastplate; and the [other] two ends of the two twined [chains] thou shalt put in the two plaits, and shalt put them on the shoulders of the ephod, in the front of it. And thou shalt make two rings of gold, and put them upon the two ends of the breastplate, upon the border of it, which is upon the side of the ephod inward. And thou shalt make two rings of gold, and put them on the two shoulders of the ephod, beneath, to the front of it, close by the coupling thereof, above the band of the ephod. And they shall bind the breastplate by its rings unto the rings of the ephod with a lace of [k]blue, that it may be above the band of the ephod, and that the breastplate may not be loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth into the sanctuary, for a memorial before Jehovah continually. And thou shalt put in the breastplate of judgment the [l]Urim and Thummim; and they shall be upon Aaron's heart when he goeth in before Jehovah: and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually.

[k] chap. 26. 1.

[l] Num. 27. 21. Ps. 32. 8. 1 Jno. 1. 5.

God is light, and "the Father of lights" (Jas. i. 17); for the lights are but the prismatic radiance of the one ray of colorless light as we see it in the rainbow, and in which its beauty is displayed to us (see Gen. ix.) In this it shines but for a moment, like a brilliant deed, though an eternal memory of glory, but in the jewels it is enshrined, permanent, as are the divine attributes in God. This is what in fact the jewels mean: they are the "lights and perfections" of Him who is light and perfection; and as the names of the people are graven on the jewels, so is He abidingly glorified in His redeemed. Plaitings and rings, and twined chains of gold, connect the breastplate with the ephod, the manifold interweavings of divine glory with the maintenance of the people thus: while all is upon the heart of the High-Priest, the type of Him who, as the Mediator between God and men, Himself God and Man, maintains ever what is due to God upon the one hand, and His own in blessing on the other, and these not as things apart, but as identified—the names graven upon the breast-plate!

The ephod unites the breastplate with the shoulder, and throws in this way the burden upon the shoulder. All the counsels of God in connection with this great salvation are such a burden as Christ only could sustain; and not the King's, but the Priest's shoulder bears it: the power is realized in weakness, the victory of voluntary humiliation and self-sacrifice. Blessed be His name!

This, then, was the "breastplate of *judgment*,"—that is, in connection with which God answered appeals, and gave sentence among the people (comp. Num. xxvii. 21; 1 Sam. xxviii. 6; Ezra ii. 63), for the divine wisdom is always found in holding together the two principles implied in the breastplate.

(*d*) The robe of the ephod, like that one of our Lord for which they cast lots at the cross, is of one piece, woven without seam, and bound around the necessary opening, that it may not be rent. It is entirely of blue, the heavenly color, and *d* (31-35.) Earth's visitation and the universal gospel.

And thou shalt make the [m]robe of the ephod all of blue; and the opening for the head shall be in the middle of it; there shall be a binding of woven work round about the opening of it, as the opening of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue and purple and scarlet, round about the skirts of it; and bells of gold between them round about: a [n]golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron for ministering; and the sound thereof shall be heard when he goeth into the sanctuary before Jehovah, and when he cometh out, that he [o]die not.

e (36-38.) Responsibility of the holy things upon Aaron.

And thou shalt make a [p]plate of pure gold, and shalt engrave upon it as the engraving of a signet, Holiness to Jehovah. And thou shalt put it upon a lace of [q]blue, and it shall be upon the turban: upon the front of the turban it shall be. And it shall be upon Aaron's forehead; and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be continually upon his forehead, that they may be [r]accepted before Jehovah.

f (39-43.) The ordinary dress of Aaron and the priests.

And thou shalt weave in checker-work a coat of fine linen; and thou shalt make a turban of fine linen; and thou shalt make a girdle of embroidery. And for the sons of Aaron thou shalt make coats, and make them girdles, and caps shalt thou make for them for glory and for beauty. And thou shalt clothe with them

[m] ch. 24. 10. Heb. 4. 14. Heb. 8. 4. *cf.* Num. 15. 38-40.

[n] 1 Kings 7. 20. Acts 2. 33.

[o] Acts 2. 24.

[p] Jno. 17. 19. *cf.* Rev. 22. 4.

[q] ver. 28.

[r] Eph. 1. 6.

upon its skirts are alternately pomegranates,—the fruit of many seeds,—and golden bells, which give their sound on going into the sanctuary before Jehovah, and on coming out. Here, then, is the heavenly Man, the fruit of whose work has in itself the abundant seed, wherever the gospel goes forth in the power of the Spirit: this gospel, as it seems to me, characterizing especially the time He goes into heaven—the Pentecostal outburst,—and the time when He shall be coming out again, when the "everlasting gospel" is proclaimed for blessing to millennial nations.

The numerical place, as it seems to me, emphasizes the heavenly Stranger's visit to the world, and the diffusion every where of the seed of the gospel: its result, heaven opened to earth. The words "that he die not" appended to the commandment as to these gospel-bells, as it cannot apply to the great High-Priest, may speak of Aaron as the representative of the nation, as their music is indeed a sign of how Israel shall not die but live—alive to God.

(*e*) Next we have the iniquity of the people in their holy things provided for, the high-priest taking the responsibility of it upon himself. This, of course, involves the necessity of atonement; but it is not atonement that is here spoken of, but the ordering of all, left with perfect confidence to Him who is the Son over God's house, and upon whose forehead rests the "diadem of holiness," as it is elsewhere called (chap. xxxix. 30). In Him who stooped to the uttermost requirement of holiness upon the cross, holiness is indeed a crown. He with whom in that darkest hour of all that ever was could be left the responsibility of the accomplishment of all God's counsels of blessing for eternity, can be safely intrusted with all the care of the holy things.

(*f*) Finally, we have the ordinary dress of Aaron and of the priests his sons, who are for the first time brought in here. They are our picture, and we are

Aaron thy brother, and his sons with him; and thou shalt [s]anoint them, and consecrate them, and sanctify them, and they shall be priests unto me. And make them [t]linen breeches to cover the flesh of nakedness: they shall reach from the loins even to the thighs: and they shall be upon Aaron and upon his sons when they go into the tent of meeting or come near unto the altar, to minister in the sanctuary, that they bear not iniquity and die: it is an everlasting statute unto him and to his seed after him.

[s] Is. 61. 1. Acts 10. 38. Matt. 3. 16, 17.
[t] *cf.* ch. 20. 26. Ezek. 44. 18.

3. (xxix.) The sanctification and consecration of the priests.

a (*vv.*1-7.) Aaron only.

3 [u]And this is the thing that thou shalt do unto them to sanctify them to be priests unto me: take one young [v]bullock and two [w]rams without blemish, and [x]unleavened bread, and [y]pierced cakes, unleavened, mingled with [z]oil, and unleavened wafers anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them in one basket, and bring them in the basket, and the bullock, and the two rams. And Aaron and his sons shalt thou bring near to the entrance of the tent of meeting, and thou shalt [a]wash them with water. And thou shalt take the garments, and clothe Aaron with the coat, and the robe of the ephod, and the ephod, and the breastplate, and shalt gird him with the band of the ephod, and shalt put the turban on his head, and put the holy diadem upon the turban. And thou shalt take the [b]anointing-oil, and pour it upon his head, and anoint him.

[u] Lev. 8.
[v] Lev. 8. 14. Lev. 16. 3. Heb. 9. 12.
[w] ver. 18, 22. Heb. 9. 14.
[x] 1 Cor. 5. 8. 2 Cor. 2, 17.
[y] *cf.* Jno. 19. 37.
[z] Luke 1. 35.
[a] Jno. 8. 29. Eph. 5. 26.
[b] ch. 28. 41. Ps. 133. 2.

necessarily reminded of the difference between ourselves and Christ: even Aaron taking his place as one in contrast with Him. This the numerical place seems to point out—the priesthood of sinful men, but in whom grace shows its victory over sin, clothing their nakedness, and bringing nigh. This naturally closes the account of the priesthood.

(iii.) But we have yet to consider the sanctification of the priesthood and their induction into their office: as yet, of course, only the commandment as to it, for the fulfillment of this is in Leviticus.

(*a*) First, the materials are to be provided and ready, as all things wait upon God's call. Then Aaron and his sons are brought near to the entrance of the tent of meeting and are washed entirely with water. This evidently corresponds with that to which our Lord's words point—that one washing of the whole person that needs not to be repeated (Jno. xiii. 10). All Christians are "a holy priesthood" (1 Pet. ii. 5)—a people as a holy people able to approach God. The washing which makes them this is "the washing of regeneration" (Tit. iii. 5): a new state resulting from new birth. Herein, "He who sanctifieth and they who are sanctified are all of one," (Heb. ii. 11,) the children of God partaking of the life of their glorious Head. In His person human nature was cleansed from its defilement, and God did what Job declared impossible for man—brought forth a clean thing out of an unclean (Job. xiv. 4). He was as born into the world what we are as new born, but without taint of evil, perfect in all things,—yea, the Eternal Life itself.

Thus, while all are of one, there is an essential difference, and we see this in the type in Aaron's being anointed alone, without blood, with all the priestly garments already upon him. The divine life which is His is already His sanctification to the Priesthood, and as absolutely without spot—God's beloved Son, in whom His delight is,—the Spirit of God descends upon Him after His baptism b (8-18.) Aaron and his sons: redemption and priesthood.

And thou shalt bring near his sons, and clothe them with the coats, and shalt gird them with the girdles,—Aaron and his sons,—and put their caps on them: and the priesthood shall be theirs by an everlasting statute, and thou shalt consecrate Aaron and his sons. And thou shalt present the bullock before the tent of meeting; and Aaron and his sons shall lay their hands upon the bullock's head: and thou shalt kill the bullock before Jehovah at the entrance of the tent of meeting. And thou shalt take of the bullock's blood, and put it upon the horns of the altar with thy finger, and pour out all the blood at the base of the altar. And thou shalt take all the fat that covereth the inwards, and the caul over the liver, and the two kidneys and the fat which is upon them, and burn them on the altar. But the flesh of the bullock, and its skin, and its dung, shalt thou burn in the fire outside the camp: it is a [c]sin-offering. And the one ram thou shalt take, and Aaron and his sons shall lay their hands upon the head of the ram, and thou shalt kill the ram, and shalt take its blood, and sprinkle it upon the altar round about. And thou shalt cut up the ram into its pieces and wash its inwards and its legs, and put them with its pieces and with its head. And thou shalt burn the whole ram upon the altar: it is a [d]burnt-offering unto Jehovah; a sweet savor, an offering by fire unto Jehovah is it.

c Heb.13.11.

d Lev. 1. 10. Eph. 5. 2.

c (19-25.) Consecration in the power of the Spirit, (resurrection accomplished).

And thou shalt take the other ram, and Aaron and his sons shall lay their hands upon the head of the ram; and thou shalt kill the ram, and take of its blood, and [e]put it upon the tip of Aaron's right ear, and upon the tip of his sons' right ear, and upon the thumb of their right hand, and upon the great toe of their right foot;

e Lev.14.14. 1 Cor. 3. 23.

by John, in which He had presented Himself to God for His "baptism to death" afterward. Thus He is now the Anointed One—the Christ.

(*b*) Aaron's sons are then brought near and clothed with the priestly garments, the bullock of the sin-offering slain, after Aaron and his sons have put their hands upon its head, and the horns of the altar of burnt-offering are anointed with it. Then one of the rams is offered as a burnt-offering, Aaron and his sons identifying themselves in the same way with it, and its blood sprinkled upon the altar round about. Aaron we have seen, as the type of Another, anointed already without blood; but we find him here with his hand, along with those of his sons, on the head of the sin-offering as well as the burnt-offering. The necessary antecedent to the call of a "holy priesthood"—truly, not merely typically, such—was, the fulfillment of the atoning work; and for us individually, we need to stand in the value of it before God in order to be priests to God. But it must be carefully remembered that if Aaron still be a type of Christ in this, his hand upon the victim cannot signify what it does in his sons' case: it can only be the sign of the acceptance, on the part of the One who offers for it, of the burden of sin and of its penalty. And this the cross declares,—sin's awful judgment and the righteousness of Him who judges.

(*c*) The next thing is *consecration*—in Hebrew, "filling the hand." For this the ram of consecration is taken; and the ram we have seen in the coverings of the tabernacle to be a type of devotedness. The sheep yields itself to the slaughter,

> and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron and upon his garments, and upon his sons, and upon his sons' garments with him: and he shall be sanctified, and his garments, and his sons, and his sons' garments with him. And thou shalt take of the ram the fat, and the fat tail, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat which is upon them, and the right shoulder, (for it is a ram of consecration), and one loaf of bread, and one pierced cake of oiled bread, and one wafer out of the basket of unleavened bread which is before Jehovah; and thou shalt put the whole upon Aaron's hands, and upon his sons' hands, and shalt [f] wave them for a wave-offering before Jehovah. And thou shalt receive them from their hands, and burn them upon the altar upon the burnt-offering, for a sweet savor unto Jehovah: it is an offering by fire unto Jehovah.

[f] Lev. 7. 30.

and the ram, as the male sheep, is probably chosen to intensify the thought of self-surrender. Upon this also Aaron and his sons lay their hands; and then it is slain, and the blood put upon their right ear, hand, and foot,—the whole man set apart to God in the power of redemption, to receive from Him, act for Him, walk with Him.

The blood is then sprinkled upon the altar, and then, mixed with the anointing-oil, upon Aaron and his garments, and upon his sons and their garments "with him." Notice how the same connection and order are preserved in the statement of the effect: "and he shall be sanctified and his garments, and his sons and his sons' garments *with him.*" Christ is surely before us here, the blessing found by His people in association with Him, and His own sanctification as gone up to God in the power of His precious blood for them, the measure of their own. As He said, when going to the Father, "For their sakes I sanctify Myself, that they also may be sanctified by the truth." (Jno. xvii. 11, 17–19.) It is His sanctification, or setting apart on high, as Man gone in to God, of which He is speaking. In this new place it is, a glorious Man in heaven, that His people know Him, and only there, for He is in the world no longer (2 Cor. v. 16–18). Into this new sphere we are introduced with Him, and all things become new.

And now comes the "filling of the hands:" the ram of consecration is a peace- (that is, a communion-) offering. We are to be occupied with that in which God delights, which is a sweet smell to Him. The new priests' hands now are filled with that which expresses Christ, and which is presented to God as a wave-offering. Notice the parts: first, the fat and the kidneys (the reins, comp. Ps. xvi. 7) and the fat of the inwards,—that which expressed the health of the animal, and upon which the flame especially fed. "The use of this symbol, fat," says another, "is sufficiently familiar in the Word. 'Their heart is fat as brawn.' 'Jeshurun waxed fat and kicked.' 'They are inclosed in their own fat, with their mouth they speak proudly.' It is the energy and force of the inward will—the inwards of a man's heart. Hence where Christ expresses His entire mortification He declares they could tell all his bones; and in Ps. cii., 'By reason of the voice of My groaning, My bones cleave to My skin.' But here, in Jesus, all that in nature was of energy and force, all His inward parts, were a burnt-offering to God, entirely sacrificed and offered to Him for such, a sweet savor. This was God's food of the offering, 'the food of the offering made by fire unto Jehovah.' In this Jehovah Himself found His delight; His soul reposed in it, for surely it was very good—good in the midst of evil—good in the *d* (26-35.) The practical experience

And thou shalt take the [g] breast of the ram of consecration which is for Aaron, and wave it for a wave-offering before Jehovah, and it shall be thy portion. And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, that hath been waved and that hath been heaved up, of the ram of consecration,—even that which is for Aaron, and that which is for his sons, and it shall be Aaron's and his sons' by an everlasting statute for the children of Israel: for it is a heave-offering; and a heave-offering it shall be for the children of Israel, of their peace-offering sacrifices—their heave-offering to Jehovah. (And the holy garments which are Aaron's shall be his sons' after him, to be anointed in them, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tent of meeting to minister in the holy place.) And thou shalt take the ram of consecration and [h] boil its flesh in the holy place: and Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket at the entrance of the tent of meeting. And they shall eat those things wherewith atonement was made, to consecrate [and] to sanctify them; but a stranger shall not eat them, for they are holy. And if there remain any of the flesh of consecration, or of the bread, until the morning, then thou shalt burn the remainder with fire: it shall not be eaten, for it is holy. And thus thou shalt do unto Aaron and unto his sons according to all that I have commanded thee: seven days shalt thou consecrate them.

[g] Num. 18. 11.

[h] *ctr.* ch. 12. 9.

energy of offering to Him—good in perfect obedience." (*Synopsis*, vol. i. p. 169.)

It is easy to see how all this unites with the thought of consecration; but it is *Christ*, we must remember, who in all this occupies us: occupation with Him brings communion and like-mindedness.

With the fat we have the "shoulder"—simple reminder of how for us He bowed His shoulder to bear; and then the meal-offering, of unleavened and of oiled bread,—in general meaning as simple. Waved before Jehovah, all this is then put upon the altar, and goes up to Him. The priests are now consecrated.

(*d*) Yet still there remains for us what is most needful and most precious—the experimental apprehension of our own portion in Christ, and here warning has to be mingled with the instruction. The breast of the ram of consecration is for him who offers it, a place in this case held by Moses, but who, I think, here represents, not Christ, but the typical worshiper. How necessary that the love of Christ (which the breast must signify) should be thus experimentally enjoyed by the heart that worships! In after-cases the breast belongs to Aaron and his sons (*v.* 27) along with the (left) shoulder, the experience of His strength who bears us up before God. But the whole ram (except what has gone up to God) is theirs, and these parts are specially named, to emphasize them: all must be eaten "in the holy place," which does not mean here the sanctuary, however, but at the door of the tent of meeting in the court, as is immediately afterward stated (and comp. Lev viii. 31). The unleavened bread must be eaten with it, and the stranger—that is, in this case, every one outside the priestly family,—excluded. Nor must the flesh be kept until the morning, to guard, as we see in Lev. vii. 17, against any possible corruption: we are warned how readily it *e* (36-46.) God's meeting-place with Israel.

And [i] every day shalt thou offer a bullock of sin-offering, and thou shalt cleanse the altar by making atonement for it; and thou shalt anoint it to sanctify it. Seven days shalt thou make atonement for the altar, and sanctify it; and the altar shall be most holy; all that toucheth the altar shall be holy. And this is that which thou shalt offer upon the altar: two [j] lambs of the first year day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer between the two evenings: and with the one lamb a [k] tenth part of wheaten flour, mingled with the fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink-offering. And the other lamb thou shalt offer between the evenings, and shalt do with it according to the meal-offering of the morning, and according to the drink-offering thereof, for a sweet savor, an offering by fire unto Jehovah. It shall be a [l] continual burnt-offering throughout your generations, at the entrance of the tent of meeting before Jehovah; where I will meet with you, to speak unto thee there. And there will I meet with the children of Israel, and it shall be [m] sanctified by my glory. And I will sanctify the tent of meeting and the altar; and Aaron and his sons will I sanctify to be priests unto me. And I will [n] dwell among the children of Israel, and I will be their God. And they shall know that I am Jehovah their God, who hath brought them out of the land of Egypt, to dwell among them: I, Jehovah, their God.

[i] Heb. 10. 11, 12.
[j] Num. 28. 3, 4. Jno. 1. 29.
[k] ch. 16. 36.
[l] ver. 36. *ctr.* Heb. 10. 14. Jno. 19. 30.
[m] ch. 40 34. 2 Cor. 4. 6.
[n] Jno. 1. 14. 1 Cor. 6.19. Jno. 14. 17, 23. Zech. 2. 11. Rev. 21. 3.

f (xxx. 1-10.) Christ our incense-altar: God glorified in victory over sin.

And thou shalt make an [o] altar to burn incense on, of acacia-wood thou shalt make it. A cubit shall be the length of it, and a cubit the breadth of it; four-square shall it be; and two cubits shall be the height of it: its horns shall be of one piece with it. And thou shalt overlay it with pure gold, its top, and its sides

[o] Heb. 9. 4. Heb. 13.10, 15, 16. 1 Pet. 2. 5. Phil. 4. 18. Rev. 5. 8.

comes into our most holy things. Seven days of sanctification cover our whole life here and connect it with the rest beyond.

(*e*) The instruction as to the altar of burnt-offering comes by itself. It is God's meeting-place with the children of Israel; and here I think they are (as on the day of atonement,) their own type. Or, to say better, the priestly house representing the Church (or perhaps the heavenly saints,) the nation at large, outside of these, represents Israel, or the earthly saints. The court, where the altar of burnt-offering stands, is, without any doubt, the earth where the cross has been; and it is meet and right that there the glory of God should be displayed, as it yet will be: Immanuel's name in all that it implies even for the earth revealed, and (in the new earth) the tabernacle of God with men. Their daily offering upon the altar speaks of what to God the work of Christ is, and God's meeting there with Israel, though it give not the full thought of what is our portion, has its special beauty and significance. A blessed thing, with which the feast of our consecration will be ended: not, blessed be God, the priesthood itself.

(*f*) But Israel's blessing does not complete the glories presented to us here. We must rise, as it were, from earth into the heavenly sanctuary, and enter upon our service at the golden altar of incense, to see how fully the triumph over sin has been achieved. The altar, as we see by its material, is Christ. and Christ as round about, and its horns; and thou shalt make a golden border to it round about; and thou shalt make for it two golden rings under the border of it, at the two corners thereof, upon the sides of it shalt thou make them, and they shall be places to receive the staves, that it may be borne with them. And thou shalt make the staves of acacia-wood, and overlay them with gold. And thou shalt put it [p] before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of sweet spices, every morning, when he [q] dresseth the lamps he shall burn it. And when Aaron lighteth the lamps between the evenings he shall burn it,—a perpetual incense before Jehovah throughout your generations. Ye shall burn upon it no [r] strange incense, nor burnt-offering, nor meal-offering; nor shall ye pour drink-offering thereon. And Aaron shall make [s] atonement on the horns thereof once a year, with the blood of the sin-offering of atonement; once in the year shall he make atonement upon it throughout your generations: it is most holy unto Jehovah.

[p] *cf.* Heb. 9. 3. 4 with Matt. 27. 51. Heb. 10.19.
[q] Jno. 4. 24. Phil. 3. 3. Eph. 5. 18, 19.
[r] Lev. 10. 1.
[s] Lev. 16.18. Heb. 9. 23.

(XXX. 11—XXXI.)

Special warnings.

1. (*vv.* 11–16.) No difference as to the need of repentance.

4. [1] And Jehovah spake unto Moses, saying, When thou takest the sum of the children of Israel, as to those that are to be numbered, then shall they give each to Jehovah a ransom for his soul when thou numberest them, that there be no [t] plague among them when thou numberest them. This shall they give—every one that

[t] *cf.* 2 Sam. 24. 1.

entered into heaven; not on earth. Yet as an *altar*, or "place of sacrifice," as the word (*mizbeach*) means, and foursquare, with its horns facing every way,—its virtue in the blood that is presented on them,—it speaks of sacrifice, while yet no sacrifice is to be made upon it, and in the sanctuary cannot be. Thus it speaks the virtue of what has been done elsewhere, and (so far as the golden altar itself is concerned) can need no re-doing. The golden altar is for perpetual incense—ceaseless praise to God: "We have an altar," says the apostle, an altar to which we come as priests of no earthly tabernacle, an altar upon which no bleeding sacrifice can be again. Christ is our altar still, but no such sacrifice can He offer again. What sacrifice, then, have we? "By Him therefore let us offer the sacrifice of *praise continually*,—that is, the fruit of our lips, confessing His name. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased." (Heb. xiii. 10, 15, 16.) Thus we have sacrifices of thanksgiving and praise to offer,—fruit of the lips and fruit of the life,—confessing Him who has done the work which gives us our changeless place with God. The true sacrifice is no longer on the altar; it has been accepted of God once for all, and cannot be repeated, and thus we have the altar clear for *our own* sacrifices, which whether of lip or in life are still but the confession of His name! What a crowning triumph over sin, that sinners such as we can as "a holy priesthood" thus draw nigh!

4. The description of the incense-altar ends the subject of priestly consecration, and another subject is introduced with the words, "And Jehovah spake unto Moses." To find these words before, we should have to go back to the beginning of the twenty-fifth chapter, all the instruction of the tabernacle being one continuous discourse as far as this. Yet they occur six times now within the limits

passeth with those numbered: [u] half a shekel, after the shekel of the sanctuary, a shekel of twenty gerahs,—half a shekel shall be the heave-offering to Jehovah. Every one that passeth with those numbered from twenty years old and upward shall give the heave-offering unto Jehovah. [v] The rich shall not increase, and the poor shall not diminish, from the half shekel in giving the heave-offering unto Jehovah, to make atonement for your souls. And thou shalt take the atonement-money from the children of Israel, and apply it to the [w] service of the tent of meeting; and it shall be a memorial for the children of Israel before Jehovah, to make atonement for your souls.

[u] Matt. 17. 24.

[v] Rom. 3. 22. Rom. 10. 12.

[w] ch. 26. 19.

of two chapters. Thus each portion here is detached from the rest, and given a special emphasis, which is still further seen in the solemn penalties denounced upon transgression in five cases out of the six. In subject, they are also diverse from one another, though not without a certain connection also among themselves, as we shall presently see; yet they look exactly like so many supplementary addenda to what has gone before. This is Keil's view; and the numerical structure establishes, I believe, its correctness.

The number attached to the whole characterizes it as essentially a series of special warnings or tests as to obedience, whose significance is, as we might expect, brought out by their typical meaning. All this is plainly a magnificent symbolism, which we can only read in any worthy way as "figures of the true:" things which "happened unto them for types, and are written for our admonition, upon whom the ends of the ages are come."

There are in the section before us six sections manifest, with a brief faint seventh (xxxi. 18) which must be reckoned as that, and which in its faintness even has for us the instruction which never can be any where lacking in God's blessed Word, if we have only eyes of faith and hearts of desire for it. The section being, then, a septenary series, divides naturally into 4 + 3, as is here very evident, the first four, to the end of chap. xxx., being connected together as completing the tabernacle itself, which is then put as complete [in plan] into the hands of the master-workmen.

(i.) We begin the series with the account of the atonement-money, in which Israel confessed their common guilt and need of ransom. None was to be exempt, none give more, none less,—translated into gospel-language, just the "no-difference" doctrine of the apostle (Rom. iii.) This is the evidence of a genuine repentance, to have come down to the confession of such guilt as needs a ransom. The amount of the atonement-money may have significance, *shekel* merely meaning "weight," and the *bekah*, therefore, "*half*-weight." Is it the confession of what was charged against Belshazzar, "Thou art weighed in the balances, and art found wanting"? Notice, too, that the shekel is that of the sanctuary, and that being twenty gerahs, the half shekel is just *ten* gerahs—the responsibility-number.

Repentance is in thus taking our place before God; but if the ransom-money speak of man's own short-coming, how does it come to speak also of atonement? This question is not difficult to answer; for atonement is by substitution,—Christ taking our place as coming short. In the same way, the same word in the Hebrew stands for "sin" and "sin-*offering*," "trespass" and "*trespass-offering*. Nor is there any true repentance or confession but that in which Christ is laid hold of or confessed.

Out of this silver the sockets of the sanctuary, and the hooks of the pillars and connecting-rods, were made (chap. xxxviii. 25–28). It is instructive to note that silver was emphatically the medium of exchange, so that (as in French to-day,)

2. (17-21.) Separation from evil according to the Word (the laver).

[2] And Jehovah spake unto Moses, saying, Thou shalt make also a [x]laver of brass, and its stand of brass, to wash in, and put it between the tent of meeting and the altar, and put water in it. And Aaron and his sons shall wash thereat their hands and their feet. When they go into the tent of meeting they shall wash with water, that they die not, or when they [y]approach the altar, to minister, to burn the offering made by fire unto Jehovah. So shall they wash their hands and their feet, that they [z]die not: and it shall be an everlasting statute to them, for him and for his seed after him, throughout their generations.

x 1 Kings 7. 38. Jno. 13. 8-11. 1 Jno. 2. 1. 2 Tim. 3. 16, 17. Heb. 10. 22. Jas. 4. 8.

y Ps. 26. 6. *ctr.* Matt. 27. 24.

z 1 Cor. 11. 30, 31.

3. (22 33.) The anointing oil: the unction of the Spirit.

[3] And Jehovah spake unto Moses, saying, Take thou also unto thee chief spices, of [a]free-flowing myrrh five hundred [shekels], and of sweet cinnamon half as much —two hundred and fifty,— and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of olive oil a hin: and thou shalt make of it [b]oil of holy ointment, a perfume compounded after the work of the perfumer;—it shall be a holy anointing-oil. And thou shalt anoint with it the tent of meeting and the ark of the testimony, and the table and all its vessels, and the lamp-stand and its vessels, and the altar of incense, and the altar of burnt-offering and all its vessels, and the laver and its stand:

a Jno. 19. 39. Ps. 45. 8.

b Luke 7. 38. Jno. 12. 3-8. Song 1. 3, 13.

"silver" and "money" were the same word (*keseph*); and that the derivation of this is from *kahsaph*, "to grow pale," as with longing, shame, or anxiety. Such thoughts cluster round the atonement-money.

Here, then, is the basis-test for the soul. The dwelling of God is with the redeemed: the tabernacle speaks of relationship to a Redeemer; and only those have this who have in repentance and faith, as involved in the common guilt of all, taken their place among the people of God in His great census-roll as under the blood of the Lamb. The book of enrollment is the "book of the Lamb slain." (Rev. xiii. 8.)

(ii.) As thus redeemed by the precious blood of Christ, we are, of course, already priests to God: the warning as to the brazen laver therefore now applies to us. The laver does not speak of new birth; it was for washing the hands and feet simply, and thus it speaks of cleansing by the Word from the defilement by the way. If we are indeed to be permitted to handle holy things, or to draw near to God in the sanctuary, the Word of God must do its work upon us.

The laver was of brass, the symbol of what endures as with divine power. So the Word of God endures, and, moreover, abides unchangeable, whatever our wills may be. Its stand, too, is of brass; for the Word of God rests upon the unchanging nature of God. As He is, so He speaks, and nothing can alter it.

"Separation from evil" is here what is enjoined upon all who draw near to God, or occupy themselves with His things; and this is an "everlasting statute" which abides for all times and dispensations.

(iii.) The unction of the Spirit is the third thing. Would that one could realize something of the meaning of the various ingredients of this holy anointing-oil! The five constituents, are, however, plainly marked, as 4 and 1, and show us the meeting of the human and the divine; for the Spirit of God is pleased to work in and through man, and we see Him in the effect (Jno. iii. 8). It is a sad failure not to be able to recognize God, because He works in familiar and apparently natural ways. Holiness, however, there must be, and this is what is so shalt thou sanctify them, and they shall be most holy, —all that toucheth them shall be holy. And Aaron and his sons thou shalt anoint and sanctify them to be priests unto me. And unto the children of Israel thou shalt speak, saying, This shall be a holy anointing-oil unto me throughout your generations: upon [c]flesh of man it shall not be poured, and in its proportions ye shall make none like it: it is holy; to you it shall be holy. The man who compoundeth any like it, or putteth any of it upon a stranger, shall be cut off from among his people.

c Col. 1. 18.

4. (34-38.) The incense: the fragrance of Christ, as perfect man.

[4] And Jehovah said unto Moses, Take thee sweet [d]spices,—stacte and onycha and galbanum,—sweet spices with clear frankincense,—of each there shall be a like [weight]. And thou shalt make of it [e]incense, a perfume after the work of the perfumer, salted, pure, holy. And thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee: it shall be to you most holy. And the incense which thou makest ye shall not make in its proportion: holy unto Jehovah shall it be for you. The man who maketh its like, to smell, shall be cut off from among his people.

d cf. 1 Kings 10. 10.
e ver. 1.

5. xxxi. 1-11.) Human co-operation.

[5] And Jehovah spake unto Moses, saying, See, I have [f]called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom and in understanding, and

f 1 Kings 7. 14.
1 Cor. 12. 4-11.
Eph. 4. 8-13.

here specially enforced. The oil must not be poured on flesh of man—cannot sanctify what is really fleshly; and it must not be imitated—there can be no manufacture on man's part of what is the Spirit's work.

(iv.) And now we close this first part of this appendix with the incense, in which we find, no doubt, the fragrance of Christ for God. The numerical place points Him out, I think, as Man, and as the Son of Man, the title He so constantly assumed to Himself: not the partial and narrow Jew, but the One in whom all could find their own; while, above all, God could find in Him the ideal Man to obtain which He had created man, One in all things for God, as was the incense here,—fully and emphatically the Man of God.

The ingredients again as yet seem to baffle research, which has been too little given to their spiritual meaning. Even their number has been disputed, whether four or five. No doubt salt was added to it, according to Lev. ii. 13; but this is noticed incidentally only, and as a matter of course, while the distinctive composition of the incense was of four ingredients,—certified as such by there being three and one,—three spices and the frankincense: this 3 + 1, beautifully significant of Him through whom creation completely attains its ultimate end of manifesting God.

The incense too is guarded from profanation as the anointing-oil had been. This is God's Christ, though man finds in Him his fullest blessing also. So the burnt-offering went up all to God, though in atonement for man; and it is just here, indeed, that he becomes for us all He would be, when we find in Him every where the Doer of the Father's will. "Lo, I come to do Thy will, O God," characterized His life throughout.

(v.) God now calls by name the human workmen who are to carry out in the power of the Spirit His designs. In Bezaleel, Judah comes to the front in the in knowledge, and in all workmanship, to devise skillful work, to work in gold, and in silver, and in brass, and in cutting of stones, for setting, and in carving of wood —to work all manner of work. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan, and in the hearts of all that are wise of heart I have put wisdom, that they may make all that I have commanded thee: the tent of meeting, and the ark of the testimony, and the mercy-seat which is upon it, and all the furniture of the tent, and the table and its vessels, and the pure lamp-stand and all its vessels, and the altar of incense, and the altar of burnt-offering and all its furniture, and the laver and its stand, and the garments of service, even the holy garments of Aaron the priest, and the garments of his sons to serve as priests, and the anointing-oil, and the incense of spices for the holy place: according to all that I have commanded thee they shall do.

6. (*vv.* 12–17.) Rest not reached under the law.

[6] And Jehovah spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Surely my [g] Sabbaths ye shall keep, for it is a sign between me and you in your generations, that ye may know that I am Jehovah who sanctify you. And ye shall keep the Sabbath, for it is holy to you: every one that defileth it shall certainly be put to death, for whoso doeth work therein, that soul shall be cut off from among his people. Six days shall work be done, but on the seventh day is the Sabbath of rest, holy unto Jehovah: whoso doeth work on the Sabbath day shall surely be [h] put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for an everlasting covenant. It is a [i] sign between me and the children of Israel forever, for in six days Jehovah made the heavens and the earth, and on the seventh day he rested and was refreshed.

[g] Ezek. 20. 12. *ctr.* Matt. 11. 28. Heb. 3. 19.

[h] Num. 15. 35. *cf.* Jno. 5. 16-18.

[i] ch. 20. 12.

7. (*v.* 18.) The law complete.

[7] And he gave unto Moses, when he had made an end of speaking with him upon Mount Sinai, the two tables of the testimony—tables of [j] stone, written with the finger of God.

[j] *ctr.* 2 Cor. 3. 3. Heb. 8. 10.

work of the sanctuary—quite according to the meaning of the name and Jacob's prophecy (Gen. xlix.). Dan furnishes his assistant in Aholiab. But beside this, in every wise-hearted man God puts wisdom, and employs him in the building of His habitation. The principle is easy of application, but would that we could know more of what is here for us!

(vi.) The emphatic reiteration of the injunction as to the Sabbath closes all this instruction. The keeping of it is the sign of covenant-relationship subsisting with Jehovah, and of a people set apart to Him. Indeed no *labor* marks us as the people of the Lord so truly as enjoyed *rest* does,—a rest according to the Word, and on the basis of God's own rest. But this is ours in Christ only, and the numerical stamp here assures us that under this first covenant it will not be attained. The law makes nothing perfect; and this assurance seems enforced by—

(vii.) The faint shadow of a seventh section, in which indeed the law is now

SUBDIVISION 2. (Chap. xxxii.–xxxiv.)

The breach of the first covenant, and the mixture of law and grace in the second,—the "ministration of death."

(XXXII.)

The action of divine righteousness.

1. (vv. 1–6.) The rebellion of the people.

1.[1] AND the people saw that Moses [k]delayed to come down from the mount, and the people gathered unto Aaron, and said unto him, [l]Up, make us a god who shall go before us: for as for this Moses, the man who brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto

[k] cf. Matt. 24. 48. 2 Pet. 3. 4.

[l] Acts 7. 40. ch. 20. 3.

completed and handed over to Moses on behalf of the people; but the covenant is already broken, and in a little more the tables of the covenant lie broken to fragments at the foot of the mount.

SUBD. 2.

IN that which follows here we have the breach of the first covenant and the establishment of the second,—that under which the people went into the land. Under the first, they could not really be said to have stood at all: it was no sooner made than broken; as under pure law none could stand. The trial of it, however, readily undertaken by those ignorant alike of themselves and of God, was, on that very account, and for the continual lesson of what man is, needed to be made, in order that God's grace might have room to show itself, as to self-righteousness it could not. Thus from the beginning God contemplated this second covenant rather than the first, and with it the tabernacle-types plainly connect themselves. The people are, according to this, already sinners, and the special priesthood of Aaron, with the whole mediatorial system connected with it, applies itself to this condition.

Yet we must not confound this second legal covenant with the "new" one, under which Israel will inherit the land, and find abiding blessing in the day yet to come. They are still in contrast, as the epistle to the Hebrews at large explains. And the covenant with Abraham, as is shown in that to the Galatians, refuses equally, as a covenant of promise, to be supplemented by conditions of law (chap. iii. 15–18). The Abrahamic and the new covenant are in substance one: the second legal covenant is in character but a modification of the first here, and in result like it,—nay, more completely what the apostle calls it, a "ministration of death" and of "condemnation." (2 Cor. iii.)

The lesson is for us, and in all this Israel only represented man as man—ourselves, therefore, for we are men: "As in water face answereth to face, so the heart of man to man." (Prov. xxvii. 19.) Therefore if "whatsoever the law saith it saith to them that are under the law," none the less is it "that *every* mouth may be stopped, and *all the world* may become guilty before God." Our interest in all that we find here is not, therefore, to be such as might be in a past history merely, but fully and intensely personal.

Under pure law, we no more than they could stand a moment. Who could think to stand before Him in rigor of its pure and holy requirements? But the trial is not complete when we have learned that. It is much more than this to realize that we are "without strength," and that we need, not assistance to keep the law, but true SALVATION.

"When we were yet without strength, in due time Christ died for the ungodly." The "due time" was when that was fully proved; and therefore the need of that which proved it,—the "ministration of death" and "of condemnation."

Not yet could God reveal aright His grace, though in proportion as the need declared itself so did the grace, and thus a mingled system—neither pure grace nor pure law, but just what in the thought of most the gospel should be. Therefore the need that the trial here should be more thorough and patient than the last, as now, when God has spoken of mercy in Himself, it can be. The trial in them, Break off the [m]golden earrings which are in the ears of your wives, your sons, and your daughters, and bring them unto me. And all the people broke off the golden earrings that were in their ears, and brought them unto Aaron. And he took them from their hand, and fashioned it with a graving-tool, and made it a [n]molten calf. And they said, This is thy god, O Israel, who brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow shall be a feast to [o]Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; [p]and the people sat down to eat and to drink, and rose up to play.

[m] Ju. 8. 24-27. Ezek. 16. 17. Hos. 2. 8. *ctr.* ch. 35. 22.

[n] 1 Kings 12. 28. Ps. 106. 19. 20.

[o] 1 Cor. 10. 19-22. *cf.* 2 Kings 17. 28-41. with Jno. 4. 22.

[p] 1 Cor. 10. 7.

this case lasted until the captivity. Its issue was decisive, as "a ministration of death" must be. In the grace of the gospel, the *dead* hear the voice of the Lord, the life-giver, and live (Jno. v. 25).

But while the result to the people as a whole was thus protracted, the beautiful system of types connected with the law brought nigh to faith already, in measure, at least, the grace it needed. Externally the vail was over Moses' face; but where the law was allowed to do its work upon the conscience, and the soul realizing its guilt turned with it to God, it could with the Psalmist learn to say, "Thou art my hiding-place." The thirty-second psalm, with other kindred ones, throws a comforting light upon the way in which under the shadows of law grace could yet be realized. Let us not on that account confound the two conflicting elements in this second law-giving, nor deceive ourselves as to the necessary result of the mixture of law and grace. The grace thus mixed made it only a more searching exposure and demonstration of man's condition. It was a ministration of *death.*

1. In the first section here we have the action of divine righteousness in view of the rebellion of the people, while yet God acts as He will in the sovereignty of His grace. The legal covenant has not, of course, tied His hand in this respect, nor can He forget, though for the moment it might appear so, that promise to the fathers which we have seen to be that upon which He had acted in redeeming them out of Egypt. Nay, in fact, grace governs all, and the law itself is but its handmaid: its lessons, with all their sternness, do but shut us up to the necessity of grace.

(i.) In the rebellion of the people, human nature shows itself in the blindness and folly of its religious side. It will *make* a god rather than not have one, and is not competent to estimate the value of a god so made. Beyond doubt, even with the wisest of those that follow it, there is in idolatry more than the virtue of a symbolic teaching. There is a mysterious supernatural power which is supposed to reside in the image, and which, at least, has a strange fascination for men, as shown in the general spread of idolatry over the earth, its invasion of Judaism, and long afterward of Christianity. No folly seems more complete than that of bowing down to the work of one's own hands, yet here is shown out what in reality its power is. Not liking to retain God in his knowledge, man makes Him what he wishes Him to be—the reflection of his own passions and desires. These are what already control him, and so he but yields himself to their control in his idol. A new power is added to this when man's original choice becomes confirmed by the adoption of many and by lapse of time concealing its origin, so that it comes to have authority over the conscience as well as power over the heart,—authority which may soon overtop the other.

What Samuel says to Saul long afterward is illustrated here: "For rebellion is as the sin of witchcraft, and stubbornness is iniquity and idolatry." (1 Sam.

2. (7-14.) Moses' mediation.

[2] [q] And Jehovah said unto Moses, Go, get thee down; for [r] thy people whom thou broughtest out of the land of Egypt have [s] corrupted themselves: they have turned aside [t] quickly out of the way which I commanded them; they have made them a molten calf, and have bowed down to it, and sacrificed to it, and said, This is thy god, O Israel, which brought thee out of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and, behold, it is a [u] stiff-necked people. Now, therefore, let me alone, that my wrath may kindle against them, and I will make an end of them, and [v] make of thee a great nation. And Moses [w] besought Jehovah his God, and said, Why, Jehovah, should thine anger kindle against [x] thy people, whom thou hast brought out of the land of Egypt with great power and with a mighty hand? Why should the [y] Egyptians speak, saying, For evil he brought them out, to slay them in the mountains, and to consume them from off the face of the earth? Turn from thy fierce anger, and repent of the evil against thy people! [z] Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thyself, and saidst unto them, I will multiply your seed as the stars of the heavens, and all this land of which I have spoken I will give unto your seed, and they shall inherit it forever. And Jehovah [a] repented of the evil which he had spoken of doing to his people.

3. (15-29.) The consecration of the Levites.

[3] And Moses turned and went down from the mount with the two tables of testimony in his hand; the tables were written on their two sides,—on this side and on that were they written: and the tables were the [b] work of God, and the writing the writing of God, graven on the tables. And Joshua heard the noise of the people

[q] Deut. 9. 8-21.
[r] *ctr.* ver. 11.
[s] Deut. 4. 16. Deut. 32. 5. Hos. 13. 2.
[t] Ju. 2. 17. Ps. 106. 13. Gal. 1. 6. Hos. 6. 4.
[u] ch. 33. 3, 5.
[v] Num. 14. 12. *ctr.* 1 Kings 11. 31.
[w] Ps. 106. 23.
[x] ch. 33. 13.
[y] Num. 14. 13. Deut. 32. 26, 27. Josh. 7. 9. *cf.* Eph. 1. 14.
[z] Gen. 22. 16, etc.
[a] 2 Sam. 24. 16. Ps. 106. 45. *ctr.* Rom. 11. 29.
[b] *cf.* Dan. 5. 5.

xv. 23.) So we find it in this case; and of how many more subtle forms is this as true!

The effect is seen in the manner of their new worship, consecrated though they would have it with Jehovah's name. "The people sat down to eat and drink, and rose up to sport"—after the heathen manner. They were "broken loose," as was said of them directly afterward. "Inasmuch as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not seemly." (Rom. i.) Broken loose from God, as men they degrade themselves. In Aaron's fall with them, both the ruin of man and the unrepenting grace of God are manifest. God is marking him out for the high-priesthood in Israel, while he is making the golden calf below!

(ii.) Above, Jehovah now makes known to Moses the sin of the people, laying the burden of them upon him—"Thy people, whom thou broughtest up,"—putting their case into his hands, so that if he but said so, they should be destroyed, and Moses' own seed become the nucleus of a nation. But He well understands the man whom He is addressing; and Moses shows himself a beautiful type of the great Intercessor, the Servant of the divine glory and the people's need. Moses is here fully established as the mediator of the covenant in the new condition of things that was to ensue.

(iii.) So too Levi consecrates himself to his office now (Deut. xxxiii. 8, 9,) by as they shouted, and he said unto Moses, There is a noise of war in the camp. And he said, It is not the sound of the shouting for victory, and it is not the sound of the cry of defeat; it is the voice of responsive song I hear. And it was so, as he came near the camp, that he saw the calf and the dancing: and Moses' anger kindled, and he cast the tables out of his hand, and [c] brake them beneath the mount. And he took the calf which they had made, and burned it in the fire, and ground it to powder, and strewed it on water, and made the children of Israel [d] drink. And Moses said unto [e] Aaron, What has this people done to thee that thou hast brought a great sin upon them? And Aaron said, Let not my lord's anger kindle: thou knowest the [f] people, that they are set on evil. And they said unto me, Make us a god who may go before us; for this Moses, the man who brought us out of the land of Egypt, we know not what is become of him. And I said unto them, Who hath gold, let them break it off; and they gave it to me: and I cast it into the fire, and there came out this calf. And Moses saw that the people were [g] broken loose, (for Aaron had let them loose for a hissing among their adversaries,) and Moses stood in the gate of the camp, and said, To me, whoever is for Jehovah! And there gathered unto him all the sons of [h] Levi. And he said unto them, Thus saith Jehovah, the God of Israel: Put ye, every man, his [i] sword upon his thigh: go through and return from gate to gate in the camp, and slay every one his brother, and every one his friend, and every one his neighbor. And the sons of Levi did according to Moses' word, and there fell of the people in that day about three thousand men. For Moses had said, Consecrate yourselves to-day unto Jehovah,—yea, every man with his son and with his brother, that he may give you blessing to-day.

4. (30-35.) The failure of atonement on the part of Moses.

[4] And it was so, on the morrow, that Moses said unto the people, Ye have sinned a great sin, but now I will go up to Jehovah: it [j] may be I shall make atonement for your sin. And Moses returned unto Jehovah, and said, Ah, this people have sinned a great sin, and have made them a god of gold! Yet now, if thou wilt forgive their sin—! and if not, [k] blot me, I pray thee, out of thy

c *cf.* Heb. 8, 8, 9.
d Gal. 6. 7.
e *cf.* ch. 4. 14.
f *cf.* Gen. 3. 12. ch. 23. 2. Gal. 2. 12.
g *cf.* ch. 1 21.
h Deut. 33. 8-11. Num. 25. 7-13. Mal. 2. 4-6.
i Ezek. 9. 5, 6. 1 Pet. 4. 17.
j Gen. 32. 20. *ctr.* Lev. 16. 15, 16. with Heb. 9. 11, 12. 2 Cor. 1. 19, 20.
k *cf.* Rom. 9. 3.

the demonstration of a fidelity to God which in zeal for His glory allows the interference of no human tie. The tables of the first covenant are broken beneath the mount, in token that the covenant itself is at an end; and judgment only remains, executed by the hands of kindred; for the breach with God loosens all bonds at once.

(iv.) Moses himself also fails in the atonement that he proposes. This is impossible, even to a devotion well-nigh unequaled among mere men. But "none can by any means redeem his brother, nor give unto God a ransom for him." (Ps. xlix. 7.) To the eager demand, therefore, "And now, if Thou wilt forgive their sin; and if not, blot me, I pray thee, out of the book that Thou book that thou hast written! And Jehovah said unto Moses, Whoso sinneth against me, him will I blot out of my book. And now go, lead the people to the place of which I have spoken to thee: behold, my Angel shall go before thee; but in the day of visitation I [l]will visit their sin upon them. And Jehovah [m]plagued the people, because they had made the calf which Aaron made.

[l] Ps. 99. 8. Jer. 8. 12.
[m] ver. 20. 2 Sam. 12. 14.

(XXXIII—1-11.)

The breach declared and the mediator.

1. (vv. 1-6.) The need of repentance.

2. [1]And Jehovah said unto Moses, Depart, go up hence,—thou and the people whom thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it, (and I will send an [n]Angel before thee, and will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite,) unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee by the way. And when the people heard this evil news, they mourned, and no one put on him his ornaments. And Jehovah had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: if one moment I come up into the midst of thee, I shall consume thee: and now [o]put off from thee thine ornaments, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments at Mount Horeb.

[n] ch. 32. 34. ver. 3. ver. 12. ver. 14.
[o] Is. 3.18, 23. *cf.* 1 Pet. 3. 3, 4. 1 Pet. 5. 6.

2. (7-11.) The separation from the camp, and the mediator seen.

[2] And Moses took the tent and pitched it [p]outside the camp, far from the camp, and called it the tent of meeting; and it was so that every one who sought Jehovah went out to the tent of meeting which was outside the

[p] Heb. 13. 13. 2 Tim. 2. 19.

hast written," God can only reply, "Whoso sinneth against Me, him will I blot out of My book." Yet He confirms the commission to lead the people to the land He had promised, though the stroke of judgment could not be so averted. Another would one day offer Himself in atonement for more than Israel, and would not fail.

2. Although God will still, therefore, fulfill His promise, and bring them into the land, yet in the meanwhile His own relationship to them is compromised, nor can He in this condition go in their midst as heretofore. They must take the place of those whose sins had separated them from the Lord, for in such a place alone could He show them mercy. Moses too must be recognized as the one through whom alone He could have to say to them,—the mediator, and though not an atoning mediator, the type of Him who would be that. This, then, is plainly the meaning of what is before us in this section; and its importance is plain.

(i.) In the first place, then, Jehovah declares to them through Moses why He cannot take His place in the midst. Were He to do so, they would be consumed by His holiness. Let them strip themselves of their ornaments and await His judgment in the attitude of repentance. For to take the place of condemnation is repentance. The people accordingly strip themselves of their ornaments at the mount.

(ii.) In further sign of where they are, Moses removes from the camp the tent camp. And it came to pass, when Moses went out unto the tent, that all the people rose up and took their stand, each one at the entrance of his tent, and looked after Moses until he had gone into the tent. And it was so, when Moses had gone into the tent, that the pillar of cloud descended and stood at the entrance of the tent: and he spake with Moses. And all the people saw the pillar of cloud standing at the entrance of the tent, and all the people rose up and worshiped, every man at the entrance of his tent. And Jehovah spake unto Moses face to face, as a man speaketh to his friend. And he returned unto the camp; but his attendant, Joshua, the son of Nun, a young man, [q] departed not from within the tent.

[q] 1 Sam. 1. 22. Ps. 27. 4.

(XXXIII. 12.–XXXIV.)

The restoration of the covenant and the glory which accompanies it.

1. (*vv.* 12-23.) Grace, yet with God's face hidden.

3. [1] And Moses said unto Jehovah, See, thou sayest to me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and also thou hast found grace in mine eyes; and now if indeed I have found grace in thine eyes, show me, I pray thee, thy [r] way, that I may know thee, so as to find grace in thine eyes; and consider that this nation is thy people. And he said, [s] My presence shall go [with thee], and I will give thee rest. And he said unto him, If thy presence go not [with us], carry us not up hence. And wherein shall it be known that I have found grace in thine eyes,—I and thy people, except in that thou goest with us? and we shall be [t] distinguished,—I and thy people, from all the people which are upon the face of the earth. And Jehovah said unto Moses, I will do even this thing which thou hast spoken, for thou hast found grace in mine eyes, and I know thee by [u] name. And he said, I beseech

[r] Ps. 103. 7. Ps. 25. 9.

[s] *cf.* ver. 3. Matt. 28. 20.

[t] 1 Kings 8. 53. 1 Cor. 14. 24, 25. Acts 5. 13.

[u] Is. 43. 1. Jno. 10. 3. Rev. 2. 17.

which had been heretofore connected with the worship of Jehovah, and pitches it outside and afar off, and calls it "the tent of meeting," for all who now sought the Lord had to go out to the tent. There, too, the intercourse between Jehovah and Moses was seen by the awe-stricken people—Jehovah speaking with Moses out of the pillar of cloud, "face to face," as a man speaketh with his friend. It is here that the peculiar glory of Moses is announced (Deut. xxxiv. 10), and it is here that we see especially the image of that far greater Prophet whom he represented. Christ, the Son of the Father, in perfect communion with the Father, is the One who alone can thus occupy the Mediator's place. How blessed to see Him in it! Upon this link with God our all depended when every natural link was broken.

3. The way is now prepared for restoration, and this we find in the concluding section. Moses takes fully the ground of grace and of God's promise, and God reveals Himself afresh, declaring His grace, though it is not yet the full grace of the gospel. Here, of necessity, all these types fail: they are the shadow, not the image. The special testimony of law to man, that *by* law the way to God could not be opened, would have in that case itself failed.

(i.) In the first place, then, the grace of God is emphasized, and, as sovereign grace, in dealing with the sin that had come in. It is Moses' plea, and to it God answers promptly, proclaiming that He shows mercy as He will. But to Moses' thee, show me thy [v]glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of Jehovah before thee, and I [w]will be gracious to whom I will be gracious, and I will show mercy upon whom I will show mercy. And he said, Thou art not able to [x]see my face, for no man seeth me and liveth. And Jehovah said, Behold, there is a place by me, and thou shalt take thy stand upon the rock, and it shall be, when my [y]glory passeth by, that I will put thee in a cleft of the rock, and will [z]cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my [a]back, but my face shall not be seen.

2. (xxxiv. 1-7.) Law and grace in the second covenant.

[2] And Jehovah said unto Moses, Hew thee two tables of stone like the former ones, and I will write upon the tables the words which were upon the former tables, which thou brakest; and be ready in the morning, and

[v] Is. 6. 2 Cor. 4. 6.
[w] Rom. 9. 15. *ctr.* Tit. 2. 11.
[x] 1 Tim. 6. 16. *cf.* 2 Cor. 3. 18.
[y] *cf.* Luke 19. 13.
[z] Ps. 32. 7.
[a] *ctr.* Jno. 16. 29, 30. Jno. 17. 26. 1 Jno. 2. 13.

desire to behold His glory He can only answer in a qualified way. Man cannot see His face and live, and as yet He had not come who could say, "He that hath seen Me hath seen the Father." Moses, therefore, had to be covered by the divine hand while the glory passes by, and then sees but the back part,—a thing most significant as to the character of the law as then given,—the way into the holiest not manifested, no ability to stand before Him, thus God Himself in His full blessedness unknown. It is a thoroughly kindred thought with that which Solomon uttered in the day of the dedication of the temple, when, the glory of God filling the house, all the priests were driven out!—"The Lord hath said that He would dwell in the thick darkness." Every Spirit-taught Christian will recognize the contrast in the words of the apostle, "We walk in the light as God is in the light."

(ii.) The tables are now renewed, and the commingling of grace and law is fully seen in the new-made covenant. God declares Himself as Jehovah, the Self-existent God, merciful and gracious, slow to anger, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin,—it would seem as if grace were here fully manifest. Straight athwart that magnificent declaration comes this other which seems the antipodes of it,—"but who will in no wise clear the guilty, visiting the sins of the fathers upon the children, and upon the children's children, to the third and fourth generation." There was yet no justification of the ungodly then,—no gospel,—no attainment of a positive standing before Him. This the apostle implies in Rom. iii. 25, 26, where he contrasts God's dealing with "sins done aforetime" (*R. V.*) with the grace of the "present season." In the former case, it was a "passing over of sins." In the present, it is the *justification* of him who believeth in Jesus. And it is God's righteousness as seen in the cross that alone reveals how He could thus "pass over." With no revealed ground of righteousness thus yet through which grace might reign (chap. v. 21), and man yet under the trial of law, which has since given sentence (chap. iii. 19), the gospel could not as yet be spoken out. This was all the ministration of death and condemnation, although God did not by this tie up His own hands, nor was faith left without encouraging assurance, as we have seen.

But as yet even the mercy declared was but the "back part" of God's glory, and His face could not be seen. He forgave iniquity, transgression, and sin, and went on with those who merited to be cut off; but with One who could not clear the guilty—and where was the man who was not that?—it required a more positive utterance than this to give any one to know how for himself these two things were to be reconciled, and to give the heart its rest.

go up in the morning to Mount Sinai, and present thyself there unto me on the top of the mount. And no man shall come up with thee; and [b]no man shall be seen on all the mount; nor shall the flocks and herds feed before that mount. And he hewed two tables of stone like the former ones; and Moses rose up early in the morning, and went up into Mount Sinai, as Jehovah had commanded him, and took in his hand the two tables of stone.

[b] ch. 19. 12.

More than this needs to be considered before the place of the Mosaic legislation can be rightly apprehended. The question of its silence comparatively as to the eternal condition of the soul has been raised and answered in very different ways. The fact itself is plain: there is remarkable silence; which if a Warburton can weave it into an argument for "the divine legation of Moses," is still a real perplexity to many a soul. Let it be indeed an opinion to be condemned that the fathers only received promises for this transitory life, yet the contrast in this respect between the Old Testament and the New presses for explanation. Only the more so, that we know (but know by the New Testament) that Abraham and the partakers of his faith *did* look for a heavenly country, and a city which hath foundations, whose builder and maker is God. Why is it left to the New Testament to tell us this? The hearts of men have never been able to satisfy themselves without some faith as to eternity; and where we know they had it, was it likely to have lacked expression? Least of all, where, as the apostle tells us, the *life* expressed it, is it to be supposed that the *lips* would not utter the hope of which the life was full?

But if this be so, *something* must have operated to keep this largely out of the Old-Testament pages, where, as a divine communication, we would expect it not only to be found, but prominent. Can we give any account of this? Any partial account will be helpful surely; and such at least can be given, as we shall see.

A growing revelation, under dispensational differences of light and divine government, has plainly been God's way of procedure with men from the beginning. He had to teach us both what we are and what He is and does in view of what we are. And the two had to be developed in correspondence with one another. What we are shown to be is the dark background of His own glorious revelation of Himself. But the proof as to what man is (upon which the other waited) required a long detail, slowly accumulating. As Israel had their forty years in the wilderness, so the world had its forty centuries ere "when we were yet without strength," and in the "due time" at last arrived, "Christ died for the ungodly." (Rom. v. 6.)

The books of the Old Testament—the revelation of all that long waiting-time—are characteristically books of law, the Pentateuch and the outgrowth from it, and partake of its slow development and reserve. While for faith there are all through glimpses of deeper things, which we, looking back, can now see every where through it, yet on the surface it is God dealing with man here in this world to which these dispensational dealings belong. The race is here, though eternity is before each individual of it. But the law settles nothing as to eternity; blessed be God that it does not! God never proposed to take man to heaven by law-keeping, or to send him to hell for *not* keeping it. Thus you can neither find heaven among its rewards nor hell among its penalties. The "hell" of our common version, into which the Old Testament declares "the wicked shall be turned" (Ps. ix. 17), is now well known to be "sheol," or "hades," the place of the dead. And that which in the New Testament is the real hell of fire—"gehenna"—is in the Old Testament but the valley of Hinnom at Jerusalem. Even "the soul that sinneth, it shall die" (Ezek. xviii. 4,) refers not, as is commonly supposed, to the second death, but to the first; the soul of a person being, in the Scripture-language, often just the person himself, as where

And Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. And Jehovah passed by before him, and proclaimed, [c]Jehovah, Jehovah God, merciful and gracious, slow to anger, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, but who will in no wise clear [the guilty], [d]visiting the sins of fathers upon children, and upon children's children, to the third and fourth [generation].

c Ps. 86. 15, etc. Eph. 2. 4.

d ctr. Rom. 4. 7, 8. Ps. 103. 10.

3. (*vv.* 8-26.) Separation to God emphasized.

[3] And Moses hastened and bowed his head to the earth, and worshiped; and said, If now I have found grace in

Balaam, for instance, desires that his "*soul* may die the death of the righteous" (Num. xxiii. 10, *marg.*), where, of course, the second death is not at all in question.

It is, indeed, the death with which we are all familiar which the law threatens to those who disobey it, just as long life in the land, not eternal life in heaven, is held out as a reward for obedience in the fifth commandment: a life which *would* have been "eternal" (Mark x. 17,) if the law could have found that *perfect* obedience which no mere man ever rendered. Failing in this, it stopped every mouth from self-vindication, and brought all the world in guilty before God (Rom. iii. 19).

As to eternity, God was free still to show His grace, while as to man's claim upon His righteousness, it was demonstrated that he had none. If death, the death that is upon all, were the law's penalty, every grey hair upon a man's head was his manifest condemnation; and this was so complete, so universal, that just the completeness of it has blinded the eyes of most as to the reality of it. They suppose that if the law says, "The man that doeth them shall live in them," a life beyond death must be meant; or, similarly, that "the soul that sinneth, it shall die" must mean the "second death," while they do not see that in this case the demonstration intended by the law as to man's condition would be completely lost. It would be left to eternity to decide whether all had, in fact, failed under it or not; and each one would decide this according to his inclination. But the law as it was, allowed of no such escape; and its sentence, "There is none righteous,—no, not one," appealed to the handwriting of God Himself for confirmation. The finger that had marked the tables of stone marked with no less clearness its verdict on those that were under them.

Death had come in through sin, and death had passed upon all men because all had sinned. It was the manifest stamp upon the fallen creation. But that which had come in by the sin of one, God in the law would give every one opportunity and help to justify his exemption from, if he were able. How fitting the means used which for the most carnal should bring conviction, even while God's mercy was left free to display itself in a region where, as the law could not convey the reward, so it could no longer enforce the condemnation!

The silence of the law as to eternity was as significant, then, as its utterance was plain in riveting upon man the conviction that by the deeds of the law should no flesh living be justified. And if God added to the law here given the second time the declaration of forbearance and mercy, without which the trial itself could not have continued to its perfect issue—though God permitted, in His goodness, man to turn over the blotted leaf and begin a new one,—yet as there was still no justification of the ungodly, and the measure of requirement necessarily must be still the measure of those ten commandments now afresh given word for word as before—then all was hopeless under this new covenant as under the old.

Faith might discover, however, that these new tables were destined, in fact, for the safe keeping of the ark of the covenant, and to be covered by the "capporeth," at once the throne of God and the blood-sprinkled "mercy-seat"!

thine eyes, O Lord, let the Lord, I pray thee, go in our midst: [e] for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine [f] inheritance. And he said, Behold, I make a covenant: before all thy people will I do wondrous things, such as have not been wrought in all the earth, nor in any of the nations; and all the people in the midst of whom thou art shall see Jehovah's doing, for it is a thing for fear that I will do with thee. Observe that which I command thee this day: behold, I drive out from before thee the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it become a snare in the midst of thee; but ye shall break down their altars, and [g] shatter their pillars, and cut down their Asherah-[images]. (For thou shalt not bow down to another god: for Jehovah, whose name is [h] Jealous, is a jealous God.) Lest thou make a covenant with the inhabitants of the land, and they go whoring after their gods, and sacrifice unto their gods, and one call thee, and thou [i] eat of his sacrifice; and thou [j] take of their daughters for thy sons, and their daughters go whoring after their gods, and make thy sons go whoring after their gods. Thou shalt make thee no [k] molten gods. The feast of unleavened bread thou shalt keep: [l] seven days shalt thou eat unleavened bread, which I commanded thee in the appointed time of the month Abib, for in the month Abib thou camest forth out of Egypt. All that openeth the womb is mine; and all thy cattle that is male, the firstlings of ox or sheep. And the [m] firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. And none shall appear before me empty. [n] Six days shalt thou work, but on the seventh day thou shalt rest: in ploughing-time and harvest thou shalt rest. And thou shalt observe the feast of weeks; [even] of the first-fruits of wheat-harvest, and the feast of ingathering at the turn of the year. [o] Three times in the year shall all thy males appear before the Lord Jehovah, the God of Israel. For I will cast out the nations before thee, and enlarge thy border, and no man shall [p] covet thy land when thou goest up to appear before Jehovah thy God three times in the year. Thou shalt not offer the blood of my sacrifice with leaven; and the sacrifice of the [q] passover-feast shall not be left unto the morning.

[e] *cf.* ch. 33. 3.
[f] Deut. 32. 9. Ps. 135. 4. Eph. 1. 11.
[g] Deut. 7. 2. Ju. 2. 2. Josh. 9. 7.
[h] ch. 20. 5. Song 8. 6, 7.
[i] 1 Cor. 8. 1 Cor. 9. 19, 20, 27–29.
[j] 2 Cor. 6. 14.
[k] Is. 42, etc.
[l] ch. 12. 15.
[m] ch. 13. 13.
[n] ch. 20. 8.
[o] ch. 23. 14.
[p] Gen. 35. 5. 1 Chron. 17. 10.
[q] ch. 12. 10.

(iii.) The promises are now renewed, and with them the warnings as to separation from the Canaanites and their impure idolatries, to worship the Lord with devotedness of heart and life. It is not difficult to see, in the ordinances that are here afresh insisted upon, the typical holiness of the people who are to be, as Moses has just now asked that they might be, the Lord's inheritance.

The first of the first-fruits of thy ground shalt thou bring unto the house of Jehovah thy God. Thou shalt not [r] boil a kid in its mother's milk.

r ch. 23. 19.

4. (27-35.) The glory testing the people.

[4] And Jehovah said unto Moses, Write thou these words, for after the purport of these words I have made a covenant with thee and with Israel. And he was there with Jehovah [s] forty days and forty nights; he neither ate bread nor drank water; and he wrote upon the tables the words of the covenant, the ten words. And it was so, when Moses came down from Mount Sinai,—and the two tables of the testimony were in Moses' hand when he came down from the mount,—that Moses [t] knew not that the skin of his face [u] shone by reason of his talking with him. And Aaron and the children of Israel saw Moses, and, behold, the skin of his face shone, and they were afraid to come near him. And Moses called them, and Aaron and all the princes of the assembly turned back to him; and Moses spake to them. And after that, all the children of Israel drew near; and he gave them in commandment all that Jehovah had spoken unto him on Mount Sinai. And Moses ended speaking with them; and he had put a [v] vail over his face; but when Moses went in before Jehovah to speak with him, he took off the vail until he went out. And he went out and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put back the vail over his face until he went in to speak with him.

s ch. 24. 18.
t *cf.* Ju. 16. 23.
u Matt. 17. 2.
Acts 6. 15.
v 2 Cor. 3. 13-18.

(iv.) The covenant is now completed by writing upon the tables the words of the covenant, the ten commandments. The period of forty days repeated in the mount may show that this covenant, like the former one, has a probationary character. What follows develops this, as the apostle shows us in his commentary upon it (2 Cor. iii.). Let us remember that the first time Moses went up, when the covenant was purely legal, no glory reflected itself in his face: the second time it was evidently connected with the display of God's glory in His goodness, though not yet by any means His full-orbed grace. Still there was glory; but under law it could not be beheld even as thus reflected. Moses has, therefore, to cover it with a vail while speaking to the people,—a vail which is removed when he goes again into the presence of the Lord. This vail characterizes the dispensation in which the precious things of God's grace, as we have been looking at them, were necessarily under the cover of typical ordinances. For us the vail is done away in Christ. For Israel it will be also when they turn to the Lord; for it is unbelief only that retains it now.

Thus a probationary law, whatever may be mixed with it, is still but law. The least tincture of this destroys the character of grace, darkens the glory of God, and deprives the soul of all its blessedness, as well as of the moral power, which is only found in happiness in God. For us the glory is in the face of Jesus Christ, where to see it is to rejoice in it. But all through that time of legal distance we may be assured that for those who individually turned to the Lord the vail was in some measure taken away. Christ's day was seen: types shadowed and prophets prophesied of Him. For us His full glory is revealed, and if there be *any* distance and *any* vail, it is in the lingering of a vail upon the heart—it is unbelief.

SUBDIVISION 3. (Chap. xxxv.–xl.)

The realization of the house of God.

SECTION 1. (Chap. xxxv.–xxxvi. 7.)

The free-will offerings.

(XXXV. 1-3.)

The Sabbath-law: the acknowledgment of divine sufficiency.

1. AND Moses gathered all the assembly of the children of Israel, and said unto them, These are the things which Jehovah hath commanded us to do: Six days shall work be done, and on the seventh day ye shall have a holy [w] Sabbath of rest unto Jehovah: whoever doeth work upon it shall be put to death. Ye shall kindle no fire in all your habitations on the Sabbath day.

[w] ch. 34. 21. Num. 15. 32 36.

SUBD. 3.

THE construction and setting up of the tabernacle, immediately to be filled with the divine glory, is the seal of the restored covenant, as what answers to it typically is the seal of the new. God dwelling among men is what the presence of Christ on earth pledged and introduced. In Christian times to follow, the Church is God's dwelling-place. In the age to come, it will be again said of Jerusalem, "The Lord is there." While as to the eternal state it is said, "The tabernacle of God is with men, and He will dwell with them." No wonder that with this the book of redemption ends. It is the only and the complete satisfaction of the heart that has learnt in redemption what God is, and now would be beggared indeed to be without Him. To whom He has made Himself thus necessary He has pledged Himself by that very necessity which He has created.

Of all this, Exodus as yet gives us but the types; but the types are full of a wondrous sweetness also. God has emphasized them here by an unusual repetition, in which he shows us, after man's opposition has come to an end, how that which He had before determined He at last carries out. How often is it repeated here that all was done at last, as—before the breach had come at all—"Jehovah commanded Moses"! Nay, these commandments themselves distinctly show how the breach itself had been foreseen, and how through and in it all God would glorify Himself: not as Master and Lord over it all merely, but much more in that stooping to those made helpless by their sin, and under the burdens with which by their sin they made Him serve!

Here, then, is, at least in picture, the result reached: God is with men: the tabernacle of God is upon earth!

There are three sections, very easily distinguishable: the first showing us the provision made and how God thus obtains what He seeks—a free-will offering from His people's hearts. In the second we see the tabernacle itself grow into completeness. In the third it is set up, anointed, and filled with the wondrous presence and glory of God.

Sec. 1.

The first section reminds us of what we have seen to be a necessity if God is to dwell among men; it must be amid their *praises.* And that not merely as if God must have His due, but because also these praises are the only effectual proof of hearts brought back to Him, filled and satisfied, exulting in Himself. With such happy hearts God must surround Himself if He is to dwell among men; and in this sense their gifts and hands must build His tabernacle.

1. But before this is entered upon here comes one of those wonderful revealing touches which we have so often in these types—at first sight striking us by its apparent strangeness and incongruity, but in that very way calling our attention the more. Why should a law as to the Sabbath, so often given before, be introduced here again, at the commencement of the appeal for free-will offerings for the tabernacle? One well-known commentator can only suppose that in the

(*vv.* 4-29.)

The call for help, both as to materials and construction.

2. And Moses spake unto all the assembly of the children of Israel, saying, This is the thing that Jehovah hath commanded, saying, Take from among you a heave-offering unto Jehovah; every one whose heart is [x]willing, let him bring it—Jehovah's heave-offering. Gold and silver and brass and blue and purple and scarlet and fine linen and goats' [hair]; and rams' skins dyed red, and seal-skins, and acacia-wood; and oil for the light, and spices for the anointing-oil, and for the incense of sweet spices; and onyx-stones, and stones for setting, for the ephod, and for the breastplate. And all that are wise-hearted among you shall come and make all that Jehovah hath commanded: the tabernacle, its tent, and its covering; its clasps and its boards; its bars, its pillars, and its sockets; the ark and its staves, the mercy-seat, and the covering-vail; the table and its staves, and all its vessels, and the show-bread; and the lamp-stand for the light, and its utensils, and its lamps, and the oil for the light; and the altar of incense, and its staves, and the anointing-oil; and the incense of sweet spices, and the entrance-screen for the entrance of the tabernacle; the altar of burnt-offering, and the brazen grate which belongs to it, its staves, and all its furniture; the laver and its stand; the hangings of the court, its pillars, and their sockets, and the screen for the gate of the court; the pegs of the tabernacle, and the pegs of the court, and their cords; the garments of service, for ministry in the holy place, the holy garments for Aaron the priest, and the garments of his sons for priestly service.

[x] 1 Chron. 29. 5. 2 Cor. 8. 5, 11, 12. 2 Cor. 9. 7. Mark 12. 41. Ju. 5. 2. Acts 20. 35.

construction of a work of this kind the people might have thought that they were freed from the necessity of any suspension of labor!

But if we seek a spiritual reason, we may find it in this, that rest indeed is only possible in God—in that divine sufficiency which is able to bear all demands upon it. And is not this the first requisite for all sufficiency on our part, this rest in God? a Sabbath *to* Jehovah, because Jehovah is known as the God of all deliverances, acting from Himself and for the glory of His name? It is this that enables us to bring Him our free-will offering and build His tabernacle. And therefore it is not strange, but simple, that it should be found here, insisted on in the peremptory fashion of the law indeed, but even thus not without its corresponding truth as solemn for the soul.

Thus, then, are we taught in a mystery, that if we are to bring to God, we must first receive of Him, if we are to work for Him, we must first rest in Him; and good it is that He should command us thus to rest in Him.

2. And now we have the call for help as to the tabernacle, both in furnishing materials and in the work: all being precisely specified by Him whose word must furnish thoroughly unto every good work. It is not enough that we have will to serve Him; we must learn from Himself also what He can accept. Would that the service of His people were thus always measured and defined! What they had they brought, little or much, and it was accepted; for when was the service of a willing heart refused by God? A widow's "two mites, which make a farthing" may be here of more value to Him who discerns the heart than the

And all the assembly of the children of Israel went out from before Moses. And they came, every one whom his heart stirred up, and every one whom his spirit made willing,—they brought Jehovah's offering for the work of the tent of meeting, and for all its service, and for the holy garments. And they [y]came, the men with the women, all the willing-hearted; they brought brooches and earrings and rings and necklaces, and all kinds of golden things: even every one who waved a wave-offering of gold unto Jehovah. And every man with whom was found blue, or purple, or scarlet, or fine linen, or goats' [hair], or rams' skins dyed red, or seal-skins, brought them. All those who offered a heave-offering of silver and brass brought Jehovah's offering; and every one with whom was found acacia-wood for all the work of service, brought it. And all the [z]women who were wise of heart spun with their hands, and brought what they had spun, of blue and of purple, of scarlet and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' [hair]. And the [a]princes brought onyx-stones and stones for setting, for the ephod and for the breastplate; and spices, and oil for the light, and for the anointing-oil, and for the incense of spices. The children of Israel brought a free-will offering unto Jehovah, every man and woman whose heart made them willing to bring for all the work that Jehovah had commanded to be done by the hand of Moses.

[y] *ctr.* ch 32. 2.

[z] *ctr.* 2 Kgs. 23. 7.

[a] *ctr.* Neh. 3. 5.

(*v.* 30—XXXVI. 7.)

The gifts of the Spirit for the work, and its fruit in the people.

3. And Moses said unto the children of Israel, See, Jehovah hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all workmanship; and to devise skillful work, to work in gold and silver and brass, and in cutting stones for setting, and in carving of wood,—to work in all skillful work. And he hath put in his heart [ability] to teach,—both in him and in Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart to work all manner of work of the engraver, of the designer, and of the embroiderer in blue and purple, in scarlet and fine linen, and of the weaver,—of those doing all kinds of work, and devising skillful designs. And Bezaleel and Aholiab shall work, and every wise-hearted man, to whom Jehovah hath given wisdom and

gifts of many that are rich. Upon the detail we can say little, however: each must learn individually with God what he can do.

3. Finally, we have the gifts given by the Spirit for the work: and here we find in the chief man raised up a representative of Judah, quite according to the part that Judah afterward plays with regard to the tabernacle and that into which it passes,—the temple for which David provides and which Solomon builds.

understanding to know how to do all the work of the sanctuary-service, according to all that Jehovah hath commanded.

And Moses called Bezaleel and Aholiab and every wise-hearted man into whose heart Jehovah had put wisdom, every one whose heart stirred him up to draw near to the work to do it; and they received from Moses all the offering which the children of Israel brought for the work of the sanctuary-service, to make it, and they still brought a willing-offering morning by morning. And there came unto him all the wise men who did the work of the sanctuary, every man from his work which they were doing, and they spake unto Moses, saying, The people are bringing too much,—more than enough for the service of the work which Jehovah commanded to be done. And Moses commanded, and they caused it to be proclaimed through the camp, saying, Let not man or woman make any more work for the offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to be done, and [b]too much.

[b] 2 Chron. 31. 10. *cf.* Mal. 3. 10.

SECTION 2. (Chap. xxxvi. 8—xxxix.)

The growth of the work.

(XXXVI. 8-38.)

The tabernacle itself.

1. AND every wise-hearted man among them that wrought the work made the [c]tabernacle with ten curtains of fine twined linen, and blue and purple and scarlet, cherubim of skillful work made he them. The length of each curtain was eight and twenty cubits, and the breadth of each curtain was four cubits: all the curtains had one measure. And he coupled five curtains one to another; and [the other] five curtains he coupled one to another. And he made loops of blue on the edge of one

[c] ch.26.1-14.

With him is associated, however, one of a tribe we should least expect to see in such a place—one of the tribe which afterward led in apostasy in Israel—the tribe of Dan. Thus God's grace can work, and knowing that all *is* grace, why should we wonder at it? But with these there is work for all who had wisdom, —in whose heart God had put wisdom,—none is refused.

The fruit of the Spirit, too, in the hearts of the people is beautiful: they bring so much, that they have to be restrained from bringing! How good a thing to see, and how seldom indeed seen—a thing like this in the work of the Lord.

Sec. 2.

In the second section we find the growth of the tabernacle to completion; and here it is that we have the repetitions which have been already noticed. The difference between the detail of the patterns of heavenly things given before and the present is principally in the order in which they are presented; first, the tabernacle itself being given us; then the vessels of the tabernacle, what was in it or around it; and then the priestly garments, or what had to do with entrance and worship. These are the three subsections, the number 3 having naturally a large place in all this part.

1. The tabernacle comes first, evidently because it is the house of God itself which we are now seeing put together as a whole. Before it was rather one among many objects in connection with the wider plan of salvation. Now all

curtain at the end of the set; and so made he in the edge of the outermost curtain in the second set. Fifty loops made he in the one curtain, and fifty loops made he in the edge of the curtain in the other set: the loops were opposite one to another. And he made fifty clasps of gold, and coupled the curtains one to another with the clasps: so the tabernacle was one. And he made curtains of goats' [hair] for a tent upon the tabernacle: eleven curtains made he them. The length of one curtain was thirty cubits, and four cubits the breadth of one curtain: the eleven curtains had one measure. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops in the edge of the outermost curtain in the one set; and fifty loops made he in the edge of the curtain in the other set. And he made fifty clasps of brass, to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of sealskins above it.

And he made the [d] boards for the tabernacle of acacia-wood, standing up: ten cubits the length of a board, and a cubit and half the breadth of each board. Each board had two tenons, equidistant from one another: thus did he make for all the boards of the tabernacle. And he made the boards for the tabernacle, twenty boards for the south side on the right hand; and he made forty sockets of silver under the twenty boards, two sockets under one board for its two tenons, and two sockets under another board for its two tenons. And for the second side of the tabernacle northward he made twenty boards, and their forty silver sockets; two sockets under one board, and two sockets under another board. And for the rear of the tabernacle westward he made six boards; and two boards made he for the corners of the tabernacle at the rear; and they were twain below; but they were whole together toward its head in the one ring: thus he did to both of them in the two corners. So there were

[d] ch. 26. 15-29.

other objects seen are seen in relation to it. Thus the incense-altar which before was detached from the tabernacle itself to find its place in connection with the sanctification of the priesthood, is now among the vessels of the sanctuary where it belongs.

But what does its numerical place point out? In the earlier series of types it occupies the fourth place, and this evidently points out its character as belonging to the wilderness,—God come down in it to man. Here in the account given there is no change from the former one, except that what was before commanded is now accomplished. But the numerical place may point to what is there and here insisted on, that the tabernacle is *one.* There is internal unity; there is, beside, no other tabernacle of God but this. There is one Christ and no other; in whom dwelleth all the fullness of the Godhead bodily, and in whom we are filled up. He is not one of many incarnations of God, which has been or which will be, but one for eternity the same; and to Him, as in His temple, shall be "glory *in the Church* by Christ Jesus throughout all the generations of the age of ages." (Eph. iii. 21.)

eight boards, and their silver sockets,—sixteen sockets; under every board two sockets. And he made bars of acacia-wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the rear westward. And he made the middle bar in the middle of the boards to reach from end to end. And he overlaid the boards with gold; and he made their rings of gold for places to receive the bars, and he overlaid the bars with gold.

e ch. 26. 31-37.

And he made the [e]vail of blue and purple and scarlet and fine twined linen, of skillful work made he them with cherubim; and he made for it four pillars of acacia, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. And he made a screen for the entrance of the tent, of blue and purple and scarlet and fine twined linen, embroiderer's work; and its five pillars and their hooks, and he overlaid their capitals and their connecting-rods with gold, but their five sockets were of brass.

(XXXVII., XXXVIII.)

he ves-
els: types
f a Saviour
nd His
alvation.

. (xxxvii.
-9).
he throne.

f ch. 25. 10-20.

2. [1] And Bezaleel made the [f]ark of acacia-wood, two cubits and a half the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it. And he overlaid it with pure gold within and without, and made a border of gold to it round about. And he cast for it four rings of gold upon its four feet, even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of acacia-wood, and overlaid them with gold; and he put the staves into the rings upon the sides of the ark, to bear the ark. And he made a mercy-seat of pure gold, two cubits and a half the length of it, and a cubit and a half the breadth of it. And he made two golden cherubim, of beaten work he made them at the two ends of the mercy-seat,—one cherub at the one end and the other

Blessed be God! there is not room even in eternity, for any future glory to surpass this! There is room only for its wondrous anthem to show its power to fill infinity with praise. If of Zion, its earthly shadow, God can say, "This is My rest forever: here will I dwell, for I have desired it," how much more must it be said of this! *Conditions* may change: the wilderness give place to the land which is the "glory of all lands;" under the unchanging brightness of skies where storm is not, the "tent upon the tabernacle" be removed, so that its glory shall be fully exposed; the tabernacle form may pass into the temple:—with all this, the delight of God in His beloved changes not,—His "rest" is disturbed no more!

Admire the beauty of these many-hued curtains, where the golden clasp of divine glory embraces the blue loop of heaven's condescending love! Thus are they united into one, and droop their folds over the board-work overlaid with the gold again. This is the Church, as we have already seen in the beauty put upon her,—the glory of Christ her Lord.

2. And now we come to the vessels of the tabernacle, in which we find portrayed for us the salvation which the dwelling of God with man implies. That

cherub at the other end: of one piece with the mercy-seat made he the cherubim at the two ends thereof. And the cherubim stretched out their wings above, covering the mercy-seat with their wings; and their faces were toward each other,—toward the mercy-seat were the faces of the cherubim.

2. (*vv.*10–16.) The table: Christ as sustainer of com-munion.

[2] And he made the [g] table of acacia-wood: two cubits the length of it, and one cubit the breadth of it, and a cubit and a half its height. And he overlaid it with pure gold, and made for it a gold border round about. And he made unto it a margin of a handbreadth round about, and made a gold border to its margin round about. And he cast for it four rings of gold, and put the rings upon the four corners which were to its four feet. Close to the margin were the rings, places to receive the staves to bear the table. And he made the staves of acacia-wood and overlaid them with gold, to bear the table. And he made the vessels which were upon the table,—its dishes, and its spoons, and its flagons, and its cups to pour out with, of pure gold.

[g] ch. 25. 23–29.

3. (17–24.) The lamp-stand: Christ risen, and the light of the Spirit.

[3] And he made the [h] lamp-stand of pure gold, of beaten work made he the lamp-stand, its base and its stem: its cups, its knops, and its flowers were of one piece with it. And there were six branches coming out of its sides,—three branches of the lamp-stand out of the one side of it, and three branches of the lamp-stand out of the other side of it: three cups made like almonds in one branch, with a knop and a flower; and three cups made like almonds in the other branch with a knop and a flower: so for the six branches coming out of the lamp-stand. And in the lamp-stand were four cups made like almonds with their knops and their flowers; even a knop under two branches from it, and a knop under two branches from it, and a knop under two branches from it, for the six branches coming out of it. Their knops and their branches were of one piece with it: all of it was one beaten work of pure gold. And he made its seven lamps, and its snuffers and snuff dishes, of pure gold. Of a talent of pure gold he made it, with all its vessels.

[h] ch. 25. 31–39.

4. (25–29.) The incense-altar: where the practical life becomes an offering of praise.

[4] And he made the [i] incense-altar of acacia-wood, a cubit long, and a cubit broad—foursquare; and its height two cubits: its horns were of one piece with it. And he overlaid it with pure gold,—its top, and its sides round about, and its horns; and he made it a border of gold round about. And he made for it two rings of gold

[i] ch. 30. 1–5.

His name might be "Immanuel" ("God with us"), they called the Son of Mary "Jesus," ("Jehovah the Saviour"), because He was to save His people from their sins (Matt. i. 22–25.)

I have not much to add to what has been already said with regard to these precious types, which, moreover, fall, in general, into the same numerical place as before. There are, however, now (in this and the following part) seven minor under its border, upon its two corners, on its two sides, for places to receive the staves to bear it with. And he made the staves of acacia-wood, and overlaid them with gold. And he made the holy anointing-oil, and the pure incense of sweet spices,—perfumers' work.

. (xxxviii. -8). The brazen ltar and he laver: esponsi- ility loubly net.

[5] And he made the [j] altar of burnt-offering of acacia-wood, five cubits long and five cubits broad—foursquare, and three cubits high. And he made its horns upon its four corners: its horns were of one piece with it. And he overlaid it with brass. And he made all the furniture of the altar,—the pots and the shovels and the basins, and the flesh-hooks and the fire-pans,—all its furniture he made of brass. And he made for the altar a grating of net-work of brass under the ledge of it beneath, reaching the middle of it. And he cast four rings for the four ends of the brazen grate, for places to receive the staves. And he made the staves of acacia-wood, and overlaid them with brass; and he put the staves into the rings in the sides of the altar, to bear it with. Hollow, with boards, he made it.

And he made the [k] laver of brass, and its stand of brass, of the [l] mirrors of the attending-women, who attended at the entrance of the tent of meeting.

. (vv. 9-20.) The court: ictory ver sin.

[6] And he made the [m] court: for the south side on the right the hangings of the court were of fine twined linen, a hundred cubits, their pillars twenty, and their sockets

[j] ch. 27. 1-8.
[k] ch. 30. 18.
[l] 1 Sam. 2. 22. *cf.* Jas. 1. 23-25.
[m] ch. 27. 9-19.

divisions instead of six, as there: a number which speaks for itself in connection with these closing portions of the book. As already noticed, the incense-altar fills its own place here among the vessels of the sanctuary: the *fourth* place, because, as we have seen, the practical life is brought into the sanctuary in this way, transformed by the knowledge of redemption into the priestly offering of "thanksgiving and praise."

The brazen altar fills the fifth place, as before; and connected with it, as it seems to me, is the note as to the laver, that it was made of the mirrors of the women attending the tabernacle. This does not, I think, as it might seem, claim for itself a sixth section, both because the court of the tabernacle which follows it, holds that in the prior account, and also that this is followed in its turn by what has evidently the character of a seventh—the tale of the complete amount of metal used.

From another point of view there seems to me a most natural and beautiful thought suggested by this close association of the brazen altar with the laver. For if the former show us, as is evident, our responsibility measured and met in atonement, how simple is the connection of this with the self-judgment intimated in the brazen laver! Is it not so that the knowledge of sin put away for us is that which puts it away from us? that the realization of its judgment in Another is that which accomplishes its judgment in ourselves? The association of the brazen altar with the laver has thus its justification in experience.

And the women's sacrifice of their mirrors, where all is so plainly typical, may represent the willing giving up of our own self-estimates—in general, some form of self-flattery,—to find in the Word of God our true mirror, and fashion ourselves by it.

How beautiful, again, that then, in the next place, we come to the court, where the fine linen of practical righteousness is held up before the world!

twenty, of brass; the hooks of the pillars and their connecting-rods of silver. And for the north side a hundred cubits, their pillars twenty, and their sockets twenty, of brass; the hooks of their pillars and their connecting-rods of silver. And for the west side, hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their connecting-rods of silver. And for the east side toward the sunrise fifty cubits: the hangings for the one wing fifteen cubits, their pillars three and their sockets three; and so for the other wing: on this side and on that side of the gate of the court, hangings of fifteen cubits, their pillars three and their sockets three. All the hangings of the court round about were of fine twined linen; and the sockets for their pillars of brass, their hooks and their connecting-rods of silver; and the overlaying of their capitals of silver: and all the pillars of the court were joined with rods of silver. And the screen for the gate of the court was embroiderers' work, of blue and purple and scarlet and fine twined linen; and the length was twenty cubits, and the height in the breadth was five cubits, answering to the hangings of the court. And their pillars were four and their sockets four, of brass; their hooks of silver, and the overlaying of their capitals and their connecting-rods, silver. And all the pegs of the tabernacle and of the court round about it were of brass.

7. (21-31.) Completion of the work.

[7] [n] These are the things numbered of the tabernacle—the tabernacle of the testimony—which were numbered according to the direction of Moses, for the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. And Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses. And with him was Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer and an embroiderer in blue and in purple and in scarlet, and fine linen. All the gold that was used for the work in all the sanctuary-work, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. And the [o] silver of them that were numbered of the assembly was a hundred talents, and a thousand, seven hundred, and five and seventy shekels, after the shekel of the sanctuary: a bekah a head,—[that is,] half a shekel, after the shekel of the sanctuary, for every one who passed among the numbered ones from twenty years old and upward, for six hundred and three thousand and five hundred and fifty men. And the hundred talents of silver went for casting the sockets of the sanctuary, and the sockets of the vail,—a hundred sockets for the

[n] 1 Kgs. 7. 13-51.

[o] ch. 26. 19.

Finally the seventh section here gives the estimates of the metals used, and we find whence the silver of the rods and sockets was derived. It has already been considered, however.

hundred talents,—a talent for a socket. And of the thousand seven hundred seventy and five [shekels] he made hooks for the pillars, and overlaid their capitals, and made rods for them. And the brass of the offering was seventy talents and two thousand and four hundred shekels. And with it he made sockets for the entrance of the tent of meeting, and the brazen altar, and the brazen grating for it, and all the furniture of the altar, and the sockets of the court round about, and the sockets of the gate of the court, and all the pegs of the tabernacle, and all the pegs of the court round about.

The priestly garments.

(XXXIX. 1-43.)

1. (*v.* 1.) The material.

3. [1] And of the blue and purple and scarlet they made garments of service for ministering in the holy place, and made the holy garments for Aaron, as Jehovah commanded Moses.

2. (2-7.) The ephod.

[2] And he made the [p] ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they beat the plates of gold, and cut it into threads, to work it in among the blue and the purple and the scarlet and the fine linen, designer's work. They made shoulder-pieces for it, joining it,—at its two ends was it joined together. And the band for fastening it, which was upon it, was of one piece with it, like the work thereof, of gold, blue, and purple, and scarlet, and fine twined linen, as Jehovah commanded Moses. And they wrought the onyx-stones, inclosed in plaits of gold, graven with the engravings of a signet, according to the names of the children of Israel. And he put them upon the shoulders of the ephod, stones of memorial for the children of Israel, as Jehovah commanded Moses.

[p] ch. 28. 6-12.

3. (8-21.) The breastplate.

[3] And he made the [q] breastplate of skillful work, like the work of the ephod, of gold, blue, and purple, and scarlet, and fine twined linen; it was foursquare: they made the breastplate double: a span was the length of it, and a span the breadth of it, being doubled. And they set in it four rows of stones; [one] row, a sardius, a topaz, and an emerald,—the first row; and the second row, a carbuncle, a sapphire, and a diamond; and the third row, a jacinth, an agate, and an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper: inclosed in plaits of gold, in their settings. And the stones were, according to the names of the children of Israel, twelve—according to their names: like the engravings of a signet, every one according to his name, for the twelve tribes. And they made upon the breast-

[q] ch. 28. 15-28.

3. The priestly garments come in the third place, identified as they are with the means of drawing near to God. Here each minor section is closed with the words, "as Jehovah commanded Moses." And here, again, there are just seven of them. The numerical place of each is as given before, with the exception of the last two items of the dress, which are reversed. The coats of fine linen are in the fifth place instead of the sixth, the diadem in the sixth instead of the

plate chains like cords, of twined work, of pure gold. And they made two plaits of gold, and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two twined chains of gold upon the two rings at the ends of the breastplate; and the two [other] ends of the two twined chains they put upon the two plaits, and put them on the shoulders of the ephod in the front of it. And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it which is upon the side of the ephod inward. And they made two rings of gold, and put them on the two shoulders of the ephod, beneath, to the front of it, close by the coupling thereof, above the band of the ephod. And they bound the breastplate by its rings to the rings of the ephod with a cord of blue, that it might be above the band of the ephod, and the breastplate might not be loosed from the ephod, as Jehovah had commanded Moses.

4. (22–26.) The robe.

[4] And he made the [r] robe of the ephod of woven work, all of blue; and the opening of the robe in the middle of it was like the opening of a coat of mail, with a band round about the opening that it might not be rent. And they made upon the skirts of the robe pomegranates of blue and purple and scarlet, twined. And they made bells of pure gold, and put the bells between the pomegranates upon the skirts of the robe round about—between the pomegranates,—a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, for ministry: as Jehovah commanded Moses.

[r] ch. 28. 31–34.

5. (27–29.) The coats.

[5] And they made [s] coats of fine linen, of woven work, for Aaron and for his sons, and the turban of fine linen, and the goodly caps of fine linen, and the linen breeches of fine twined linen, and the girdle of fine twined linen, and blue and purple and scarlet, embroiderer's work: as Jehovah had commanded Moses.

[s] ch. 28. 39, 40, 42.

6. (30, 31.) The diadem.

[6] And they made the [t] plate, the holy diadem, of pure gold; and wrote upon it in writing, with the engravings of a signet, Holiness unto Jehovah. And they fastened to it a lace of blue, to fasten it on the turban above: as Jehovah had commanded Moses.

[t] ch. 28. 36, 37.

7. (32–43.) Full completion.

[7] So all the work was [u] completed of the tabernacle of the tent of meeting: and the children of Israel had done according to all that Jehovah had commanded Moses, so had they done. And they brought the tabernacle

[u] *cf.* Gen. 2. 1.

fifth. It is not strange that in this enumeration we shall end with the latter, the final victory over sin being secured by the character of Him into whose hands all is put. Thus here for the first time the plate is called "the diadem."

As for the other change, the meaning of it is not so clear, although the number of responsibility is suitable enough where as here the ordinary priests come in,—our representatives; and well may we be reminded of it. For where do we more fail than in this character? and it is the root of all other failure.

unto Moses, the tent and all its furniture, its clasps, its boards, its bars, and its pillars and its sockets, and the covering of rams' skins dyed red, and the covering of seal-skins, and the covering-vail, the ark of the testimony and its staves, and the mercy-seat; the table, all its vessels, and the show-bread; the pure lamp-stand, its lamps,—the lamps to be set in order,—and all its vessels, and the oil for the light; and the golden altar, and the anointing-oil, and the incense of spices, and the screen for the entrance of the tent; the brazen altar, and the brazen grate which belonged to it, its staves and all its furniture, the laver and its stand; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, its cords and its pegs; and all the vessels of service of the tabernacle for the tent of meeting; the garments of service for ministry in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons, to serve as priests. According to all that Jehovah had commanded Moses, so did the children of Israel all the work. And Moses saw all the work, and, behold, they had done it as Jehovah commanded, so had they done it: and Moses [v] blessed them.

[v] *cf.* Gen. 1. 31.

SECTION 3. (Chap. xl.)

The tabernacle set up, anointed, and filled with the glory of God.

AND Jehovah spake unto Moses, saying, On the [w] first day of the first month shalt thou set up the tabernacle of the tent of meeting: and thou shalt put therein the ark of the testimony, and shalt screen the ark with the vail. And thou shalt bring in the table, and set in order what is to be ordered. And thou shalt bring in the lamp-stand, and light its lamps. And thou shalt set the golden incense-altar before the ark of the testimony, and put to the tabernacle the entrance-screen. And thou shalt put the altar of burnt-offering before the entrance of the tabernacle of the tent of meeting. And thou shalt set the laver between the tent of meeting and the altar, and put water in it. And thou shalt set the court round about, and put the screen at the gate of the court. And thou shalt take the anointing-oil, and anoint the tabernacle, and all that is therein, and sanctify it and all its vessels: and it shall be holy. And thou shalt anoint the altar of burnt-offering, and all its furniture, and sanctify the altar: and the altar shall be most holy. And thou shalt anoint the laver

[w] Num. 7. 1.

Sec. 3.

The tabernacle is now complete, but still Moses has to wait for the word of the Lord to set it up. All through this part, however, the forwardness of man is repressed, and he is made to realize the necessity of dependence, and that with God alone is wisdom! The command is given for the first day of the first month of the second year of the exodus. A year had passed since the ordinance of the passover in Egypt, and their deliverance was now complete.

and its stand, and sanctify it. And thou shalt bring in Aaron and his sons to the entrance of the tent of meeting, and shalt wash them with water; and thou shalt clothe Aaron with the holy garments, and anoint him, and sanctify him that he may be priest unto me. And thou shalt bring his sons near, and clothe them with coats, and anoint them as thou anointedst their father, that they may be priests unto me; and their anointing shall be to them for an [x] everlasting priesthood throughout their generations. Thus did Moses; according to all that Jehovah had commanded him, so did he.

[x] Heb. 7.17.

And it was in the first month of the second year, the first day of the month, that the tabernacle was set up. And Moses erected the tabernacle, and put in its sockets, and set up its boards, and put in its bars, and reared up its pillars. And he spread out the tent above the tabernacle, and put the covering of the tent above upon it, as Jehovah had commanded Moses. And he took and placed the testimony in the ark, and put the staves upon the ark, and put the mercy-seat above upon the ark. And he brought the ark into the tabernacle, and placed the covering-vail, and screened the ark of the testimony, as Jehovah had commanded Moses. And he put the table in the tent of meeting, on the north side of the tabernacle outside the vail: and he set the bread in order upon it before Jehovah, as Jehovah had commanded Moses. And he placed the lamp-stand in the tent of meeting, over against the table, on the side of the tabernacle southward: and he lighted the lamps before Jehovah, as Jehovah had commanded Moses. And he put the golden altar in the tent of meeting before the vail: and he burned upon it incense of spices, as Jehovah had commanded Moses. And he put the screen at the entrance of the tabernacle. And the altar of burnt-offering placed he at the entrance of the tabernacle of the tent of meeting, and he offered upon it the burnt-offering and the meal-offering, as Jehovah had commanded Moses. And he placed the laver between the tent of meeting and the altar, and put water therein to wash with, and Moses and Aaron and his sons washed their hands and their feet thereat: they washed when they came into the tent of meeting, and when they drew near the altar, as Jehovah had commanded Moses. And he set up the court around the tabernacle and the altar,

Of our deliverance it was but the shadow; but how inexpressibly blessed to see what was in God's heart embodying itself in these symbols, ere yet He could give plain utterance to them! The glory is vailed; but even so, in the very manner of its vailing God intimates His desire to remove it and to speak face to face. Oh may there be with us more boldness and eager desire of faith to enter into what God has made our own! Our dullness and indifference are indeed amazing, only surpassed by the measureless grace that invites us still!

and put the screen at the gate of the court: so Moses [y]finished the work.

Then the cloud [z]covered the tent of meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And in all their journeys, when the [a]cloud was taken up from above the tabernacle, the children of Israel journeyed; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of Jehovah was on the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, [b]throughout all their journeys.

[y] ch. 39. 32.

[z] 1 Kgs. 8. 11. Is. 4. 5, 6. Rev. 21. 3.

[a] ch. 13. 21, 22.

[b] Heb. 13.5.

SCOPE AND DIVISIONS OF LEVITICUS

As Genesis is the book of Life, and Exodus the book of Redemption, so Leviticus is the book of Sanctification. But sanctification is separation *to God*, and essentially connected with drawing near to God, whose "dwelling is in the high and holy place." From the beginning of the book thus God speaks out of the tabernacle, which at the end of Exodus He has consecrated by His presence; and the middle of the book shows us (though but for a brief moment) the way opened to Himself there.

But sanctification is twofold: we are sanctified in Christ by the blood of atonement—the sanctification of the epistle to the Hebrews (which in the second series of Paul's epistles fills the Leviticus-place); and we are sanctified internally by the work of the Spirit (as in the cleansing of the leper the oil was put upon the blood). The work of atonement is the basis of all, and by it we are brought to God; the Spirit of God fits us practically for His presence. Thus Leviticus opens with the detail of the sacrifices, the glories of the accomplished work; then shows us the consecration of the holy priesthood, who draw nigh; then opens the sanctuary for us; after this the practical holiness that is needed is made known; and finally, man is seen with God, as in the feasts which (with their accompanying matter) close the book. These are in fact its divisions:—

1. (Chap. i.–vii.) The offerings: sanctification in Christ; identification with Him in the obedience by which many are made righteous.
2. (Chap. viii.–xv.) Association with Christ (the priests with the Priest) and fellowship resulting.
3. (Chap. xvi., xvii.) The purification of the heavenly sanctuary and the earthly people: Christ appearing in the holiest and from the holiest.
4. (Chap. xviii.–xxii.) Holiness in practical walk.
5. (Chap. xxiii.–xxvii.) Man with God: the way and the end.

The beautiful completeness and unity of purpose manifested here need no enlarging on.

NOTES.

Div. 1.

The general purport of the book is so clear that it can scarcely be needful to say more about it. The connection of its five divisions is also plain. The first division occupies us at once with one of the deepest, most fruitful, and glorious subjects which could possibly be brought before us—the offerings, in which the whole heart of atonement is opened up to us; and not only this, but Christ in the perfection of His life as well as the wonder of His death—in the meat-offering. Here, then, we have before us what demands the most careful and the most reverential examination. It will not be strange if we give it much more than the usual space; and may God, who "only knoweth the Son," enlighten us and guard us from all that is unworthy of such a theme as this!

The offerings have their character in this, by which also they fill their numerical place, that they picture for us obedience in that which makes it truly such, the recognition of God as Sovereign, heart-felt recognition, the yielding one's self up to Him. In this, what we give up we find, and find eternally: it is the life that is really life, although in Christ we see it under the awful shadow from which we have been freed, just because He went into it.

This first division has two subdivisions, the first of which gives us the offerings by themselves, the second shows them in their relationships to the priest, the offerer, etc., it being thus in the first of these that God would concentrate our attention upon that which is so dear to Him, apart from all else. In the peace-offering, especially, perhaps, does this come out, where, although the very point of it might seem to be to show us man at peace with God through the offering, and at His table in fellowship with Him, yet these results are only seen in the second part, not the first, in which simply the offering itself is given, and three times over, in what seem almost identical words. May we earnestly consider what is in this way, with so much emphasis, brought before us!

SUBD. 1.

IN the first subdivision, then, we have the offerings in themselves, five in number, of which one, the meat, or as the Revised Version puts it, the *meal*-offering, is not a sacrifice, as no blood is shed in it, no atonement made; the other four are sacrificial: and here again two,—the burnt- and the peace-offering,—are of sweet savor, the last two not—the sin- and trespass-offerings—though here also the offering of the fat is distinguished from the rest, and is in one case (chap. iv. 31) expressly stated to be for a sweet savor.

In the order of *application* to the need of man, that which we have here is reversed; the meal-offering being also in general the appendage of the burnt-offering—"the burnt-offering and *its* meal offering." It is very evident, therefore, that which we have here is the divine order, the other the human. Here, as we may say, the ladder of divine grace is let down from heaven; in the other case it is raised up to heaven. This last is also the order of the gospels in which we find again these four offerings, in Matthew the trespass-, in Mark the sin-, in Luke the peace-, and in John the burnt-offering. All this will come up for more examination as we go on with the book.

But there is a doctrine to which we are now brought in connection with these offerings which we must examine briefly before we enter upon the detailed exposition of them. It is the doctrine of the

ATONEMENT.

We have had the thought presented to us in Exodus, just as we have had the offerings before us already; but it is in Leviticus that we come to the development of these. They could not have been treated of before without anticipating largely what we have now come to in the regular order of Scripture, always perfect and to be adhered to if we are to have proper apprehension of the truth it reveals.

In Genesis we had at the outset the effect of sacrifice in the acceptance of Abel. "He obtained witness that he was righteous, God testifying of his gifts" (Heb. xi. 4). In the Lord's words to Cain an offering for sin is plainly stated to be God's way of acceptance for the sinner. In Noah the *altar* first comes openly in sight, and God smells the sweet savor and will not curse. In Abraham's offering of Isaac we learn other most precious truths. In Exodus, at the passover, the blood first assumes importance, and God declares, "When I see the *blood*, I will pass over you." They feed too upon the lamb. In confirmation of the first covenant at Mount Sinai, the blood is sprinkled upon the people, but the character of the covenant itself necessarily affects the significance of this. Not till we come to the twenty ninth chapter of Exodus do we find the word "atonement" used, which in Leviticus comes into such frequent use as nearly to equal in occurrence all the rest of the Old Testament.

The word used for making atonement is *kahphar* in its *Piel* or intensive form. "The correctness of the generally accepted radical significance, 'to cover,' 'to cover up,'" says Kurtz, "is fully established from the related dialects." When however we ask in what sense we are to understand this "covering" there are conflicting views. Thus Kurtz again says, "Whether the word be understood in the sense of withdrawing from view, or of protecting from danger, the use of the word in other connections seems to show that neither of these interpretations can be sustained." Why should there not be however a use large enough to allow of different implications in different connections, as the idea of "covering" naturally would? It is safer at least to be content with this idea, and not insist upon a difference which may lead us astray.

To the idea of "covering," however, we must add the thought of "propitiation" —a "*propitiatory* covering." Thus Keil says, "The meaning 'to make atonement' lies at the foundation in every passage in which the word is used metaphorically, such as Gen. xxxii. 20, where Jacob seeks to *expiate* the face of his angry brother, *i. e.*, to appease his wrath with a present; or Prov. xvi. 14, 'The wrath of a king is as messengers of death, but a wise man *expiates* it,' *i. e.*, softens, pacifies it; Isa. xlvii. 11, 'Mischief (destruction) will fall upon thee, thou wilt not be able to *expiate* it,' that is to say, to avert the wrath of God which has burst upon thee in the calamity, by means of an expiatory sacrifice. Even in Isa. xxviii. 18, 'And your covenant with death is disannulled' (annihilated) the use of the word is to be explained from the fact that the guilt which brought the judgment in its train could be cancelled by a sacrificial expiation; so that there is no necessity to resort to a meaning which is altogether foreign to the word, viz., that of covering up by blotting over. . . . The meaning of expiation which properly belongs to the verb *kipper*, is not only retained in the nouns *kippurim* and *kapporeth*, but lies at the root of the word *kopher*, as we may clearly see from Ex. xxx. 12–16, where the Israelites are ordered to pay a *kopher* at the census, to *expiate* their souls."

To this may be added that the Septuagint uniformly translates the verb *kahphar* in its primary application by *exilaskomai*, to "propitiate," a word which in the New Testament is taken up (only dropping the intensive *ex*) when we are told that Christ was "a merciful and faithful High-Priest to *make propitiation* for the sins of the people." (Heb. ii. 17, *R. V.*) Moreover, in their translation of *kapporeth*, the mercy-seat, they have set the example of dropping the "ex" and speak of it (more literally than our common English word) as the *hilasterion*, or "propitiatory." (Heb. ix. 5.) Thus the inspired Greek confirms the meaning of the Hebrew.

In general, as we may see by Keil, the modern writers prefer to render "expiate," rather than "propitiate," though not refusing the latter. In fact both thoughts are in the word. As Dr. Wilson says, "This word conveys the idea both of pacification of wrath and of the covering of transgression." Three of the texts referred to by Keil are better rendered "propitiate" than "expiate." And the Greek word adopted in the New Testament is used with "sins" as its object, just as in the Septuagint, although the force of the word is to "propitiate." The Revised Version gives, well enough, "make propitiation *for* sins," but it necessarily disguises the fact that "sins" is the direct object of the verb. If we say to "expiate sins" we make less direct and positive the force of propitiation in the word. The only complete rendering would be "to make propitiation for sins by expiation."

LEVITICUS

DIVISION 1. (Chap. i.–vii.)

The offerings: sanctification in Christ; identification with Him in the obedience by which many are made righteous.

SUBDIVISION 1. (Chap. i.–vi. 7.)

The offerings themselves.

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(I.)

1.[1] AND Jehovah called unto Moses, and spake unto him out of the [a]tent of meeting, saying, Speak unto the children of Israel, and say unto them, [b]When any man of you presenteth an offering unto Jehovah, ye shall present your offering of the cattle, of

a Ex. 25. 22. *ctr.* Ex. 19. 18, 19. *cf.* 1 Thes. 5. 18. Eph. 4. 21. Heb. 1. 1, 2.

b *ctr.* Gen. 4. 3.

The thought in the Hebrew word then is that of "propitiatory covering." Dr. Wilson adds to what was just now quoted from him, that it "does not seem to express of itself the full and adequate satisfaction for sin." But this is surely implied in the fact that as the covering for sin it really propitiates. It must really in the sight of God cover,—cover, so that God is propitiated by it: how far does that differ from making "full and adequate satisfaction"?

To proceed:—atonement is by an offering; even where, as in Num. 16, incense was used, or where in the case of extreme poverty a meal-offering was substituted for the true offering for sin, this character is always found. The need of insisting upon this arises from the contention that what is called propitiation is only reconciliation, and that man, not God, is the object. This is true, if we speak of reconciliation; false, with regard to propitiation: the two, although often confounded, are not the same. No doubt, our word "atonement" even had originally the force (according to its derivation) of "setting at one" or reconciling. That cannot be allowed to settle its present force, much less to dictate as to the Scripture doctrine, which assuredly is a doctrine of propitiation. The offering is to God—the propitiation Godward.

It is true that from the primitive meaning of *kipper*, God could not be the formal object. It is sin that is covered, or the sinner, and not God. It is not sin however that is propitiated or the sinner: if the thought of propitiation be in the word at all, the object of propitiation must be God.

And when we come to the New Testament, out of the only two occurrences of the verb *hilaskomai*, one expresses the very thought. The publican, praying in the temple, is made by our Lord to cry, convicted of his sin, "God be propitiated toward me the sinner!" The translations in general give "be merciful," but it is hard to understand why, when "be propitiated" is the natural force of the words, and the place in which the publican is represented to be is so necessarily suggestive of propitiation. In the temple went up constantly the smoke of sacrifice; the *kapporeth*, or mercy-seat, God's throne ideally, though for their sins not actually now, and to which his eyes were directed, spoke of it, as we have seen. And if the difference is insisted on as by some it is, between the thought and language of the heathen in this respect and that of Scripture, the more this difference and the importance of it are dilated on, the more impossible is it to suppose the lips of absolute truth putting into the prayer of an accepted sinner, words in their natural sense so plainly suggestive of a thought alien and derogatory to God, as they say this is of propitiating Him!

the herd and of the flock. If his offering be a [c] burnt-offering of the [d] herd, he shall present a [e] male, without blemish: at the [f] entrance of the tent of meeting he shall present it for his [g] acceptance before Jehovah. And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him, to make [h] atonement for him. And he shall kill the bullock before Jehovah; and the priests, Aaron's sons, shall present the blood, and [i] sprinkle the blood round about upon the altar which is at the entrance of the tent of meeting. And he shall [j] flay the burnt-offering, and cut it into its [k] pieces. And the sons of Aaron the priest shall put [l] fire upon the altar, and lay wood in order on the fire; and Aaron's sons, the priests, shall lay the pieces, the [m] head and the [n] fat, in order upon the wood which is on the fire that is upon the altar: but its [o] inwards and its [p] legs shall he [q] wash in water; and the priest shall burn the [r] whole upon the altar, a burnt-offering, an offering by fire, a [s] sweet savor to Jehovah.

o Ps. 40. 8; Matt. 11. 29. *p* Acts 10. 38. *q* Jno. 19. 28; Matt. 26. 54. *r* Jno. 10. 17, 18. *ctr.* ch. 2. 2. *s* Gen. 8. 20, 21; Eph. 5. 2; *ctr.* ch. 4. 11, 12.

c Gen. 22. 2. Ex. 29. 15-18. Num. chs. 28, 29. *cf.* Jno. 10. 18. Ps. 40. 6. Heb. 10. 5 10.

d Prov. 14. 4.

e. Ex. 12. 5.

f *cf.* Eph. 2. 13.

g Eph. 1. 6.

h Heb. 7. 27.

i Heb. 12. 24.

j *cf.* Jno. 8. 46.

k *ctr.* ver. 17. *cf.* Song 5. 9-16.

l Heb. 12. 29. Is. 33. 14, 15.

m Col. 2. 3. Phil. 2. 5.

n *ctr.* Deut. 32. 15. Ps. 22. 17.

But if we are seeking things rather than words, the Old Testament is even from the beginning plain enough. "Put on incense and go quickly unto the congregation, and make an atonement for them," says Moses to Aaron, "for there is *wrath gone out from the Lord;* the plague is begun. . . . And he put on incense, and made atonement for the people; and he stood between the dead and the living: and the plague was stayed" (Num. xvi.) How vain to say that here there was no appeasal of the wrath, no propitiation of God!

When upon the numbering of the people by David, "God was displeased with this thing, and smote Israel," and when David cried to God in view of the angel's drawn sword stretched over Jerusalem, the "angel of the Lord commanded Gad to say unto David, that David should go and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite. . . . David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the angel, and he put up again his sword into the sheath thereof." (1 Chron. xxi.)

The facts of Scripture thus abundantly illustrate its doctrine.

This, then, is the essential meaning of atonement or propitiation: we need not further anticipate what the offerings will now show us abundantly. What *is* in God's sight a "propitiatory-covering" and why it is this, will be apparent as we go on with the picture-lessons of the book of Leviticus.

1. THE BURNT-OFFERING comes first here, and the meaning suggested by its numerical place is evident. It is the only offering which altogether goes up to God upon the altar. "Burnt-offering" is more literally the "offering that goes up." It is the offering that is *all* offering,*—the typical offering,—GOD's in the most eminent way: and correspondingly His delight is shown in it; the altar derives its name from it; the fire of it is never allowed to go out; it is the basis of the peace-offering (chap. iii. 5), and that with which and in proportion to which, the meal- and the drink-offering are directed to be offered. Every thing marks this as indeed and in the fullest sense, the first of the offerings.

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* So much so that twice (Deut. xxxiii. 10; Ps. li. 19) *kalil,* which means "whole," is given for it.

2. (10–13.) The sheep or goat: self-humbled to the sinner's place.

[2] And if his offering be of the flock, of the [t]sheep or of the [u]goats, for a burnt-offering, he shall present it a male without blemish. And he shall kill it on the side of the altar northward before Jehovah; and Aaron's

[t] *cf.* ch.5.11.
[u] *cf.* ch. 4. 23.

As connected with this it was, in contrast with the sin- and trespass-offerings, though not with others, and not at all times, a *free-will* offering. The common version of verse three must not, however, be quoted for this: the translation should be as it is generally agreed, not "he shall offer it of his own voluntary will," but "he shall offer it *for his acceptance.* Nor did it always depend upon his free-will, being in many cases prescribed, as in general following a sin-offering, and in other cases. Still, however this might be, the thought of a free-will offering is certainly what the burnt-offering presents. Nothing could make it so precious and acceptable to God as it being significant of full and entire devotedness. It could not have been else a *whole* offering—nothing kept back. It is thus what the burnt-offering psalm expresses: "Sacrifice and offering Thou wouldest not; mine ears hast Thou digged: burnt-offering and sin-offering hast Thou not required; then said I, Lo, I come, in the volume of the book it is written of Me, I delight to do Thy will, O My God" (Ps. xl. 6–8.) Here indeed Christ replaces all the legal sacrifices with his own marvelous obedience; and "by the which will," says the apostle, "we are sanctified through the offering of the body of Jesus Christ once." (Heb. x. 10.)

This unreserved devotedness, and to death, nothing bringing Him on earth, with nothing therefore to do on earth, no motive for action except the will of God,—this is what the burnt-offering expresses. How beautifully is it said therefore of the burnt-offering as of no other, "he shall offer it for his *acceptance!*" The exhaustion of wrath in the sin-offering might put away his sin; he might be free from every charge on this account: blessed as that is, it is not all that God has for us in what *He* calls "acceptance." This must be not a mere negative—nothing *against*, but identification with the glorious perfection of that obedience unto death of which He Himself says, "Therefore doth My Father love Me because I lay down My life, that I might take it again." Thus our acceptance—the favor in which we stand—is "in the Beloved." (Eph. i. 6.)

Now to look at the details of the offering: the usual burnt-offering was of the cattle—of the herd or of the flock. It was not to be a hunted, wild animal, but one which offered itself (so to speak) "at the door." The "pigeon" which was also permitted, was also domesticated, while the nests of the turtle-dove were all around in gardens and olive-yards (of course when in the land.) The offering must not be far to seek, or requiring craft or toil to secure it; it would not in that case truly represent the blessed Victim. If of the herd, it must be a male, unblemished, presented before the Lord with the offerer's hand upon its head, to be accepted for him.

There has been much dispute as to the meaning of the "laying on of hands." Its importance may be noticed from the place the apostle gives it in the "foundation" of Judaism, "the word of the beginning of Christ" (Heb. vi. 1.) The margin is here evidently right, for no one could be exhorted to "leave" "the principles of the doctrine of Christ,"—that is Christianity. Christianity on the other hand is the "perfection" to which, in contrast with the "shadow" of it in the law, Paul is exhorting the Hebrews to "go on." Accordingly in this "foundation" which they are not to lay again, nothing distinctive of Christianity is found. Christ Himself, the true foundation, is not named, but only "repentance from dead works, and faith toward *God*, and resurrection of the dead, and of eternal judgment." These are things that remain of course as true for Christians as for Jews, but Christ as come and His work for sinners are not named. Thus as the apostle goes on to show (chap. ix.), the conscience of the Jew was never perfected. Instead of the reality of what puts away sin, they had but the symbols, and it is of these we read in connection with the plain *present* truths of repentance and of faith in God, and the truths of *future* resursons, the priests, shall sprinkle its blood upon the altar round about. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order upon the wood which is on the fire that is upon

rection and judgment. *Between* them, just where we need the knowledge of sin put away to confirm and fill out the first, and to enable us to meet in peace and confidence the future, the Jew found what?—a "teaching"—not "doctrine"—"of baptism and of laying on of hands."

It is "teaching," rather than "doctrine," for it is not of the underlying truth in these things he is speaking, but that in place of the full soul-enfranchising reality itself, there were taught ordinances—"baptisms" and "laying on of hands." The "baptisms" are again referred to and explained in chap. ix. 10, 13. The laying on of hands is only here. Both were sacrificial, the purgings by blood, but which could not satisfy the conscience; the "laying on of hands," by which the offerer dedicates the victim solemnly as for himself. It is *his* need, his faith, that is expressed in it. Hence, though there is not in this case any open confession or transference of sin, we see that it is implied; and when over the scape-goat the sins of the people are confessed and put upon its head, we recognize at once that that is only a voice given to the act.

It may be, and has been asked, however, why only then should expression be given thus to it? would it not be rather against the thought of imputation of sin being elsewhere expressed by it? Thus it has been urged that the goat "was not even put to death, but sent alive into the desert; in fact it was not a sacrifice at all, and proves nothing with regard to the ritual of sacrifice." To which Kurtz adds, "that a verbal explanation was thought necessary as an accompaniment to the act itself, is a proof that here, and nowhere else, the imposition of hands was to be regarded as a laying on of sin."

This seems, however, to be a lack of discernment. Rather is it that the exceptional treatment of the scape-goat, which is distinctly said to be (in connection with the goat which is Jehovah's lot) for a sin-offering, necessitates the explanation. We need to be plainly told that the laying on of hands in this exceptional case means what it means elsewhere, and accordingly this is openly declared to us. The meaning of the scape-goat must, of course, wait for exposition till we reach the "day of atonement."

The victim thus presented is then accepted as the atoning offering for him who brings it. We see that it is not only the sin- or the trespass-offering that makes atonement, but the burnt-offering also. And although so much is not directly said of the peace-offering, yet it is implied: for "the life of the flesh is in the blood," we are told later (chap. xvii. 11,) "and I have given it you upon the altar to make atonement for your souls." We need not quote the rest of the verse, as the meaning is contested, and here it is not the place to examine it; but it is plain by this that wherever the blood is put upon the altar, it is for atonement. Thus all the sacrifices are atoning.

But for this the offering must be slain: for "without shedding of blood is no remission." (Heb. ix. 22.) The very word here used for the killing (*shachat*) is sacrificial. In opposition to Delitzsch, who asserts that the killing "was merely the means of procuring the blood and offering the sacrifice, and hence it was not called *killing*, but 'slaughtering,'" Kurtz says: "This thought, however, is derived, not from the Hebrew, but from the German idiom, where the notion of slaughtering has certainly received such an application. And the fact that the word *shachat* is never used in ordinary life to denote a literal slaughtering for the purpose of cooking the flesh (*tabach* is the word generally used) ought to have created some distrust of this attempt to define *shachat*. Moreover, we actually find this word applied to the slaying of a man, where there could not have been any other object than to put him to death, viz., for a crime that was thought worthy of death (*e. g.*, Num. xiv. 16; Ju. xii. 6, etc.)

> the altar: but the inwards and the legs he shall wash in water; and the priest shall present the whole and burn it upon the altar; it is a burnt-offering, an offering by fire, a sweet savor unto Jehovah.

. . . Its primary meaning was probably to throw down, to strike to the ground, to destroy, to lay in ruins. In the more developed stage of the language it became a technical term for the killing of an *animal;* from that it settled down into a special term belonging to the sacrificial worship, and thus acquired so definite and fixed a meaning, that people were afraid to apply it to the slaughtering of an animal for the ordinary purposes of life."

It is striking and blessed to see how God has fenced round this institution of sacrifice from the mistakes which nevertheless even those who are at bottom orthodox are falling into. Here the emphasis laid upon the slaying of the victim corresponds to the emphasis put on the "shedding of blood" by the apostle. It is killed in one appointed place, and expressly "before Jehovah." why insist upon this, if there were no special significance attaching to what is thus marked out as concerning Him and taken notice of by Him?

Indeed, if the eye were not off Christ, who is the substance of these shadows, how would it be possible to misinterpret in this way? That is above all the failure of those German theologians, who with their indefatigable research and abundant learning are leading so many at the present day: even the very best of them fail strangely, signally, in most important points; and that because, though they see Him in the types, He is not the central and sufficient explanation of them. At the best, they reason up to Him, not down from Him, and thus continually lose the very One they seek for. May He keep us from this,—our eyes ever and first of all upon Himself!

If we see Christ in the burnt-offering, how is it possible to say of *His* death, that it had no special significance? How the Old Testament itself rebukes the unholy thought! "For He was cut off out of the land of the living; for the transgression of My people was He stricken; . . . when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. . . . Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong: *because He hath poured out His soul unto death*, and was numbered with the transgressors, and He bare the sin of many." (Isa. liii. 8, 10, 12.)

It is this slighting of the death of the victim which has opened the way for much strange teaching as to the true meaning of atonement, and even to the denial of it altogether, as in the Swedish heresy of Dr. Waldenström. The meaning of the blood is separated from the thought of death, and turned by degrees into its opposite, because the "blood is the life." So it is, and yet the *outpoured and sprinkled* blood are not the types of life, but of death. This we must almost immediately consider.

The New Testament is abundantly plain. It speaks of the blood of Jesus fully and with emphasis as the type before us does; but it speaks also of the death of the Lord in the most distinct and definite relation to atonement, and as fundamental to it. Even Caiaphas' unconscious prophecy declared "that Jesus should die for the nation." (Jno. xi. 51). The Lord expands this and emphasizes it in the next chapter: "Except a corn of wheat fall into the ground *and die*, it abideth alone; but if it *die*, it bringeth forth much fruit." (xii. 24.) The apostle Paul tells us that "in due time Christ died for the ungodly," (Rom. v. 6,) yea, that He "died for our sins, according to the Scriptures" (1 Cor. xv. 3); and in Hebrews, the great storehouse of New Testament interpretation as to all this service, that "He was made a little lower than the angels for the suffering of death, that He by the grace of God should taste death for every man," and that "for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions which were under the first testa-

3. (14 17.) The dove or pigeon (heavenly).

[3] And if his offering unto Jehovah be a burnt-offering of [v]fowl, then he shall present his offering of turtle doves or of young pigeons. And the priest shall bring

[v] Jno. 6. 38. *cf.* ch. 5. 7.

ment, they which are called might receive the promise of eternal inheritance." (ii. 9; ix. 15.)

Is it possible that this could be forgotten in the type, so that the death of the victim should be meaningless, except as a means of furnishing the blood? On the contrary, the blood itself is only the witness and commentary upon the precious death which indeed has furnished it, and is *thus fundamental to it.*

But it is said, the death of the victim is not at the hand of the priest but of the offerer—although there might be, and were, cases in which the offerer and the priest were one. The fact is so, and deserves consideration; but the meaning is not, we may be sure, in the least a contradiction to the testimony of Scripture elsewhere.

It has been the thought of some, that Christ being both offerer and victim, the offerer slaying the victim speaks of Christ laying down His own life for men. It seems, however, as if in that case it should be the priest, rather than the offerer. For he who brings his substitutionary victim to make atonement for him can hardly be a figure of Christ at the same time. Rather would it seem that the offerer in this act confesses himself as needing death for atonement; which the priest then takes up to exhibit in its relation to *God*, as being the one who can draw near to God for others, the mediator. *He* it is who now developes and presents to God—of course, for our instruction,—the value of this precious offering.

The offerer's work is thus the text, of which the priest's work is the sermon: and this explains very simply what follows, and puts death and the blood in their true relation to one another. "And the priests, Aaron's sons, shall present the blood, and sprinkle the blood round about upon the altar which is at the entrance of the tent of meeting."

We must now anticipate what is only formally declared in the seventeenth chapter, but which has been already partially quoted, and must be fully, in order that we may be able to realize what is here before us: "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." This is according to the common version, but there are some changes called for in it that we must consider before we have title to use it for our purpose.

And first, we have to remember that "life" and "soul" are the same word in Hebrew, and the German interpreters in general read "soul" all through. Says Oehler, "The real covering, that which atoned for the souls of the people, needed to be soul itself . . . for the unclean and sinful soul of the worshiper, God substituted the soul of a clean and guiltless animal." But there are insuperable objections to this view of the matter: it is too theological, too little scriptural. For while it is true that the Old Testament distinctly speaks of the soul of the beast, it never speaks of "clean and guiltless" as if they were qualities of the beast's *soul*, or could affect it, and never of covering the soul of man with the soul of beast.

"Clean" the beast was to be, and "guiltless" it necessarily was; but these are in different orders of thought, and not thus to be associated. The cleanness and the unblemished condition of the beast were both bodily, not *soul*-conditions, and in that way simply and evidently typical, not moral. Typically, they do not suggest the soul of a beast, but spiritual qualities such as could have no place in it. It is the eye that is addressed, taught by what can be put before the eye, and the soul is not that.

But the result of these views is, to ignore, or diminish to nothing, the death of the victim. If the soul of man is to be covered by the soul of beast (strange covering for it!), then some way, in the blood sprinkled on the altar, the soul of it to the altar, and pinch off its head, and burn it upon the altar; and its blood shall be pressed out against the wall of the altar. And he shall take away its crop with

the beast must be supposed still to survive; and to justify this, we are reminded of the expressions "living water" and "living flesh" (in distinction from cooked meat—1 Sam. ii. 15). As Oehler asks, with Kurtz's distinct approval, "Can it be surprising, then, that the fresh, steaming, and still fluid blood should be regarded as blood with life and soul in it still?" And this is sought to be maintained by the rendering of the last part of the verse—"'for the blood expiates *through* the soul,'—that is, in virtue of the fact that the soul is in it."

Substituting "life" for "soul," for the reasons given, there can be no objection to translating with the *R. V.*, "For it is the blood that maketh atonement by reason of the life." The blood is the life of the body, and so represents it, and he that ate blood would be therefore cut off:—not merely "fresh, steaming blood," as these views would suppose, but blood in any way. The blood poured out is thus the life poured out—the symbol of death, not of existing life.

This, then, instead of separating in meaning death and the blood, brings them together, and the whole ritual into entire agreement and simplicity. The blood means death, and, as presented to God upon the altar, atones; for the altar, according to its meaning in the Hebrew, is just "the place of sacrifice;" and thus the death is declared to be and accepted as a sacrificial death.

On the other hand, Dr. Waldenström has carried out the separation between the blood and the death of the victim to the uttermost. "Notice," he says, "that the atonement is not ascribed to the blood by reason of the suffering or death which the shedding of it had caused, but by reason of (or through) the life that is or was in it . . . Not by the *shedding* of the blood was atonement made, but by the *sprinkling* of the blood. But what did this sprinkling signify? It signified *cleansing* or *purging* from sin, as the apostle says, 'Almost all things are by the law *purged* with blood.'" Strange it is that the very verse that he appeals to, if he had not stopped short before its close, would have been his sufficient refutation:—"and without *shedding* of blood is no remission." (Heb. ix. 22.) Here it is evident that for him the apostle emphasizes the wrong point, and that he himself has confounded two entirely different things—the sprinkling upon the *altar*, as in Lev. xvii., and the sprinkling upon the *person*, as when God entered into covenant with the people at Mount Sinai, or in the case of the leper. The "cleansing" he has in mind is an internal cleansing by a communication of life to the soul, (which he enters into at length elsewhere, as what is meant by it,) but the sprinkling upon the altar is incompetent to convey this thought; it is a cleansing from *guilt* that results from this, God accepting the propitiation made by the sacrifice.

Let us keep together what God has joined together, and all these errors are avoided, while the typical meaning of the ritual gains an absolute simplicity, which is itself a confirmation of its truth. The blood on the altar is just the witness of the character and power of the death which has taken place, and which is the central point in the whole ritual.

And this is still more evident as we go on to consider that from which the burnt-offering gains, as we have seen, its special significance—the burning of the entire animal upon the altar. Here, with those whose views have been before us, it is no longer in any sense Christ that is represented, but the person of the offerer himself; and the burning is the action of the Holy Spirit, by which he is sanctified to God! The two parts of the offering are related to one another, they tell us, as justification and sanctification.

Kurtz allows that by this interpretation the "unity of idea" in the sacrificial ritual "appears unquestionably" to be destroyed. It is so indeed; and we need not consider the reasons he advances nevertheless for this inconsistency. We have a sure guide to the right thought in the apostle's words, that "Christ loved the [w]filth thereof, and cast it beside the altar eastward in the place of the ashes. And he shall cleave it by the wings thereof [but] not [x]divide it asunder: and the

[w] 1 Pet. 2. 22.
[x] *ctr.* ver. 7. *cf.* Matt. 11. 27.

us and gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savor." (Eph. v. 2.) Now it was just this burning upon the altar, by which the sweet savor was produced.

It is surely a strange thought that the fire should typify the action of the Spirit of God. On the other hand it is clearly not of necessity a type of wrath. The incense and the meat-offering went up in fire, and the word for burning is the same word that is used for the incense, a different word from that which is used for the sin-offering, where the judgment upon sin is the prominent feature. Here, too, it is intimated, for the death of the substitute of necessity implies it, but this is not developed; rather, here in the place of sin is found that wonderful display of an obedience which, tried with fire, yielded to the testing of perfect holiness nothing but sweet savor. It should be plain that in this it is still the death of the victim which is the text of all this commentary here. Preceding this altar-burning, the offering is flayed and cut—not into pieces merely, but into *its* pieces. There is to be no hacking,—no disfigurement, but part distinguished from part, all opened to the light, the inward parts and legs,—the heart and inward affections, no less than the practical life,—washed with water to be the figure of the absolute cleanness according to the Word, which was then brought out in sweet savor as submitted to the fire.

Little can we speak of such things; yet may they not be lost upon us! may we with holy reverence consider this unique thing upon earth, the wonder and joy of heaven: the obedience of One who did not owe obedience, perfect in leaving His natural place where another would have been apostate, and whose obedience led Him into depths of unequalled suffering, through utter darkness into the light and glory of God. To us it is the pattern of that to which we are sanctified, but in the value of which we are also before God.

The gospel of John it is, as already said, that gives us this side of the glory of the cross. First, He delivers Himself up, when those who came to take Him had all fallen on the ground before Him: it is the Father's cup He takes, and no man taketh His life from Him. The word that is written of Him, this is what is supreme in His heart: at the entrance upon His ministry, when tempted in the wilderness, unmoved by bodily need to put forth the power which He had to make bread of stones, He proclaims the principle of His life, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." On the cross He proclaimed His thirst, using indeed no miraculous power to release it, but yet as if to invite the compassion of the hostile throng around Him? No; it is not so: the principle of His life it is that prompts and sustains Him to the end. In the midst of concentrated sufferings He is master of Himself and of the circumstances; conscious that the predicted course is just at its end, but that there remains one thing yet unaccomplished, Jesus, "*that the Scripture might be fulfilled*, saith, 'I thirst.'" Then when He has received the vinegar He says, "It is finished." The glorious work is fulfilled: triumphant in the conviction, He has but to bow His head and render up His spirit.

Then we hear of a mandate which could not be executed upon Him: there could be no outward disfigurement even of His perfection; "howbeit one of the soldiers with a spear pierced His side, and straightway flowed there out blood and water." The blood is witness of death, not life; but life in the power of atonement—"justification of life"—proclaims for men the acceptance of this precious death.

(ii.) We have yet to look at the grades of the burnt-offering presented here: grades they are clearly, and not, as might be thought, equal presentations of it from different sides. The bullock stands by itself in the first grade: not only is it the largest offering, but it is also that which typically most fully developes the

> priest shall burn it upon the altar, upon the wood that is on the fire: it is a burnt-offering, an offering by fire, a sweet savor unto Jehovah.

thought of the burnt-offering. According to the apostle's interpretation (1 Cor. ix. 9, 10), the ox is the type of the laborer for God. The sheep speaks, as is well-known, of self-surrender: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." (Isa. liii. 7.) The goat, on the other hand, as the type of the sinner, in our Lord's familiar parable, can only be the figure here of the Substitute for sinners. All these convey some true thought as to the great Sacrifice, and so it is with every grade of every offering. Nothing could be permitted any where but what was true and worthy; while yet some views may be more complete, and in the connection in which they are found bring out more or less fully the mind of God. Now that is apparently the case here. "The Lamb of God, that taketh away the sin of the world" is so before our minds as the sufficient picture of the Lord's sacrificial work that there may be natural jealousy of the thought that there could be any higher type. We shall see perhaps more definitely before we leave the offerings to what specific form the expression links itself; but it may be easily seen that it is the effect in blessing that is spoken of in it, and that in what appeals most or first to man as a sinner, the removal of sin; and this is not properly the burnt-offering. The ox and the sheep differ in the thought associated with them in this way, that the latter shows us Christ as in the world meeting the evil in it that assailed Him, and overcoming it by patient goodness; the former carries us back to the thought of His entrance into the world as the fulfiller of the eternal counsels. It is evident which thought most connects itself with the type of the burnt-offering.

The goat again is very distinct from either of these. It expresses nothing that could be attributed to the Lord personally, any more than does the serpent lifted up by Moses in the wilderness. It speaks of the substitutionary character of the cross, which the burnt-offering has in it also, as we have seen; yet how far is it from expressing what is conveyed under the thought of "sweet savor"! Its association naturally is with the sin-offering, for which alone it is definitely prescribed, though only emphasizing what is a necessary character of every sacrifice: except as vicarious the cross could have no worthy or holy significance.

(iii.) When we come to the birds in connection with the burnt-offering, we are made to see clearly that it is *fitness of relation* rather than the character of the type *in itself* that gives it its grade in connection with these offerings. Here, for example, we have in the birds—the "birds of heaven," as they are commonly called in Scripture—the type of the Lord as a heavenly being: yet they come in as a lower grade, and evidently a smaller offering. Beautiful types they are, the turtle-dove and the pigeon, though it may not be easy to distinguish between them. The latter is the word most commonly rendered "dove," being the rock-dove or rock-pigeon (Song ii. 14; Jer. xlviii. 28.) It is the bird of love and sorrow (Isa. xxxviii. 14; lix. 11; Ezek. vii. 16,) and fittingly therefore characterizes the Spirit of Him whose love made Him a man of sorrows in an alien world. Its wings are again referred to in the sixty-eighth Psalm: "Though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." The sense of the first part is disputed, yet the reference is surely to Israel in her defilement, now redeemed from her misery and degradation: *silver* wings speak of redemption; redeeming love has come in for them, and in the silver is the gleam of gold—the glory of God therein displayed.

Why then should this heavenly visitant be but so poor an offering in this case? In general, it seems plain, at least, that it is that which is permitted to poverty (chap. v. 7; xii. 8; xiv. 22,) or where the case is that of minor defilement (chap. xii. 6; xv. 14, 29; Num. vi. 10,) and usually a pair are commanded, one not being enough. There is indeed in the case of the leper an exceptional offer-

The appendage to the burnt-offering; the meal-offering: Christ as the Second Man.

2. [1] And when any one will present an oblation of a [y] meal-offering unto Jehovah, his offering shall be of [z] fine flour; and he shall pour [a] oil on it, and put [b] frankincense thereon. And he shall bring it to Aaron's sons, the priests, and he shall take out of it his [c] handful of the flour thereof, and of the oil thereof, with all

[y] Matt. 13. 33. Jno. 1. 14.
[z] Jno.6.33.
[a] Luke 1.35.
[b] *cf.* Matt.3. 17. Jno. 17. 4.
[c] Jno.8.29.

ing of two birds (here "sparrows," or small birds, not even doves,) but for a special reason into which we must inquire in its place; and this can hardly affect the matter. Why, then, is what is in itself so blessed here comparatively of less esteem? Is it not because in fact with us there is so little competency to prevent the very glory of the Saviour's Godhead from blurring to our eyes the full truth of His manhood, when His suffering, His conflict, or even the perfection of His obedience, is before them? And therefore, while God puts here His seal upon the truth, in itself so needful and so blessed, that the "Second Man is from heaven," (1 Cor. xv. 47,) He yet would caution us by the very place assigned to the offering here, that we must not allow this truth to take a place which is not its right place—to confuse what should be clear, to dull a glory which it should only intensify.

We cannot but gain some understanding here why the bird is not divided into its parts as with the former offerings. We cannot know the Son apart from the humanity in which He came to tabernacle among us; and here is just the warning of how for us the fullness of His manifestation may be dimmed. On the other hand the notice of the rejection of the crop and what pertains to it, may perhaps illustrate how the types themselves begin to fail us here. On the mount with God, the children of Israel saw "no similitude." (Deut. iv. 15.)

2. THE "MEAT-OFFERING" of the common version has been changed in the late revision to *meal*-offering, a change which is here preserved on account of its slightness in form, and yet sufficiency for the purpose of avoiding a difficulty resulting from the change in meaning of the first word of this compound term. In fact neither "meat" nor "meal" is in the Hebrew *minchah*, which means simply "gift" or "offering," and is used of Abel's offering as well as Cain's, but in the law is restricted to bloodless offerings, and often in fact to that part of it which consisted of meal. We may in these cases accept the term.

It is at least doubtful whether the meal-offering proper could ever be offered independent of an animal sacrifice. The refusal of Cain's offering would argue against it, and no example beside can be appealed to. The worshiper never came before God as one fit without atonement for His presence. If also on the other hand it may be said that the burnt-offering or peace-offering was not to be offered without a meal-offering, yet the relation of these to one another is clearly intimated in the expression often used,—"the burnt-offering and *its* meal-offering," which is never, and could never be reversed. The meal-offering is thus the appendage to the animal-offerings, and explicitly to the burnt-offering; and this apparently is the first point that its numerical place indicates.

The value of this we shall realize when the meaning of the meal-offering is ascertained; and this cannot be difficult. Christ's own words as to the "bread of life,"—a truth perpetuated for us by the symbols of the Lord's Supper,—of necessity come into our mind as we think of what is the ordained portion of the priests of God. Moreover, as in the sixth of John the "flesh" is associated with the blood of Christ, so the cup which is the blood of the New Covenant is associated with the bread which we break at the table of the Lord. Thus the connection between the meal- and the other offerings is maintained in these, although not in the same sense *offerings:* they speak of the human, as the offerings do (though not exclusively) of the divine side. Thus the bread and the meal-offering present alike the "flesh" (or humanity) of Christ, and that in contrast with His "blood" or death: therefore Christ in all that was manifest in Him in His life on earth: His humanity, apart from death.

1. (*vv.* 1-3.) Fine flour: His oneness with Himself.

the frankincense thereof: and the priest shall burn the memorial thereof upon the altar, an offering by fire, a sweet savor unto Jehovah. And the [d] rest of the meal-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of Jehovah, made by fire.

[d] *cf.* ch. 6. 17. 1 Pet. 2. 7.

He is thus as presented to God the Second Man, essentially in contrast (though true Man) with other men,—with the world by which He was surrounded, and in which He was, as the result of this, the Man of sorrows. This among these offerings could not lack expression,—could not be merged and lost even in the amazing self-surrender of His soul to death. These two things also—His life and His death—are thus seen in their essential distinctness from, and at the same time in their relation to, each other. For, just because of what He was, Man, but the Second Man, in whom under whatever trial there was only and perfectly a sweet savor to God, there could be for us no part in Him, except through His sacrificial death. His own testimony is, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The doctrine so prevalent of union with man in incarnation is thus stamped as false, even fundamentally. It is used in fact every where for the purpose of obscuring the true character and glory of the cross. It is not true that in incarnation Christ became "flesh of our flesh and bone of our bone." It is not true that He became one with all men by becoming man. It is we who by His precious death for us, and in the new place which He has assumed (not in the world, but outside it), become flesh of *His* flesh and bone of *His* bone.

Thus the numerical place is most important. That only through participation in His death can we be partakers in Him, is its voice to us; while on the other hand those who are partakers in the value of His death find thus their place before God in Him, who as the Second Man is also the last Adam, Head and Representative of His people. Christ in the whole value of what He is and has done, is ours, the sweet savor in which we are accepted before God.

(i.) The number intimates distinctly to us also this Second Man, in contrast with the first and with the world sprung from him; and this we shall find the characteristic teaching of the meal-offering. There are as usual different forms of it, the difference consisting not in the fine flour itself, but in the accompaniments and mode of preparation.

The fine flour has been characterized by another thus:—

"This meat-offering of God, taken from the fruit of the earth, was of the finest wheat; that which was pure, separate and lovely in human nature was in Jesus under all its sorrows, but in all its excellence, and excellent in its sorrows. There was no unevenness in Jesus, no predominant quality to produce the effect of giving Him a distinctive character. He was, though despised and rejected of men, the perfection of human nature. The sensibilities, firmness, decision (though this attached itself also to the principle of obedience), elevation and calm meekness, which belong to human nature, all found their perfect place in Him. In a Paul I find energy and zeal; in a Peter, ardent affection; in a John, tender sensibilities and abstraction of thought, united to a desire to vindicate what he loved which scarce knew limit. But the quality we have observed in Peter predominates and characterizes him. In a Paul, blessed servant though he was, he did not repent, though he had repented. . . . In him in whom God was mighty toward the circumcision, we find the fear of man break through the faithfulness of his zeal. John, who would have vindicated Jesus in his zeal, knew not what manner of spirit he was of, and would have forbidden the glory of God, if a man walked not with them.

"But in Jesus, even as man, there was none of this unevenness. There was nothing salient in His character, because all was in perfect subjection to God in His humanity, and had its place, and did exactly its service, and then disappeared. God was glorified in it, and all was in harmony. When meekness

2. (4-13.) In contrast with the world opposed to Him.

[2] And if thou present an oblation of a meal-offering [e] baken in the oven, [it shall be] pierced cakes of fine flour, unleavened, [f] mingled with oil, or unleavened wafers [g] anointed with oil. And if thine oblation be a meal-offering upon the pan, it shall be of fine flour unleavened, mingled with oil: thou shalt [h] part it in pieces, and thou shalt pour oil on it: it is a meal-offering. And if thine oblation be a meal-offering in the caldron, it shall be made of fine flour with oil.

And thou shalt bring the meal-offering that is made of these things unto Jehovah, and it shall be presented

[e] cf. Heb. 4. 15.

[f] cf. Luke 1. 35.

[g] cf. Acts 10. 38. Matt. 3. 16.

[h] ch. 1. 7.

became Him He was meek; when indignation, who could stand before His overwhelming and withering rebuke? Tender to the chief of sinners in the time of grace; unmoved by the heartless superiority of a cold Pharisee (curious to judge who He was); when the time of judgment is come, no tears of those who wept for Him moved Him to other words than 'Weep for yourselves and for your children,'—words of deep compassion, but of deep subjection to the due judgment of God. The dry tree prepared itself to be burned. On the cross, when His service was finished, tender to His mother, and intrusting her in human care, to one who (so to speak) had been His friend, and leaned on His bosom; no ear to recognize her word or claim when His service occupied Him for God; putting both blessedly in their place, when He would show that, before His public mission, He was still the Son of the Father, and though such, in human blessedness, subject to the mother that bare Him, and Joseph His father as under the law; a calmness which disconcerted His adversaries; and in the moral power which dismayed them at times, a meekness which drew out the hearts of all not steeled by opposition. . . . Such was Christ in human nature." (*J. N. Darby*, *Synopsis.*)

Upon this fine flour of the offering there was poured oil, the symbol of the anointing of the Spirit which, coming upon Him because of what He was, declared His perfection. It is thus the Lord Himself cites it as proof that there was no corruptible element in that which was given nevertheless to be the food of man: "Labor for the meat which endureth unto everlasting life, which the Son of Man shall give unto you: for *Him hath God the Father sealed.*" (Jno. vi. 27.)

But there was another side also to this picture: "upon the flour frankincense also was to be put, the white gum of a tree that yields it to incision and requires no preparation to fit it for use." These are all features which seem significant; and the frankincense, all of which was claimed by God, and went up in the fire to Him, clearly points to a life lived to God, and fragrant with His praise.

Of this offering, a handful of the flour, with all the frankincense, was burnt upon the altar for a "memorial"—a word only used beside this of the very similar showbread (chap. xxiv.) and of the jealousy offering (Num. v.) A beautiful word in relation to this one perfect life on earth: will God ever forget it? Tried by the fire of God's holiness it was nothing but sweet savor. The rest became the portion of the priest,—the worshiper.

(ii.) In the flour, then, we have had the perfect humanity of Christ, at unity with itself. This first view of it is apart from its surroundings and the opposition of the world. It was fitting that we should first see Christ so: not as it it was mere comparison with others that made Him excellent; such indeed is mere human excellence, such was not the Lord's. Yet for this precious Bread of Life the world was what in the preparation of our food, the oven and the frying-pan and the caldron are. *As* flour simply man could scarcely feed upon it: and so Christ even for us could hardly suffice us, if we could know Him apart from that concrete life of His which the gospels give, and in which the trial and to the priest, and he shall bring it to the altar: and the priest shall take from the meal-offering the memorial thereof, and shall burn it upon the altar, an offering by fire, a sweet savor unto Jehovah. And the remainder of the meal-offering shall be Aaron's and his sons',—a most holy thing of the offerings of Jehovah made by fire.

[i] No meal-offering which ye shall present unto Jehovah shall be made with leaven: for ye shall burn no old leaven, nor any [j] honey, in any offering made by fire unto Jehovah. As for the offering of the [k] first-fruits ye shall present them unto Jehovah, but they shall not go up upon the altar for a sweet savor. And every oblation of thy meal-offering thou shalt season with [l] salt; nor shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering; with all thine offerings thou shalt offer salt.

[i] Ex 23. 18.
[j] Prov. 25. 16. 1 Sam. 14. 27. 2 Cor. 5. 16.
[k] ch. 23. 17.
[l] Mark 9.49. Col 4. 6. Ezek. 43. 24.

sorrow which were His intimates, the heat of hatred, the fire of persecution, make sweet to our taste and satisfying to our souls the fruit of God's precious Wheat-corn.

There are three forms of the meal-offering in this way, each with its lesson for us. First, that which was baked in the oven,—as it is thought, a large earthen pot or jar, which would at least make the figure a more striking one. For the sufferings that are indicated here seem, as indeed in the other cases, to be from the world, in which He was as it were shut up; not open sufferings,—not from the hand of violence, but from the heated atmosphere of a place of strife and wars of the lusts which strive in the members, and of the will of the flesh at enmity with God. How terrible a place for the Son of God! And here, again, we find two forms: thick cakes, pierced, it is said, and mingled or made up with oil, and thin beaten-out wafers, anointed with oil. Whatever else is difficult in this, it seems plain that we have in the first, Christ as born through the power of the Spirit of God; and in the second, Christ anointed of the Spirit,—that is, as the holy One, the Son of God, or as the Christ, the anointed One, the minister of God. In both ways we can understand (though how little!) that there was intensity of suffering: perhaps the greater intensity, as brought nearer to it, may be pictured in the last case in the thinner "wafer," which the heat would more completely penetrate, although in the former also there would be special lines of more direct access indicated by the piercing of the cake.

Next, the pan seems to speak of open suffering, the outbreak of enmity against the Lord; and here the mingling with oil and anointing are both found: for it was undoubtedly when He came forward with the open claim to be what He was, that the hostility of the world became fully manifest.

The caldron again speaks of the action of water, though the fire is of course outside; and here sufferings of another kind seem indicated, and, according to the usual meaning of water, from the Word of God. Doubtless the Word which guided his footsteps ever led Him on through paths of ordained sorrow, until the cup was taken from His Father's hand. "For I say unto you, that this which is written must yet be accomplished in Me, 'And He was numbered among the transgressors.'" "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels; but how then should the Scripture be fulfilled, that thus it must be?"

We have then the presentation of the memorial to the Lord enjoined as before, and that the remainder is for the priest (the worshiper) as a most holy thing.

Leaven and honey are both forbidden to be put into any offering made by fire unto Jehovah. Leaven we have seen already to be always characterized as evil,

3. (14-16) The revival of man in Christ.

[3] And if thou present a meal-offering of thy [m] first-fruits unto Jehovah, thou shalt present as the meal-offering of thy first-fruits green ears of corn roasted with fire, corn beaten out of full ears. And thou shalt put oil on it, and lay frankincense thereon: it is a meal-offering. And the priest shall burn the memorial thereof, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof,—an offering by fire unto Jehovah.

The peace-offering: in which man is brought nigh.

(III.)

1. (vv. 1-5.) The ox.

3. [1] And if his offering be a sacrifice of [n] peace-offering,—if he offer it of the herd, [o] whether male or female, he shall present it without blemish before Jehovah. And he shall [p] lay his hand upon the head of his offering,

m ch. 23. 10.

n cf. Gen. 18. 7. Luke 15. 23. 1 Jno. 1. 3.

o ctr. ch. 1. 10. cf. ch. 22. 23.

p cf. Jno. 3. 18.

the "leaven of malice and wickedness," the ferment of the lust of the flesh,—the human will in revolt from God. Honey is a different thing, and not in itself evil,—the sweetness of nature, which may be tasted but which must not be yielded to,—readily producing fermentation also. In the loaves of the first-fruits presented at Pentecost there was leaven in what was offered, and on that account a sin-offering was offered with them: but on that account also they could not be burnt as a sweet savor on the altar. They are the similitude of the Church and not of Christ.

Salt was in meaning the very opposite of leaven, the symbol of that which opposes corruption, the type, therefore, of what endures, of the holiness which the "covenant of God" implies. A holy God can only go on with what is holy, and therefore salt is the "salt of His covenant." This was never to be lacking, therefore, in any offering.

(iii.) The meal-offering of first fruits stands by itself in a third section of the chapter, and must present some characteristic difference, and that it is *first-fruits* must imply the difference, which the number of the section, the resurrection-number, confirms. The first-fruits represent the new harvest, the revival of the buried seed, and the fruitfulness of death stooped to for victory over it.

It is Christ also who is before us still. The Church as we have seen, could only be pictured by *leavened* loaves, which could not therefore be burnt upon the fire; but this *is* burnt upon the altar. As in the first case it is anointed with oil, and frankincense is put to it, and there are beside peculiar features which speak distinctly of Christ. The *green* ears of corn roasted in the fire, recall the Lord's words to the women that bewailed Him: "if they do these things in a green tree, what shall be done in the dry?" He alone was the green tree full of the sap and vigor of true spiritual life; man was dead, as shown in his alienation from the Life. Yet though green, the ears were to be "full ears,"—no coming short could be admitted: they must be as unblemished as the lamb of sacrifice.

It is Christ, then, as the first-fruits, and yet not in resurrection here. The wave-sheaf after the Passover is that,—for that reason simply waved, and not burned upon the altar: all the significance of this would be lost if it could be applied to a type of actual resurrection.

There remains, therefore, but one explanation that seems possible at all,—that it is Christ who is seen, though down here, the representative of the harvest of blessing to come in through Him, but for which He must suffer! God gives us here to see what he saw in Christ in His path of sorrow and necessary separation upon earth: not simply the Second Man, in His own personal perfection, but as the beginning of the new race of men in whom shall be found His likeness,—the fruit so precious to Him of the travail of His soul.

3. THE PEACE-OFFERING speaks of peace with God accomplished, on man's

and kill it at the entrance of the tent of meeting; and the sons of Aaron, the priests, shall sprinkle the blood upon the altar round about. And he shall present of the sacrifice of peace-offering an offering by fire unto Jehovah: the [q]fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, which is by the [r]kidneys, this shall he take away; and Aaron's sons shall burn it on the altar upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, a sweet savor unto Jehovah.

[q] ch. 1. 8. Gen. 4. 4. *ctr.* 1 Sam. 2. 15 17. Ezek. 34. 3. Ezek. 44. 7. Deut. 32. 37, 38.

[r] *cf.* Ps. 7. 9. Ps. 16. 7.

2. (6-17.) The sheep or goat.

[2] And if his offering for a sacrifice of peace-offering unto Jehovah be of the [s]flock, whether male or female, he shall present it without blemish. If he present a lamb for his offering, he shall present it before Jehovah; and he shall lay his hand upon the head of his offering, and kill it before the tent of meeting. And Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall present of the sacrifice of peace-offering an offering made by fire unto Jehovah: the fat thereof, the whole fat tail, which he shall take off close by the back-bone, and the fat that covereth the in-

[s] *cf.* ch. 1. 10.

part reconciliation, salvation realized, the theme of the third gospel. Hence, as characteristic of it, the offering, instead of all going up to God as with the burnt-offering, or being simply given to the priest, as with the meal-offering, furnishes, as it were, a table at which God, the priest, and the offerer meet together. For if we have peace with God, it cannot be *merely* peace: God in the work of salvation satisfies His own heart and brings ours to Him. Thus the peace-offering is also the praise-offering, and more perhaps than any other the expression of the free-will of the offerer, while it is (along with the burnt- and meat-offering) a sweet savor to God.

In this chapter, indeed, it is only what the offering is to God that is spoken of; it is reserved for the *law* of the offerings to show us the priest's and the offerer's part in it; while all that constitutes it an *offering* is in the three grades of it, given three times over, with little variation, for He cannot weary of His Beloved.

It is upon the blood and the fat that emphasis is laid: the blood sprinkled upon the altar is (according to the canon in Lev. xvii. 11) for propitiation, although the word is not mentioned, the character of the victim's death being thus declared. The fat we have seen to speak of the energy of a will devoted to God, here specially emphasized as the food of the offering made by fire unto Jehovah—easily intelligible as what the flame would fasten on above all.

(i.) The first grade here is as usual the offering from the herd. We have already seen its significance, and have nothing to add to it. It was to be burnt upon the altar *upon* the burnt-offering: acceptance in Christ is the foundation of communion with God, and this can have, therefore, no narrow range.

(ii.) The second grade seems to include both the lamb and the goat under the head of peace-offerings of the flock: there seems no difference except in the animal, whether lamb or goat, and the meaning of these has been also before us.

As has been said, Luke is without doubt the peace-offering gospel: it is that in which we find salvation realized, and man brought into the presence of God, as in the story of the prodigal so familiar and so dear to us. Upon the cross this character is manifest, where the prayer, "Father, forgive them," is the Lord's first utterance, and the thief is accepted and assured of paradise. "Salvation," wards, and all the fat which is upon the inwards, and the two kidneys, and the fat which is upon them, which is by the flanks, and the caul that is above the liver, by the kidneys, it shall he take away; and the priest shall burn it upon the altar—food of the offering made by fire unto Jehovah.

And if his offering be a [t]goat, he shall present it before Jehovah; and he shall lay his hand upon its head, and kill it before the tent of meeting; and Aaron's sons shall sprinkle its blood upon the altar round about; and he shall present of it his offering, an offering made by fire unto Jehovah, the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, by the kidneys, it shall he take away: and the priest shall burn them upon the altar, food of the offering made by fire for a sweet savor. All the fat is Jehovah's: it is an everlasting statute for your generations throughout all your dwellings, that ye eat neither [u]fat nor blood.

[t] cf. ch. 4. 28.

[u] ch. 17. 10-12.

(IV.—V. 13.)

The sin-offering for failure.

1. (*vv.* 1-21.) The high-priest and the assembly. ONE who unites upon Himself the sins of those who are "all of one" with Him.

4. [1] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul sin through [v]inadvertence in any of the things of Jehovah which he hath commanded not to be done, and do any of them: —if the [w]priest that is anointed sin to the inculpation of the people, then shall he present for his sin which he hath sinned a young [x]bullock without blemish unto Jehovah for a sin-offering. And he shall bring the bullock to the entrance of the tent of meeting before Jehovah; and he shall [y]lay his hand on the head of the bullock, and kill the bullock before Jehovah. And the

[v] Acts 3. 17. 1 Tim. 1. 13.

[w] cf. Ps. 38. 4.

[x] ch. 9. 2. ch 16. 3.

[y] cf. Ps. 51. 3. 1 Jno. 1. 9. Is. 53. 4 6.

"peace," and "grace," are key-words in the book; and the praise and worship of glad hearts ring throughout it.

4. THE SIN-OFFERING fills the fourth place among these offerings. The number speaks, as we know, of *failure*, and it is strictly for failure that it is provided: "If a soul sin through inadvertence." And on the other hand it is said in connection with this provision of atonement, "But the soul that doeth aught presumptuously . . . that soul shall be cut off from among his people: because he hath despised the word of Jehovah, and hath broken His commandment, that soul shall be utterly cut off; his iniquity shall be upon him." (Num. xv. 30, 31.)

This lack of power to atone for the gravest sins has been urged against the vicarious character of atonement as set forth in the Levitical sacrifices. Thus Dr. Waldenström declares, "God's ordinance concerning these sacrifices is such, *that it excludes every thought of vicarious penal suffering.* For, in the first place, sacrifices were never allowed to be made for other sins than such as *were not to be visited by death or capital punishment.* Thus, for instance, sins against the ten commandments were never to be atoned for by sacrifices. Sacrifices were never to be made for idolatry, Sabbath-breaking, adultery, etc. But if sacrifices were allowed to be made only for such sins as were exempt from death, or capital punishment, how then could any one think that the animal which was offered priest that is anointed shall take of the blood of the bullock, and bring it unto the tent of meeting; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah [z]before the vail of the sanctuary; and the priest shall put some of the blood on the horns of the [a]altar of sweet incense before Jehovah, which is in the tent of meeting; and he shall pour out all the blood of the bullock at the bottom of the [b]altar of burnt-offering which is at the entrance of the tent of meeting. But all

[z] ctr. ch. 16. 12–14.
[a] ch. 9. 9.
[b] ch. 5. 9.

suffered the punishment of death instead of the offender? Why, his sin was not at all liable to be visited by the death-penalty."

It is not to our present purpose to show that there is in this a strangely inadequate idea of the range of the ten commandments. As to the rest he is right as to the fact that there was no explicit provision in the law of the offerings for the expiation of sins to which the death penalty was attached. Nevertheless, his inference from this shows a very superficial idea of both sin and sacrifice. There was, of course, every reason why it should not be permitted to a flagrant offender to avert the righteous penalty of his sin by the cheap offering of an animal sacrifice. The objection that "sacrificial expiation might have preceded execution" proceeds from a fundamental mistake, which has been already made evident, as to the character of legal penalty. As the law could not promise heaven, so neither did it threaten with hell—in the New-Testament sense of hell. Long life in this world was the reward of comparative obedience: "Honor thy father and mother, that thou mayest live long in the land." And so "the soul that sinneth, it shall die" must be interpreted of literal death. This might not come as the penalty upon one specific act, or as an infliction by human hands, and yet be truly the penalty which the breach of law involved. Thus there could be no such thing as expiation before execution, because it would necessarily mean expiation so as to deliver from some penalty *beyond* death, for which the sacrifices of the law were totally inadequate.

Types of a higher atonement they were, and *for that reason* never to be confounded with that higher one, and the marks of inadequacy which they were allowed to bear upon them only made this plainer, not injured them as such. There were thus many cases in which the soul was compelled to look outside the sacrificial forms, and to say, "Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt-offering:" "deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness." Thus where there was faith, a practical dependence would be induced upon that which the offerings only pointed to and themselves were not.

There was, therefore, a double reason for the fact that the sin-offering in Israel was professedly for failure, and not for every grade of sin. But the "wages of *sin* is death,"—not of this sin or that merely,—and thus it will not raise any question with us, that for atonement in any case the victim dies. Here, indeed, the comparative littleness of the sin only preaches the more solemnly of what sin is to God! No ignorance ever avails to lessen the need or alter the character of atonement. Sin is sin no less because we are too stupid or too indifferent to recognize it as such, and God must bring us to His thoughts, not come down to ours. If "by the law is the knowledge of sin," we find that its types teach this as plainly as the two tables: the very atonement for sin proves that failure even in ignorance is accounted that by God, and for the least sin the wages is death, —the atoning victim dies.

It is upon the penalty of sin that this offering insists more strongly than any other, and this is indicated by its name. If the burnt-offering spoke of the perfect obedience in which we are accepted, and the peace-offering of the effect of Christ's work in reconciliation and communion, the sin-offering declares the

the [c]fat of the bullock of sin-offering he shall take off from it, the fat that covereth the inwards and all the fat that is upon the inwards, and the two kidneys and the fat that is upon them, which is by the flanks, and the caul above the liver by the kidneys, this shall he take away, as it is taken off from the ox of the sacrifice of peace-offering; and the priest shall burn them upon the altar of burnt-offering. And the skin of the bullock, and all its flesh, with its head, and with its legs, and with its inwards, and its dung, even the whole bullock shall he carry forth [d]outside the camp unto a clean place where the ashes are poured out, and burn it upon wood with fire; where the ashes are poured out it shall be burnt.

[c] ch. 9. 10.

[d] *ctr.* ch. 1. 9. *cf.* ch. 16. 27. ch. 9. 11.

judgment of God which the sin-bearer must remove by coming under; and thus while the three preceding offerings are all declared to be sweet savor to God, the sin- and trespass-offerings are not, as such. For judgment is not that in which God can delight, but that to which He is forced: it is His "*strange* work." And this is why, no doubt, the chapter begins as a new communication from the Lord with the accustomed phrase, "And Jehovah spake unto Moses." This we must go back to the first chapter to find again. *After* this, we find it indeed at the beginning of the trespass-offering also, and even of the two parts of it, so that the division which it makes is not of equal importance in each case; yet on the other hand where as in the first three chapters, we have an unbroken communication, the contents of it are necessarily linked thus together in a special way. So it is then with the sweet-savor-offerings.

It is noticeable that while we have three grades of burnt-offering, and three (much less perceptible) of the peace-offerings, the sin-offering has no less than seven forms. This at first sight would seem strange and anomalous enough, plain as it is that just here we have not, and cannot have, the element of voluntariness apparent in the preceding forms. The burnt-, meal-, and peace-offerings constituted those which could be and were often brought as an expression of the devotion of the worshiper apart from any command; the sin- and trespass-offerings were imperative—the claim of God upon the sinner which he could neither escape nor diminish, nor even add to. Burnt-offerings and peace-offerings he might bring according to his means, but the sin-offering was one, never multiplied or added to, offered distinctly as obligation, not of choice.

The more remarkable is it, then, that the law itself admitted grades, most of which were apportioned to the station of the person whose sin was in question, but the lower ones permitted to poverty, and with a concession so great that finally even a meal-offering is allowed in place of that which alone could furnish the atoning blood. Here it is impossible, then, to deny that there are grades, natural poverty plainly representing poverty in spiritual apprehension, or in the riches with which it endows the wise of heart. And in these seven forms of the sin-offering we must surely recognize the complete provision which God has made for all possible need.

The epistle to the Hebrews reminds us of one distinctive feature of the sin-offering which it is of the greatest importance for us rightly to understand—that "the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin are *burned without the camp.*" And the explanation is added, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. xiii. 11, 12.) Why this necessary link between the place "outside the camp" or "without the gate" and the entrance of the blood into the sanctuary?

Let us take the last first as the apostle puts it, surely in order that we may

And if the [e]whole assembly of Israel err, and the thing be [f]hid from the eyes of the congregation, and they have done any of the things that Jehovah hath commanded not to be done, and are guilty; when the sin which they have sinned is [g]known, then the con-

e. Josh. 7. 1, 11. cf. Jno. 11. 50.
f Num. 15. 22 25.
g ver. 28.

find in it the key to the other. In the offering also it is put first, while, however, in the antitype the order must have been reversed. The didactic order is thus the opposite to the order of fact: to *see* the facts aright, we must reverse the order.

"The sanctuary" is here literally "the holy places,"—the tabernacle as a whole. Only once a year, on the day of atonement, did the blood enter into the holiest of all. At other times it might be sprinkled before the vail, or on the horns of the altar of incense. The passage in Hebrews contemplates both of these. The regular place for the sprinkling of blood in connection with other offerings was the altar of burnt-offering; and it was there that God says He gave it for atonement: but where it was carried into the sanctuary it was not put upon the altar outside except on the day of atonement, (chap. xvi. 18, 19,) and then for a special purpose, which we shall consider in its place. Ordinarily, (and in fact even on the day of atonement,) the blood that was carried into the sanctuary was the blood which otherwise would have been upon the altar. The meaning in each case was in its appeal to God on man's behalf, and in the various grades of presentation we find it in nearer and nearer approach to God, sprinkled on the altar-sides, anointing its horns, passing across the court into the holy place, and finally reaching, in the mercy-seat, the throne of God itself. All through it is the same truth that is presented by it—atonement, or propitiation,—but with increasing emphasis, although its being the altar-blood is the essential point to be kept in mind. If it be not, the meaning is really lost, "I have given it you upon the *altar* to make atonement for your souls."

It is the blood of the *sin*-offering only which goes into the sanctuary, or, as the apostle explains to us, "sanctifies the people." Why that, when the fundamental sweet-savor-offering is the burnt-offering, and the sin-offering is not that? If the sin-offering is that in which the judgment of sin is what is specially enforced, then it is evident. The judgment of sin is an essential necessity with a holy God; its judgment fully carried out in the penal suffering of a substitute *sanctifies* those for whom it is borne,—*i. e.*, separates them to God according to holiness. Thus approach to God is by the sin-offering rather than the burnt-offering: not that there is none by the burnt-offering, for it too is for atonement; each offering emphasizes certain features, none (in its full thought) omits altogether any; death and the sprinkled blood are found in all. But the marked features are for our instruction, and it is marked for us here that only the blood of the sin-offering enters the sanctuary.

We have not, however, yet reached the full significance of this, as is plain. For of the sin-offerings themselves, only one form could provide the blood that entered, and that was where the body of the victim was burned without the camp. This was the case only in that of the day of atonement, in the red heifer, or the first two grades of the sin-offering here. Lower grades could, however, lift the blood to the horns of the altar where the blood of the burnt-offering could not reach; and it is thus the culmination of the sin-offering character where the flesh is in this manner burned. If, then, the idea of the sin-offering is the judgment of sin which the holiness of God requires, it will be this, in the fullest way, which is shown in the burning.

And this all the details show: the very word used for it is not *alah*, "to ascend," "mount up," or *hiqtir*, "to consume as incense," but *saraph*, simply "to burn." The meaning of this is not, as Oehler supposes, to show that the burning is not sacrificial, but simply, as with what remained over of the paschal lamb, or of the peace-offerings, to destroy what could not be eaten! He must gregation shall present a young [h] bullock for the sin-offering, and bring it before the tent of meeting; and the [i] elders of the assembly shall lay their hands upon the head of the bullock before Jehovah, and one shall kill the bullock before Jehovah. And the [j] priest that is

[h] ver. 4. *ctr.* vers. 23, 28.
[i] *cf.* Deut. 21. 2, 3.
[j] *cf.* vers. 1-12.

surely have forgotten Heb. xiii. But it distinguishes between what was sweet savor and what typified or implied the wrath of God. It thus contradicts also the view of those who with still less propriety would make the fire every where a type of wrath. Thus the meal-offering, the incense, and the burning of the fat would be confounded with the burning here. Rather, the fire is the type of that holiness of God which if it try One perfectly obedient could only develop the sweet savor, but as against sin, or one made sin, indeed becomes wrath by the very necessity of its being holiness. Then it is on the ground without an altar, where, if the altar speak of Christ Himself as we have seen, the burning on the ground would signify that it is not now Christ in His own person, as it were, that is in question, but the sin or sinner with whom God is dealing. While the place "outside the camp," outside of what is in recognized relationship to God, speaks, like that "without the gate" of the epistle to the Hebrews, of distance from God, that real "forsaking" which in the twenty-second psalm we see to be the agony of all others, the one exception to all God's dealings with the righteous since the world was.

It is this that the passage in Hebrews insists on as the main point,—"Christ, *that He might* sanctify the people with His own blood suffered without the gate." Here the order of connection between the "sanctifying" or penetrating to the sanctuary, and the place taken by the Lord is clearly shown to us,—a place which gives its deepest character to the suffering. Nothing in all that makes up the full story of the cross could be unimportant,—relation to it suffices to give value to every detail,—and in what is most external a spiritual meaning may be found infolded,—the life by which it develops in the soul. Here, "without the gate" of the city of God, what does it not speak for Him whose glory enlightens the heavenly city?

"Christ has redeemed us from the curse of the law," says the apostle again, "being made a curse for us." How is this shown? "For it is written, Cursed is every one that hangeth upon a tree." (Gal. iii. 13.) Here once more there seems to be what is perfectly circumstantial. *Why* should a man be cursed that hangs upon a tree? How many an innocent man might hang there! Here there is a vail of type after the manner of the law, and yet (with our eyes upon Him who alone is the key to all types) how thin is the vail! This man that hangs between earth and heaven belongs, as it were, to neither. "Lifted up," as if to invite the verdict of heaven, heaven answers not, nor interferes. How could the picture of utter distress be more complete? But "as Moses lifted up the serpent in the wilderness, so also MUST the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life." (Jno. iii. 14, 15.) Not die, merely, but be lifted up, and as the serpent! How plainly the sin-offering character of the cross comes out here! For there is no altar surely in such a picture: how least of all fitted to remind us of Him, a "serpent"! Yet He *must* be after this manner lifted up, or none could pass from death to life,—no sinner anywhere be born again.

How manifold the witness to this meaning of the cross! The outside place, the cross itself, and then as He hangs there, fruit of the ripened iniquity for which He dies, the pall of darkness wraps Him in full day, out of it the interpreting Voice, but in agony of appeal where there is no answer, "My God, My God! why hast Thou forsaken me?" Yes, "God is light," and this is truly the light withdrawn; the shadow is that of a more awful shadow cast inward upon the soul—who indeed can penetrate it?

This is the judgment of sin, not death merely, as if that were the whole of it:

anointed shall bring some of the blood of the bullock into the tent of meeting; and the priest shall dip his finger in the blood and sprinkle it seven times before Jehovah, in front of the vail. And he shall put some of the blood upon the horns of the altar that is before

to assert that is to dishonor the Lord morally, making Him feebler than many who as *martyrs* have trod in His steps; and yet many make atonement to consist in nothing more than death. The type here with the other scriptures that we have been examining speaks plainly of man's full penalty borne, the awful separation between God and the soul, which is the outer darkness. And in this lies the power of atonement, that God in it is glorified in holiness by Christ taking our place in that which He had proclaimed the due of sin. He must thus come where we were, and the cross is as much the display of what sin is before God as it is the blessed witness of His love to sinners. The darkness in which we were was that of necessary distance from Him who is of purer eyes than to behold iniquity and who cannot look upon sin. For faith the darkness is gone, the vail is rent, as at the cross we see it, the precious blood in its power and value has entered heaven for us, and (what the law could never teach us) we too have "boldness to enter the holiest by the blood of Jesus." (Heb. x. 19.)

This, then, is the distinctive character of the sin-offering. When we have seen it, we naturally ask why then it should in so many grades of it be so little marked as in fact we find it to be. Only in the first two forms here is there the burning outside the camp; and elsewhere only in the offerings of the day of atonement and the red heifer. In the lower grades almost every other form of offering seems to be substituted for it: in chap. v. 1–6 a trespass-offering; in the offering of the doves, a burnt-offering is brought in; in that of the poorest it is a meal-offering! How strange and like confusion all this seems! but in fact is it not true that, when we come to detail, numbers of believers even know not in what atonement really consists. Many deny all "penalty" in the death of the cross; many more confound the life and the death of the Lord together; many again speak of "equivalent" penalty as true satisfaction. How strange is all this contradiction as to what really puts away sin from before God! and of lesser differences there are many.

Strange is it still, perhaps, when we look at Scripture itself, to find in the plain teachings of the New Testament, a measure, may we not say, of reserve as to the full truth. Taught in the epistle to the Galatians, taught in the Hebrews, taught less openly in the gospel of John, while the doctrine of wrath-bearing is there, there is still not anywhere the full plain language we should expect upon such a point. That which is everywhere is rather Christ's *death* for us, the power of His *blood*,—in fact the language of the type is the common language of the New Testament also in this respect.

Some of the plainest speech is in the Old; as in the fifty-third of Isaiah; or in the twenty-second psalm, wherein the sin-offering aspect of the cross is to faith unvailed.

The truth is there, but not insisted on as we might expect: it is left for discovery, perhaps we may say, rather than forced upon notice. But why this is, the type before us will tell us also. Not surely that God does not desire that we should have the knowledge of it, but because we must grow into this knowledge, learning it as we learn ourselves with God. It can never be too well remembered that in divine things we cannot learn as we do in natural ones: we must learn of God, and for that must be with Him.

(i.) We must now take up the specific cases, and here we find what is peculiar to the sin-offering, that the magnitude of the sin depends upon the position of the person who sins. This needs no enlarging on,—it is an admitted principle in the estimation of sin everywhere. We must not be satisfied, however, to stop here: nay, if Christ be before us in these offerings, it would not be true to argue

Jehovah, which is in the tent of meeting; and he shall pour out all the blood at the bottom of the altar of burnt-offering which is at the entrance of the tent of meeting. And he shall take off from it all its fat, and burn it upon the altar. And he shall do to the bullock as he did to

that the greater sinner needs a greater offering; His work is needed alike by all, nor has one a larger interest in it than another. We must distinguish thus between any moral lesson as to sin, and the typical instruction (always the greater) which has Christ as its object throughout. This is just where appears the immense inferiority of some modern methods by which it is aimed at, as the beginning of all true knowledge, to put you back at the Jewish stand-point instead of at the Christian one. The types all look forward; and the method is as wise, as if, to give you clear knowledge of the landscape, they should propose to show it you by night rather than by day. It is very simply intelligible, therefore, why one should often find more satisfaction to the *mind* even, as well as satisfaction to the heart, in the views of some unlearned Christians as to these things than in the tomes of many learned men.

Here, the moment we have Christ before us, it must strike us to find in the first place in the sin-offering the case of the high-priest. The day of atonement naturally occurs to us, when the high-priest does all the work; with the apostle's application of it: "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high-priest in things pertaining to God to make propitiation (*R. V.*) for the sins of the people." (Heb. ii. 17.)

In making atonement it is clear that the high-priest had a place belonging to no other. As the high-priest,—the great priest,—the priesthood culminates in him, or still more simply and emphatically, as *the* priest, he absorbs it, as it were, into himself. He alone, as here, is the anointed, or (merely anglicizing the Hebrew word) the *Messiah*-priest. He alone bore the names of the people upon his shoulders and on his breast. He alone bore the iniquity of the holy things. His representative character shows itself throughout, and this is evidently what the apostle has in mind when he says that to be a high-priest it behoved Christ "in all things to be made like unto His brethren:" He must be in some sense one with them in order to represent them.

Notice: all men are not "His brethren;" there is no thought here of what has been before examined and rejected,—union by incarnation with men in the flesh. It is "of the seed of Abraham He taketh hold" (*v.* 16, marg.); and both He that sanctifieth and they who are sanctified are all of one; *for which cause* He is not ashamed to call them brethren." (*v.* 11.) He calls them "brethren," because they are such, not as born naturally, but as born anew of the Spirit, and so truly children of God. Here is the principle of sanctification for them; and as they are the sanctified, so He is the Sanctifier, the last Adam, Head of the new race, Quickener out of death. Here He is found in His own place and with His own company.

The evident difficulty confronts us, however, in any application of the high-priest in this case to the Lord, that it is for his own sin that he offers. That this could not apply to the One who knew no sin, needs no affirming. Yet on the day of atonement also the high-priest offers for himself, without prejudice to his typical character in other respects. These defects are necessarily inherent in types, and had their use also in preventing real confusion between type and antitype. Here also, then, the high-priest may speak of Christ, with this reserve as to a point which can lead none astray who know Christ, and which may even in some ways enable us (as with a darkened glass one may the sun) to see Christ better.

That the sin of the high-priest inculpates the people certainly leads us on in the direction in which we were already looking. It shows that He is already the bullock of sin-offering, so shall he do to it: and the priest shall make [k]atonement for them, and it shall be forgiven them. And he shall carry the bullock forth outside the camp and burn it as he burned the first bullock: it is a sin offering for the congregation.

[k] ch. 16. 16.

their representative, and it is in this character that Christ undertakes for His people. In this sense alone could the language of the Psalms apply to Him, where as in the fortieth He who says, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God!" cries yet "out of the horrible pit," "for innumerable evils have compassed Me about; *Mine iniquities* have taken hold upon Me, so that I am not able to look up: they are more than the hairs of My head, so that My heart faileth Me." This is the full reality of substitution, which the vivid words impress us with more strongly perhaps than any other words could do. It is the One for the many, with the iniquity of the many thus accumulated upon Him: "the Lord hath laid on Him"—caused to light on Him—"the iniquity of us all." (Isa. liii. 6.)

To this the type of the sin-offering here brings us perhaps nearer than any other; while the reiteration of the unusual expression, "the *Messiah*-priest," seems as if it were given as a guard at once. So do we take it then: as speaking of the One who alone, as the last Adam-head, united upon Himself the sins of those who as new-born of God are "all of one" with Him.

A bullock is again the victim here, hands are laid upon it as before, and it is killed before Jehovah: Christ, priest and victim, needs, as in other places also, a double type to represent Him. The priest takes some of the blood and passing into the tabernacle, sprinkles it seven times before the vail of the sanctuary. This seems not for presentation to God, but to secure a standing before the throne, like the seven-fold sprinkling of the day of atonement (chap. xvi. 14.) The presentation to God is rather by the anointing the horns of the altar of incense, the only place of communion at all ordinary times with the inner holiest. The rest of the blood in emphatic witness of the death of the victim, emphasized here as nowhere else, is poured out at the bottom of the altar of burnt-offering.

Next follows the burning of the fat upon the altar, just as we are reminded it was done in the case of the peace-offerings. The sacrifice is naturally, therefore, the same; and here we have an example of what we shall find all through these offerings, that they are by no means independent of one another, but pictures from different sides only of the same thing, each emphasizing some part of the truth, while none, perhaps, is altogether omitted. The slaying of the victim and the sprinkling of the blood bind all together. The burning of the fat of the peace-offering is a reflection in part of the burnt-offering, and here links both with the sin-offering. The flesh of the sin-offering is burned where the ashes of the other offerings are poured out, the character of rejection from the altar stamped thus on it also. Here, though in the midst of the sin offering, God would have us realize in the burning of the fat the sweet savor that Christ is to Him: as where we are told, that "He was made sin for us," it is directly added, "who knew no sin,"—not unsuitable words surely, but most suitable; and so here: the lights go with the shadows and make the picture clear.

The burning of the bullock outside the camp we have already considered..

The sin-offering for all Israel is in its ordering exactly similar to that for the high-priest. The truth presented in it seems parallel or complementary to that. The assembly of Israel are, of course, the very people who are represented by the high-priest, and must stand, therefore, as in the last offering, for the "brethren" for whom Christ offers. We may notice with what perfection, suitably to the type, it is said at the close, as nothing similar could be said in previous cases, "and the priest shall make atonement for them, and it shall be forgiven them."

I believe it is not the Church only here, as I once thought, but the redeemed

2. (22 35.) The prince and the Israelite: true oneness lost, yet salvation remaining.

[2] When a [l]prince sinneth, and doeth through inadvertence [m]anything of all that Jehovah his God hath commanded not to be done, and is guilty; if a sin of his, wherein he hath sinned come to his knowledge; then he shall bring his offering, a shaggy [n]goat, a male without blemish. And he shall lay his hand upon the head of the goat, and kill it in the place where they killed the burnt-offering, before Jehovah: it is a sin-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it on the horns of the [o]altar of burnt-offering; and its blood shall he pour out at the bottom of the altar of burnt-offering. And he shall burn all its fat upon the altar as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him on account of his sin, and it shall be forgiven him.

And if any one of the [p]people of the land sin through inadvertence, by doing any of the things which Jehovah hath commanded not to be done, and be guilty; if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a shaggy goat, a [q]female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the

[l] 2 Sam. 12. 7. Ps. 51. Num. 16. 1, 2. 1 Cor. 2. 8.

[m] Jas. 2. 10.

[n] *cf.* Matt. 25. 32, 33. 2 Cor. 5. 21.

[o] *ctr.* vers. 16-18. *cf.* ch. 17. 11.

[p] *cf.* Luke 12. 48. *ctr.* Ex. 30. 11-16. Rom. 3. 22.

[q] *ctr.* ver. 23. Ex. 12. 5. *cf.* ch. 5. 6. ch. 27. 4.

generally; while on the day of atonement the distinction between the Church and Israel is clearly maintained. But the offerings here know nothing of dispensations.

The need typically of the present offering is to remedy the necessary defect of the last one. In that, it was the high-priest offering for sin which he accepts as his own. It would not do to leave this so, and thus the other side is now given. The high-priest is in his normal place, offering for the congregation; the atonement made by him there is, as it were, identified with the atonement made for them here, and the effect in forgiveness is made theirs.

(ii.) We now come to the case of the "prince" or "ruler;" and here it is natural to think that Christ is again before us. The same word is used of Christ in Daniel, "Messiah the Prince" (chap. ix. 25). He is the royal priest, or priest-king, Melchisedek; of that order now, and soon to act in that character also. If this "prince" does not speak of Christ, then we seem to have no clue to any typical meaning.

Furthermore, if we look at the next offering—that for one of the people of the land, we shall find almost as complete accordance with the present one, as in that of the congregation there was with that of the high-priest. The four offerings seem to fall into two pairs, the last three being also as plainly, though in a different way, connected with one another; and this is a not uncommon division of a septenary series, namely, into four and three (which is usual), and then the first four into two and two. In these two pairs also there is a parallel order of thought,—the high-priest and the assembly that he represents; the prince, the head of a tribe, or the division of a tribe, and one of the tribe, such as he represents.

There is surely, then, a designed correspondence; and yet looking, as we are doing, at the typical meaning, it is also evident that there is in this second pair an order of thought less congruous to the subject, as the offering itself is lower in kind, a goat instead of a bullock. The goat, however, is still in complete accordance with the idea in the sin-offering, speaking, as it does, of substitution, of Christ in the sinner's place. In the day of atonement, the bullock and the sin-offering, and kill the sin-offering in the place of the burnt-offering. And the priest shall take of its blood with his finger, and put it on the horns of the altar of burnt-offering; and he shall pour out all its blood at the bottom of the altar. And he shall take away all its fat as the fat is taken away from off the sacrifice of peace-offering, and the priest shall burn it upon the altar for a sweet savor unto Jehovah: and the priest shall make atonement for him, and it shall be forgiven him.

And if he bring a sheep for his offering for sin, he shall bring a female without blemish. And he shall lay his hand upon the head of the sin-offering, and he shall kill it for a sin-offering, in the place where they kill the burnt-offering. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and he shall pour out all its blood at the bottom of the altar. And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of peace-offering; and the priest shall burn them on the altar with the offerings of Jehovah made by fire: and the priest shall make atonement for him for his sin which he hath sinned; and it shall be forgiven him.

goat are both taken for the sin-offering, the bullock for the priests, the goat for the people. Representation is evidently the controlling thought of the sin-offering, and here the "prince" falls necessarily behind the priest, as indeed the individual does behind the congregation. The prince represents the people over whom he is placed, as responsible for them, but *in government*, *not in mediation.* True as it is of Christ that He is King, propitiation appertains to His priestly, not His kingly office: the truth is not in its place, and this is commonly the way in which error as to the Word of God arises, by dislocation of the truth.

It is not that the truth of priesthood is wholly lost, for it is still the priest that makes atonement, but this is simply official, not grounded upon that kinship to the "sanctified" which we have seen to be necessary to representation in this way. It is from the loss of this that on the one side we hear of general redemption in all its phases to complete Universalism; on the other hand, of atonement for the elect *as such.* Thus atonement becomes for many indecisive and uncertain, or narrowed so as to limit God's love by that which alone presents it in its fullness. Scripture rightly understood delivers us from both narrowness and looseness. Propitiation becomes for the people of God the full and perfect satisfaction which alone gives rest to the conscience, and yet is for the whole world upon condition of faith, all being welcome and besought to avail themselves of it. We shall have occasion to examine this again when we come to the day of atonement, in which so many of the sacrifices are brought together for us. Meanwhile, the prince and the individual Israelite here may well suggest those thoughts of atonement in which sovereignty of counsel and individual election—both true in themselves—control the doctrine unduly, banishing the full tenderness of priesthood, and the largeness of a love that goes out to all. Yet here a true substitution—the goat—remains, and therefore a genuine salvation. The flesh, however, is not burned without the camp, and as a consequence, the blood does not enter the sanctuary; for true oneness being lost, an "equivalent" penalty can be thought of,—not the actual, and really, therefore, not equivalent. The very idea shows what is lost, for what can the *equivalent* be to the wrath of God? Present entrance into the sanctuary is also lost, the old man not being

3. (v. 1-13.) Full provision.

[3] And if a soul sin, in that he hath heard the voice of adjuration and is a [r] witness whether he hath seen or known, if he do not declare, then he shall bear his iniquity. Or if a soul [s] touch any unclean thing, whether the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of an unclean crawling thing, and it be hidden from him, he also is unclean and guilty. Or if he touch the uncleanness of man, whatever his uncleanness is with which he is unclean, and it be hid from him, when he knoweth it then he shall be guilty. Or if a soul [t] swear, speaking rashly with his lips, to do evil or to do good, whatever a man shall speak rashly with an oath, and it be hid from him, when he knoweth it, then shall he be guilty in any of these things. And it shall be when he is guilty in one of these, that he shall [u] confess that he hath sinned in that; and he shall bring his [v] trespass-offering unto Jehovah for his sin that he hath sinned, a [w] female from the flock, a sheep or a shaggy goat for a sin-offering. And the priest shall make atonement for him concerning his sin.

And if his hand [x] cannot acquire so much as a sheep, then he shall bring for his trespass [in] which he hath sinned, a pair of [y] turtle-doves or two young pigeons

[r] *cf.* Acts 5. 2. ch. 20. 4.
[s] ch. 11. 39. *cf.* Eph. 5. 2
[t] *cf.* Ju. 11. 30. Mark 6. 23.
[u] ch. 12. 6. *cf.* 1 Jno. 1. 9. Ps. 32. 5. Prov. 28. 13.
[v] ch. 14. 12. *cf.* Rom. 4. 25. 1 Pet. 2. 24.
[w] ch. 4. 28.
[x] ver. 11.
[y] Luke 2. 24. ch. 12. 8.

completely set aside in judgment. But to enter into this would lead one too far at this time.

The sheep allowed to the Israelite in place of the goat is still a descent from the truth here, for in the sheep the full thought of substitution is now also lost.

(iii.) The last three forms of the sin-offering are plainly connected together by the fact that they are provision for the same offenses, only differing in this, that the last two are concessions to poverty. From the trespass-offering being mentioned in ver. 6, commentators have taken these cases to be trespasses rather than sins; indeed the law of the trespass-offering was supposed to begin with the fifth chapter. Kurtz rightly urges against this, (1) that the introductory formula of the trespass-offering is in ver. 14, while the present section is in direct continuation of the fourth chapter; (2) that the sins mentioned are in other places also given as requiring sin-offerings, while the ram, the only animal prescribed for the known trespass-offerings, does not occur here; (3) in the trespass-offerings proper, no allowance for the poverty of the person is or could be made, while there are unquestionably other places where this occurs in the laws relating to the sin-offerings (Lev. xii. 8; xiv. 21). These considerations are conclusive, and the fact before remarked on, that the burnt- and the meal-offering are also found among these offerings takes away all strangeness from the occurrence of the trespass-offering. We are evidently in a doctrinal descent, already begun in the previous chapter, from the full truth as to atonement for sin given in the first two offerings, God in His goodness accepting the sinner coming thus, in spite of imperfect apprehensions of his need and the fullness of the provision for it.

As to that for which these offerings are prescribed, it is to be observed that in the previous chapter the sins are not specified. So to speak, the exact character of the sins is not the important thing, but that they *are* sins; and it is in this way that sin receives its most real judgment. Thus it would seem that in the specification here we have another evidence of the lower ground upon which we are. It is about this or that that the soul is troubled,—the specific character of the thing rather than the generic, and the idea of the trespass-offering introduced exactly corresponds with this; for in the trespass-offering we find the exact estiunto Jehovah, one for a sin-offering, and the other for a burnt-offering. [z]And he shall bring them unto the priest, and he shall offer what is for the sin-offering first, and pinch off its head from its neck, but not divide it; and he shall sprinkle of the blood of the sin-offering on the wall of the altar, and the rest of the blood shall he wring out at the bottom of the altar: it is a sin-offering. And he shall offer the other for a burnt-offering according to the ordinance; and the priest shall make atonement for him concerning his sin which he hath sinned; and it shall be forgiven him.

And if his hand [a]cannot attain to two turtle doves or two young pigeons, then he that sinned shall bring for his offering the [b]tenth part of an ephah of fine flour for a sin-offering: he shall put [c]no oil on it, neither shall he put frankincense thereon; for it is a sin-offering. And he shall bring it unto the priest; and the priest shall take his handful of it, the memorial thereof, and burn it on the altar, with Jehovah's offerings by fire: it is a sin-offering. And the priest shall make atonement for him, for his sin which he hath sinned in one of these things, and it shall be forgiven him: and it shall be the [d]priest's like the meal-offering.

[z] *cf.* ch. 1. 14-17.

[a] *cf.* ch. 1. 10, 14.

[b] Ex. 16. 32, 33, 36.

[c] *cf.* 2 Cor. 5. 21.

[d] *cf.* ch. 4. 21, etc.

mate made of the wrong done which has to be made up—the debt which has to be paid. The trespass-offering contemplates sin as *injury* rather than sin—against God's *government* rather than His *nature*. Both views are of course right, but the former is the more superficial, and if substituted for the other, is poverty itself. Just so with the "governmental theory of atonement," which makes the necessity of dealing with sin to be in the interests of good government merely. God must show Himself against it in the interests of good government,—true indeed; but He must show Himself for what He is, because He must *be* what He is,—the requirements of His nature are the deepest and most fundamental of all.

The offering in this case is to be either of a female sheep or of a she-goat, that which was most appropriate to the sin-offering coming last, for in the case of the true trespass-offering it does not appear. The governmental theory, in like manner, has no true substitution—Christ was not in the sinner's place. It has a substitute *for* penalty, not a Substitute under penalty: and yet this is not universally so; a happy inconsistency with some who present the trespass- for the sin-offering is that they present nevertheless the goat for their trespass-offering! Yet it is (whether sheep or goat,) the *female* that is offered, a lower thought perhaps even because the thought of fruitfulness is so distinct in it. This can be so pressed as to obscure the primary necessity for atonement.

In the next case we find an assemblage of contradictory thoughts: for his *trespass* in which he has sinned, the offerer brings a pair of doves for a burnt-offering and sin-offering together. The doves are already, as we have seen, the lowest form of burnt-offering; but here, (as where the heart is truer than the head,) save one, no offering fails entirely to be represented. But who can interpret aright the thoughts that crowd together here? One offering, as has been said, is wanting—alas! the *peace*-offering! how significant is its absence, where the cross of Christ is only seen as in the confusion of a dream!

Finally—for plainly we can go no further in this direction,—in case of poverty so great that even the offering of doves is beyond reach,—a meal-offering of fine flour, but without oil or frankincense, is accepted for a sin-offering. Here, at least, there can be no question with any that we have not God's thought of what is atonement for sin,—for even the blood that maketh atonement for the soul is

The trespass-offering: compensation for wrong in divine government.

1. (v.14-19.) Trespass Godward.

(V. 14.—VI. 7.)

5. [1]And Jehovah spake unto Moses, saying, If a soul act unfaithfully, and sin through inadvertence in the [e]holy things of Jehovah, then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thine estimation in silver shekels, the shekel of the sanctuary, for a trespass-offering. And he shall make [f]restitution for the sin which he hath committed in the holy thing, and shall add the fifth part to it, and give it unto the priest, and the priest shall make atonement for him with the ram of trespass-offering, and it shall be forgiven him. And if any one sin and do any of the things which Jehovah hath commanded not to be done, and [g]know it not, yet he is guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thine estimation, for a trespass-offering unto the priest, and the priest shall make atonement for him, for his inadvertence, wherein he erred and knew it not, and it shall be forgiven him. It is a trespass-offering: he hath certainly trespassed against Jehovah.

[e] *cf.* Deut. 12. 26. ch. 22. 14.

[f] *ctr.* Ps. 69. 4.

[g] *cf.* 1 Tim. 1. 13-15.

absent—but what God in mercy can accept where man has no better. It is Christ, of course, who is trusted in, and trusted in as Saviour, though the soul may be so deeply ignorant as not to know that even His death was needed for atonement. God knows the need, and Christ has met it, even for those utterly unconscious of the depth to which He must descend for this. How blessed the assurance here that the cross it is that saves, not one's intelligence about it! Yet we must remember that ignorance of the cross and opposition to it are different things, though it be true that Peter, when he first heard of it, opposed. Here we must leave Him who knoweth the hearts to draw the line.

5. THE TRESPASS-OFFERING, as the governmental offering, occupies the fifth place. As already said, it is sin as *injury* rather than as *sin* that is contemplated, and thus the thought of compensation is prominent in connection with it: the amount of compensation due was to be estimated by the priest, and then a fifth part more added to it and given to the person injured; so that he was more than recompensed.

No one doubts that this is the peculiar feature of the trespass-offering. As for the rest, it was a ram in every case that was offered, but the manner of the offering is entirely omitted in this place. Further on we shall find that it was very little different from the ordinary forms of the sin-offering: here, all this is omitted, that our eyes may be fixed upon this special feature.

The estimation of the priest seems to *include* that of the ram: to make it the whole thing, attaching to the animal, as Hengstenberg imagines, a suppositious value, is impossible to believe. Think of God ordaining a fictitious compensation to a person wronged! On the other hand, the words certainly give the impression that the ram was estimated; and although this is the only case of such a thing in the sacrificial offerings, we cannot say that it is a contradiction in thought to this one. Otherwise, indeed, we should have to look at the compensation as something merely added to the sacrifice rather than as giving it its character. As it is, the offering becomes the restitution-offering.

If still we have Christ before us, the thought of restitution by the cross will not be difficult to understand or hard to follow out. The law of the offering divides into two parts, clearly distinguished by the "Jehovah spake unto Moses" which divides them, and no less by their subjects,—the first part treating of

2. (vi. 1-7.) Trespass manward.

[2] And Jehovah spake unto Moses, saying, If a soul sin and act unfaithfully against Jehovah, and deny unto his [h] neighbor that which was delivered him to [i] keep, or a pledge, or a thing robbed, or hath oppressed his neighbor, or hath found something lost and denieth it, and sweareth falsely;—in any of all these things that a man doeth, sinning therein: then it shall be, because he hath sinned and is guilty, that he shall [j] restore that which he hath taken away by robbery, or that which he hath gotten by oppression, or that which was intrusted to him, or the lost thing that he hath found, or all that of which he hath sworn falsely; he shall even restore it in full, and add the [k] fifth part to it,—to him to whom it belongeth shall he give it in the day of his trespass-offering unto Jehovah. And he shall bring his

[h] *cf.* 1. Cor. 6. 8. 1 Cor. 8. 12.

[i] Ex. 22. 7-9. Deut. 22. 1-3.

[j] ch. 5. 16. Luke 19. 8.

[k] ch. 27. 13. *cf.* Gen. 47. 24.

wrongs done to God, the latter of wrongs done to man. In both respects it should be clear that Christ has not only restored what He took not away, but *over-compensated*—added the fifth part more. This is the double tithe which the Egyptians gave to Pharaoh in testimony that Joseph had saved their lives, and that all they had was of Pharaoh's bounty. It is the witness of grace and salvation: mark, the *overplus* is the witness of this; for God could not be content with mere restoration of what had been taken away; He could not satisfy Himself with merely repairing the damage sin had done,—the disorder it had introduced. No; there must be for His people greater blessing, and for Himself a greater glory—blessing, thus, for all His creatures, as they behold it.

The failure to apprehend this is the foundation of much error in theology. It leads to a real degradation of Christ's blessed work, which is made to consist in merely canceling the evil Adam did, and completing that which Adam failed to do. But then Adam has to be made from the beginning a candidate for heaven, and law-fulfillment the means originally designed for getting there! As it has been said by one, "This do, and live," was written over the gate of heaven. A creature was to leave the place God had made him for and put him into,—was taught to aspire, when Satan had lost heaven by aspiring. All this, for many, has dislocated their theology from the foundation. Adam is looked at as "holy" instead of innocent; the image of God in righteousness and true holiness into which we are new-created is thought only the renewal of that in which man was created. And it is no wonder if, on the other hand, many should think of earth in a heavenly *state*, as the only heaven intended for us.

How differently does Scripture speak! contrasting the Second Man with the first, the old with the new creation. It is Christ who has opened heaven to us; manhood has entered it in Him; grace has made ours what God could never have *proposed* to us to gain by working: as children of God, possessors of eternal life; as indwelt of the Spirit, members of Christ's body; Eden but the *type* of the paradise of God; heirs of God, and joint-heirs with Christ! Had Adam ever been invited to take possession of such an inheritance?

Godward also He has wrought, glorifying Him, as Adam could never have done. Where was His righteousness told out as in the cross? eternal love at the same time manifest in the Son of God bearing our sins in His own body on the tree! God and man in His own blessed person held fast in an everlasting embrace never to be sundered. Surely salvation is, by the whole fullness of what constitutes it that, an overplus every way of blessing and of glory.

This is the trespass-offering: one perfect Man in the depth of humiliation, lifted up upon the cross, has accomplished this. Manhood itself has been, in Him, raised from its fall to be the dwelling-place of Deity. The divine answer to the question, "What is man, that Thou art mindful of him? or the son of trespass-offering unto Jehovah, a [l] ram without blemish out of the flock, according to thine estimation, unto the priest for a trespass-offering: and the priest shall make atonement for him before Jehovah, and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

[l] ch. 5. 18.

SUBDIVISION 2. (Chap. vi. 8–vii.)

The offerings in relation to priest and people.

The perpetuity of the burnt-offering: "By one offering He hath perfected in perpetuity the sanctified." (Heb. x.14.)

(VI. 8-13.)

1. AND Jehovah spake unto Moses, saying, Command Aaron and his sons, saying, This is the [m] law of the burnt-offering: the burnt-offering shall be upon the hearth upon the altar all night unto the morning, and the fire of the altar be [n] kept burning in it. And the

[m] ch. 1.

[n] Num. 28. 3.

man, that Thou visitest him?" has been given in Jesus: "Thou hast made him a little lower than the angels; Thou hast crowned him with glory and honor: Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet."

It only remains to show briefly now how the first two gospels compare with these last two offerings. Matthew's is, without doubt, the governmental gospel. Its theme is the kingdom of heaven, and Christ the King; while Mark's is ministry and the perfect Servant. In each case, the character is preserved throughout: even the forgiveness of sins in the former, as taught in one of the parables of the kingdom, is conditional and can be recalled; in the prayer taught His disciples we find "Forgive us our *debts*" instead of "our sins," as elsewhere; in the parables of the thirteenth chapter He is the man who *buys* the field, and who *buys* the pearl.

A difficulty in deciding between the two gospels lies in this, that at the cross, in Matthew as in Mark, the cry of desertion is found, and the darkness which it interprets. This in the offerings is characteristic, as we have seen, of the sin-offering and not the trespass. It only shows, however, that there is not the repetition in Scripture which we often imagine to be there. In God's governmental ways He must display His nature; so that there is nothing really contradictory in this. On the other hand, while in both the effect of the darkness endured is that it passes away—the vail is rent,—on the other hand, it is in Matthew only that His death is followed by the resurrection of the saints. But death is governmental, not the necessary penalty of sin. So too the threefold vindication of the blessed Sufferer by the traitor who betrays Him, the judge who condemns Him, and in the dream of Pilate's wife, is again governmental. Mark omits all this, in order to concentrate our attention on the great expiation being wrought, the fruit of which is seen, not, as in Matthew, in disciples bidden to baptize into the kingdom, but in the gospel going forth to men, with the power of the adversary broken down before it.

Space forbids further dwelling upon a theme so precious, and we must close here our comment upon the offerings in themselves.

SUBD. 2.

BUT we have now to look at their relations to the priests and people, especially to the former. The laws here fall into six sections; the offerings in general taking their place much as before, except that the meal-offering for the high-priest takes here the one occupied by the peace-offering, and the peace-offering itself has the last place, as bringing before us that communion with God in which we find the rightful effect and conclusion of the whole.

1. The burnt-offering comes first, then, in order; and it is to be always upon the altar, an abiding testimony to Israel's acceptance with God. Typically even,

priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and he shall take up the [o] ashes to which the fire hath consumed the burnt-offering upon the altar, and he shall put them beside the altar. And he shall take off his garments, and put on other garments, and shall carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be kept burning on it: it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. Fire shall be kept burning continually upon the altar: it shall not go out.

[o] ch. 4. 12.

(*vv.* 14-18.)

The priests' portion in the meal-offering.

2. And this is the law of the [p] meal-offering: let [one of] the sons of Aaron present it before Jehovah, before the altar. And he shall take up from it his [q] handful of the fine flour of the meal-offering, and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall burn it upon the altar, a sweet savor, its memorial, unto Jehovah. And the rest of it shall Aaron and his sons eat: it shall be eaten [r] unleavened in a holy place; in the court of the tent of meeting

[p] ch. 2.

[q] ch. 2. 2.

[r] ch. 20. 12.

this was only imperfectly attained in their case by lengthening out the morning and evening sacrifice, so as to merge them, as it were, in one. For us it is simple that the one offering abides before God continually, and we abide in the value of it, without possibility of change.

Absolutely necessary as the sin-offering is, and the only thing that can open the holiest. yet how different is the ordinance as to it! Except some special sin of the whole congregation called for it, there was but one sin-offering for all Israel on the day of atonement once a year. Nor, as we have seen, does it seem ever to have been voluntarily offered, or multiplied as the burnt- and peace-offerings might be, to any extent.

It was the duty of the priest to keep the burnt-offering with its sweet savor going up to God. The true sacrifice needs not this continual service; and yet it does not follow that there is nothing that answers now to this priestly work. God delights to have us remind Him (though He can never forget it,) of the work of His dear Son, and that we have here our occupation, and live in the fragrance of His acceptance. This is really the foundation of all practical holiness, as it is of rest and satisfaction to the soul. Christ is our righteousness before God: we are accepted in the Beloved; in Christ we are *as* Christ, even in this world. Here the perpetual sunshine settles down on us: it is the true Beulah land for the saint, where the birds sing ever, and the heart goes forth in perpetual melody. "There be many that say, Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us!" Here it is ever lifted up, for God turns not His back upon His Son: this day knows no decline. Well may our relation to the offerings begin with this transcendent blessedness!

2. Then we come to the meal-offering,—Christ personally enjoyed, the food of the priests of God. Here is full communion, the memorial for God, the rest for Aaron and his sons. But it can only be eaten in a holy place—in the court of the tent of meeting, where the fine linen of practical righteousness shuts us in from the world. Whatever is put in contact with this becomes holy, whatever we can connect with Christ finds indeed, thus, that He is sanctification; what cannot is leaven, and to be excluded.

shall they eat it. It shall not be baken with leaven: I have given it as their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as is the trespass-offering. All the males among the children of Aaron shall eat it: it is an everlasting statute for your generations, as to Jehovah's offerings made by fire; whatsoever [s] toucheth them shall be holy.

[s] ver. 27.

(19–23.)

The offering of the high-priest on the day of his anointing.

3. And Jehovah spake unto Moses, saying, This is the offering of [t] Aaron and his sons, which they shall present to Jehovah on the day of his anointing, a [u] tenth part of an ephah of fine flour as a continual meal-offering, half of it in the morning, and half of it at night. It shall be prepared with oil, on the pan; thou shalt bring it fried; broken pieces of the meal-offering shalt thou present, a sweet savor unto Jehovah: and that priest of his sons who is anointed in his stead shall offer it; it is a statute for ever [that] it shall be wholly burned unto Jehovah. And every [v] meal-offering of the priest shall be wholly burned; it shall not be eaten.

[t] *cf.* Heb. 5. 1.
[u] Num. 28. 5. *cf.* Ezek. 46. 14.
[v] *cf.* Rom. 15. 3.

(24–30.)

The sin-offering eaten: the experimental apprehension of sin as before God.

4. And Jehovah spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, This is the law of the [w] sin-offering: in the place where they kill the burnt-offering, shall they kill the sin-offering before Jehovah: it is most holy. The [x] priest that offereth it for sin shall eat it: in a holy place shall it be eaten,—in the court of the tent of meeting. Whatever toucheth the flesh of

[w] ch. 4.
[x] *ctr.* ch. 10. 16 20.

3. What is the meal-offering of the high-priest in the day of his anointing, and which (like the burnt-offering,) is to be wholly burned, not partaken of? If we go back to the time of Christ's anointing, when at His baptism by John the Father's voice proclaimed His delight in His beloved Son, the gift of the Spirit was the seal of the perfection so declared. But to what did it testify? To the preciousness of thirty years of human life which in the inspired history has, it may be said, no place. What it was to God He testifies; He had lived in it to God in the common toil of men—a life of which it is natural to ask, Why should it be hidden from us? Gospels of the Infancy have been imagined even, to fill the gap and satisfy the need, but have only proved their absolute incompetency. It remains, and for us will remain, until we hear it perhaps in the speech of heaven, absolutely hidden, a meal-offering to God alone. If this be the true interpretation, as it seems, then we can understand why it is *made* with oil, but not *anointed;* and we realize the opposition of the world to Him, even before He came openly forward as God's Sent One in it. Half offered in the morning, half at night, it may show us His abiding perfectness all through, whether in sunshine or in shadow: things that test us equally, yet in such different ways, in Him bore equal witness to unchangeable goodness. Could these thirty wondrous years go without notice in these types? Yet it is here only,—nowhere if not here,—we seem to find it.

4. Where the sin-offering was not wholly burned, it was eaten by the priest,—the priest who offered it, and who typifies Christ Himself, sharing it with the priestly family. The eating has the same significance as elsewhere: it is the entering into that which makes atonement for God, hence of necessity into the sin itself as before Him. In Christ it was necessarily found when "bearing our sins in His own body on the tree," and in this way was part of the atonement

it shall be holy; and when any of its blood is sprinkled upon a garment, thou shalt wash that whereon it was sprinkled in a holy place. But the [y]earthen vessel wherein it is boiled shall be broken, and if it be boiled in a brazen pot, it shall be both scoured and rinsed with water. Every [z]male among the priests shall eat it: it is most holy. And [a]no sin-offering, of which the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burned in the fire.

[y] ch. 11. 33.
[z] ch. 7. 6.
[a] ch. 10. 18. ch. 16. 12, 13, 27.

(VII. 1-10.)

The trespass-offering.

5. And this is the law of the [b]trespass-offering: it is most holy. In the place where they kill the burnt-offering shall they kill the trespass-offering; and its [c]blood shall he sprinkle on the altar round about. And of it he shall present all the fat,—the fat tail, and the fat that covereth the inwards, and the two kidneys, and the fat which is on them, which is by the flanks, and the caul above the liver, by the kidneys, it shall he take away; and the priest shall burn them upon the altar, an offering by fire unto Jehovah: it is a trespass-offering. Every male among the priests shall eat of it; in a holy place shall it be eaten: it is most holy.

[b] ch. 5.
[c] *ctr.* ch. 4. 30.

itself, as Lev. x. 17 indicates; but the fact that the priests could as a whole partake of it shows that it is not to be limited to this. Daniel confessing his sin and the sin of his people was surely eating the sin-offering; and just such identification of ourselves with the sins of God's saints is a great need for all of us: a realization which the knowledge of the cross that we have as Christians will intensify, not in any wise lessen. Alas! the slight knowledge of God's grace may indeed allow a light treatment of sin, perhaps also a bitter judgment of it: a real eating of the sin-offering makes one as serious as tender: who can harshly judge when Christ has borne the judgment? who can treat lightly what brought Him to the cross?

Nothing could be holier than the sin-offering; and as in the previous case of the meal-offering, every thing brought into connection with it becomes holy. Imputed sin is not imparted sin. There is, indeed, in the case of the red heifer (Num. xix.), what seems to argue this, but even in this case the ritual as a whole shows this not to be really so. And here the treatment of the vessels in which the flesh had been boiled was not because of their having been defiled, but that the holy food should not be mixed in any way afterward with common food. "It was possible to prevent this desecration, in the case of copper vessels, by a thorough cleansing; but not so with earthen vessels, which absorb the fat, so that it cannot be removed by washing. The latter, therefore, were to be broken in pieces,—*i. e.*, thoroughly destroyed." (*Keil.*) This minute care as to the type should surely teach us how separate from every other thing is the work of the cross. Death there was not as death elsewhere: Christ was no mere martyr. To mix this wondrous work for God and men with any other thing whatever is but to degrade and desecrate it.

5. In the law of the trespass-offering we have supplied what with all the other offerings comes into the first part,—the direction as to the killing, the sprinkling of the blood, and the burning of the fat. They were left out before, as it seems, to fix our attention upon the specific character of the trespass-offering as *restitution.* Here, in what is indeed (what the whole book of Leviticus is often called) the "priests' guide-book," they are taught that for restitution there must be true

[d] As with the sin-offering, so with the trespass-offering, there is one law for them; the priest that maketh atonement with it shall have it. As to the priest who presenteth a man's burnt-offering, the [e] skin of the burnt-offering which he presenteth shall be the priest's for himself. And every meal-offering that is baken in the oven, and all that is prepared in the caldron and in the pan, shall be the priest's who presenteth it: his shall it be. And every meal-offering mingled with oil and dry, shall all the sons of Aaron have, one as much as another.

d ch. 6. 24.
e *cf.* ch. 13. 2. Gen. 3. 21.

(*vv.* 11-38.)

The peace-offering: victory over sin.

1. (*vv.* 11-21.) God and man at one

6.[1] And this is the law of the sacrifice of [f] peace-offerings which one shall present to Jehovah. If he present it for a thanksgiving, then he shall present with the sacrifice of [g] thanksgiving, pierced cakes, unleavened, mingled with oil, and unleavened wafers anointed with oil, and pierced cakes of flour mingled with oil, fried. Besides the cakes, he shall present [h] leavened bread for his offering, along with the sacrifice of his peace-offering of thanksgiving: and he shall present thereof out of the whole offering one [of each] a heave-offering to Jehovah; it shall be the priest's who sprinkleth the blood of the peace-offering. And the flesh of the sacrifice of his peace-offering of thanksgiving shall be eaten in the day of its being offered: he shall [i] leave none of it till the morning. And if the sacrifice of his offering be a [j] vow or a free-will offering, then it shall be eaten the day that he presenteth his sacrifice, and on the morrow shall the rest of it be eaten; but that which [k] remaineth of the sacrifice on the third day shall

f ch. 3.
g ch. 22. 29. Ps. 107. 22. *ctr.* Amos 4. 5.
h ch. 23. 17.
i *cf.* Ex. 16. 19. Phil. 3. 13.
j ch. 22. 21.
k ch. 8. 32. *cf.* Ex. 12. 10.

sacrificial atonement: in government, God's nature must be declared; and this we see the gospels maintain so fully,—that what is in Leviticus absolutely distinctive of the sin-offering is in Matthew as much given as in Mark, so that it is even difficult to distinguish between them.

6. Lastly, the peace-offering fills the sixth place here. It is that which, in the bringing together God and man whom sin has sundered, displays His victory over it. There are three subsections here, the two last plainly marked out, in a way we have seen before, by their being distinct communications from Jehovah. In the first part, we find, in type, through the work of atonement, God and man at one,—peace which is not merely peace, but much more. In the second, we have reiterated the prohibition of eating fat and blood. In the third, we have the priest's portion in the offering.

(i.) As has just been said, peace with God is never merely peace. God can never be simply not at variance with His creatures; there is in His nature no indifference, no neutrality; what He is He is with His whole heart, and, of all things, He nauseates lukewarmness. So to be at peace with Him is to have His love poured out upon us,—it is to be brought into His banqueting-house, and to be made to sit at His table: and thus it is pictured here. The peace-offering is the only one in which the offerer himself partakes of his own offering, and this partaking shows him not only brought into a place of acceptance, but in heart reconciled and brought nigh. That which has satisfied God satisfies him also. peace has become communion.

be burned in the fire. And if any of the flesh of the sacrifice of his peace-offering be eaten at all on the third day, it shall not be accepted for him that presenteth it, —it shall not be counted to him,—it shall be offensive; and the soul that eateth it shall bear his iniquity. And the flesh that [l] toucheth any thing unclean shall not be eaten; it shall be burned in the fire. But as to the flesh, every clean person may eat the flesh; but the soul that eateth the flesh of the sacrifice of peace-offering which is Jehovah's, with his [m] uncleanness upon him, that soul shall be cut off from among his people. And the soul that toucheth any unclean thing, [whether] the uncleanness of man, or unclean beast, or any unclean abomination, and eateth of the flesh of the sacrifice of peace-offering which is Jehovah's, that soul shall be cut off from his people.

[l] Hag. 2. 11-14.

[m] 1 Sam. 20. 26. cf. 1 Cor. 11. 35.

2. (22-27.) The separation of God's portion.

[2] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, [n] Ye shall eat no fat of ox or of sheep or of goat; but the fat of a carcase, and the fat of that which is torn, may be put to any other use; but ye shall not eat of it. For whosoever shall eat the fat of beast of which they present an offering made by fire unto Jehovah, the soul that eateth shall be cut off from his people. And ye shall eat no [o] blood in all your dwellings, whether of bird or beast: any soul that eateth any blood, that soul shall be cut off from his people.

[n] ch. 3. 17.

[o] ch. 3. 17. Acts 15. 29.

There are three characteristics of the peace-offering here,—a thanksgiving, a vow, and a free-will offering. It is strange that there should be contention among the commentators as to the meaning of these, as also that by some the higher character should be ascribed to the first, when the law itself so plainly decides otherwise. The "thanksgiving" is plainly the acknowledgment of some special blessing from God, while the "free-will" offering, on the contrary, supposes that nothing of this kind had roused the heart to remembrance: it needed nothing; as where one walks with God, and finds Him ever before him, walks in His light, rejoicing ever in Himself. It is clear which is the higher state implied, and which therefore is the higher character of offering. As to the vow, it is not so plain at first why it should be higher. The vow is supplicatory, was often dictated by the pressure of circumstances, is in the text distinguished from free-will offerings. Yet as addressed to Jehovah, the expression of confidence in Him in trial, He rates it higher than the simple thanksgiving. And this is evident, if we could not at all account for it, by the fact that, in the case of this as of the free-will offering, the flesh might be eaten the day after as well as the day of the sacrifice, typically implying more energy for sustained communion than in the thanksgiving-offering. On the third day even here, whatever remained was to be burned in the fire; and if eaten, it would be pollution. The contact with uncleanness also, if one went on with what expressed communion with God, would be grievous sin, as connecting His table with it. Reconciliation with God means holiness of life.

(ii.) The fat and the blood God claimed for Himself; and there was need to insist upon this where the people were thus encouraged to draw near to God. Man soon mistakes familiarity for nearness: God has therefore to insist afresh upon what is His due being rendered to Him. Life, as expressed in the blood, was His; and the fat, the will and energy of the life, was to be consecrated to

3. (28-38.) The priest's portion.

[3] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, He that presenteth the sacrifice of his peace-offering to Jehovah, shall bring his offering of the sacrifice of his peace-offering unto Jehovah: his own hands shall bring the offerings by fire unto Jehovah, the fat with the [p] breast shall he bring,—the breast, to wave it for a wave-offering before Jehovah; and the priest shall burn the fat upon the altar, but the breast shall be Aaron's and his sons'; and the right shoulder of the sacrifice of your peace-offerings shall ye give as a heave-offering unto the priest. He among the sons of Aaron who presenteth the blood of the peace-offerings and the fat shall have the right [q] shoulder for [his] part. For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifice of their peace-offerings, and have given them unto Aaron the priest and to his sons from the children of Israel by an everlasting statute. This is the portion of Aaron and the portion of his sons from Jehovah's offerings by fire, in the day that he presented them to be priests unto Jehovah,—which Jehovah commanded to be given them in the day in which he anointed them from among the children of Israel,—an everlasting statute for their generations.

This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of peace-offerings, which Jehovah commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to present their offerings unto Jehovah, in the wilderness of Sinai.

p Ex. 29. 26. *cf* Eph. 3. 19.

q Num. 6. 19, 20. *cf.* Luke 15. 5. Ex. 28. 7.

Him alone. Good and needful it is, at the table of the Lord, to recognize that it *is* the Lord's: "the shout of a King is among them" must be characteristic always of the people of God. And so speak the dimensions of the eternal city, every way a 12,—the length and breadth and height of it equal.

(iii.) Lastly, we have the priests' portion of the peace-offering. The offering priest we necessarily recognize as Christ. The wave-breast belongs to Aaron and his sons; for we are, as priests, able to enter into and partake of the affections of His heart. The shoulder is His alone, for His alone is the power by which all things are sustained in blessing. With this the law of the peace-offering ends.

DIV. 2.

WE have now had in the five offerings that commence the book that which is the basis and type of true sanctification. Is it a fancy that in this number five we are to read of "God with man?" At any rate we now certainly come to that fellowship with God which is implied in this; none the less so that it is fellowship with *Christ*, and *through* Christ, the priests with the Priest, association positional and practical with Him who has, nevertheless, His own peculiar place and glory, as is fully maintained at the beginning of what is here before us. Although we have already had in Exodus (chap. xxix.) the instructions as to the anointing and consecration of the priesthood which are here carried out, and looked at them there, yet as the repetition is neither purposeless nor *mere* repetition, we shall not be hindered from again considering, if briefly, what the

DIVISION 2. (Chap.viii.–xv.)

Association with Christ (the priests with the Priest) and fellowship resulting.

Priesthood according to God.

SUBDIVISION 1. (Chap. viii.–x.)

Positional association.

(VIII. 1.—IX.-24.)

1. (vv. 1-12.) The one Priest.

1.[1] [r] AND Jehovah spake unto Moses, saying, Take Aaron and his sons with him, and the garments and the anointing-oil, and the bullock of the sin-offering and the two rams, and the basket of unleavened bread, and gather together all the assembly unto the entrance of the tent of meeting. And Moses did as Jehovah commanded him, and the assembly was gathered at the entrance of the tent of meeting. And Moses said unto the assembly, This is the thing which Jehovah hath commanded to be done. And Moses

r Ex. 29.

Spirit of God here leads afresh to contemplate. A grand and inspiring scene it is, which may He who only can interpret to us!

The two subdivisions are clear enough: in the first (chap. viii.–x.) we have in the main, *positional* association—though never disjoined from the other: "in Christ" unites inseparably life and standing; and in the second (chap. xi.–xv.) that practical discernment which is fellowship with the Holy One.

SUBD. 1.

1. In the first subdivision there are also two sections, the first of which gives us the setting up of the priesthood; the second, a breach once more through sin, but which (God's forbearance having been proclaimed) does not again break up what has been established under the second covenant.

In the first section we have on the other hand a septenary series which naturally points to the fullness and perpetuity of what is contained in it, seven steps by which we rise into full blessedness. The type here manifestly has to do with those who are now God's "holy priesthood" (1 Pet. ii. 5), and in following it out there should be a most lively interest on our part. We find in it the application of the sacrifice of Christ to the bringing us into settled relation with God, a place eternal, heavenly, and of communion in the fullest sense, for all this is implied in priesthood as here detailed to us.

(i.) Priesthood was what God proposed to Israel as what was in His mind connected with redemption. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you to Myself: now, therefore, if ye will obey My voice . . . ye shall be to Me a kingdom of priests and a holy nation." To this which is His original thought for them He had all through adhered, although it could not then be carried out; and in Christianity the redeemed are in fact priests, as the apostle of the circumcision shows. "I brought you *to Myself*," fully realized, is priesthood in one at least of its essential characters, ability to *draw near to God:* "the priests which come near to the Lord" (Ex. xix. 22), is one of the earliest titles descriptive of them.

For this holiness was an absolute prerequisite: a "kingdom of priests" implies a "holy nation;" and thus in Israel the official nearness was only external, because the holiness was so largely external. God was, as we know, teaching spiritual truths by means of outward representation. In Christianity we have the substance of these shadows.

In the type here "Aaron and his sons" appear together: the high-priest is head of the priestly family, who derive all their title to the priesthood from their relationship to him. How much this is insisted on all through these books is brought near Aaron and his sons, and washed them in water; and he put on him the coat, and girded him with the girdle, and clothed him with the robe, and put on him the ephod, and girded him with the wrought band of the ephod, and bound it to him with it. And he put the breastplate on him, and placed in the breastplate the Urim and Thummim. And he put the turban upon his head, and on the turban, on the front of it, he put the plate of gold, the holy diadem, as Jehovah had commanded Moses. And Moses took the anointing-oil and [s]anointed the tabernacle, and all that was in it, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them. And he poured of the anointing-oil on Aaron's head, and anointed him, to sanctify him.

[s] *cf.* Matt. 3. 16, 17. Acts 2. 1 4. Eph. 2. 22. Eph. 1. 13. 1 Cor. 3. 16. 1 Jno. 2.27.

apparent at a glance: "the sons of Aaron, the priests," is constantly their description. In Christ's own case His High-Priesthood is founded on His Sonship: "so also Christ glorified not Himself to be made High-Priest, but He that said unto Him, Thou art My Son: to-day have I begotten Thee." (Heb. v. 5.) This Sonship, begun in time (or what could be called "to-day") must be carefully distinguished from His *eternal* Sonship. It is as Man, as in the announcement to Mary (Luke i. 35), that He is thus addressed. The priest is the representative of men, "ordained for men," and must for this be man; but the human race being defiled with sin, and no natural product of an unclean thing being clean (Job xiv. 4), there must be a new fountain opened, and Christ must be the "Second Man" by a new birth of humanity in the power of God. Thus a new race of men find in Him their new Adam Head,—a priestly race in accordance with their origin, children of God and priests, as He is Son of God and Priest. "Aaron and his sons" have here their antitype.

This birth involves for us a new and a divine nature, essentially holy therefore, that which is born of the Spirit being Spirit (Jno. iii. 6.) There is a foundation of priesthood, the ability to draw nigh: in the type this is emphasized by that washing of water which, as the first necessity, Aaron and his sons first receive. It was not as afterward, when they went into the tabernacle, a washing simply of hands and feet, but of the whole body. To this the apostle refers as a necessary prerequisite to entering the sanctuary—"our bodies washed with pure water" (Heb. x. 22): "the washing of regeneration" (Tit. iii. 5). This of course could not be applied to Christ, except as humanity might be said in Him (by the very fact of what He was) to be regenerate: within as without this child of a human mother was yet "that holy thing."

For a moment, then, we see "Him that sanctifieth and those who are sanctified" linked together here; but then the sons fall behind and Aaron himself is alone before us, and now we see in him that in Christ which is unique. He is indeed with the high-priestly dress which marks out the special service for others he has undertaken: "this was equivalent," says Kurtz, "to an investiture with the office itself, the official dress being a visible expression of the official character." The word "investiture," is indeed a key to the meaning.

After this comes the anointing, first of the tabernacle, the altar, and the laver, and then of Aaron alone, no blood yet sprinkled or shed, atonement, therefore, not the basis of anointing, none as yet needed, Christ being thus borne witness to in His own personal perfect acceptability to God. The anointing of the tabernacle in connection with Aaron has been taken as showing Christ's personal claim to the universe, but for this the order must be reversed, and the reason for the anointing of the altar and laver does not appear. These last are

2. (13-21.) The many priests.

[2] And Moses brought near Aaron's sons, and clothed them with the coats, and girded them with girdles, and bound the high caps on them, as Jehovah had commanded Moses. And he brought the bullock of the sin-offering, and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering. And he slew it; and Moses took the blood, and with his finger put it upon the horns of the altar round about, and [t]cleansed the altar; and the blood he poured out at the bottom of the altar, and sanctified it to make atonement for it. And he took all the fat that was upon the inwards, and the caul upon the liver, and the two kidneys and their fat, and Moses burned them upon the altar. But the bullock, and its skin, and its flesh, and its dung, he burned in the fire outside the camp, as Jehovah commanded Moses. And he presented the ram of [u]burnt-offering, and Aaron and his sons laid their hands upon the head of the ram, and he killed it; and Moses sprinkled the blood upon the altar round about. And the ram he cut up into its pieces; and Moses burned the head, and the pieces, and the fat. And the inwards and the legs he washed in water, and Moses burned the whole ram upon the altar: it was a burnt-offering for a sweet savor; it was an offering by fire unto Jehovah, as Jehovah had commanded Moses.

[t] *cf.* Heb. 9. 21, 22. Ezek. 43. 18-27.

[u] ch. 9. 2.

certainly connected with the work of human recovery, while the tabernacle itself, though an undoubted pattern of heavenly things, was in fact the dwelling-place of God in the midst of the people. May this anointing not rather show that those delights with the sons of men which the tabernacle expresses, (even though fallen, as altar and laver show,) find their justification in this wondrous Person who has become Man, and upon whom for the first time the Spirit of God can rest? This seems at least in perfect harmony with what is before us in this place.

(ii.) But now the sons of Aaron are invested, and then immediately we find Aaron along with them, and their hands together upon the head of the sin-offering. That our High-Priest has for Himself no need we have been fully told; but now He is "bringing many sons unto glory," and we may in these hands of Aaron put along with his sons' hands see (together with Aaron's personal need) that confession of the guilt of men and their need of redemption which, for the Lord, involved so much. Then follows the actual sacrifice, and the blood is put upon the horns of the altar, where the "power" of it is seen in its appeal as an offering to God. That the altar itself is thus also purified seems to carry on the thought of its anointing before. Looked at as typifying Christ personally—which we have seen it does—there could be no meaning in such purification; but taken as the expression simply of means needed for the restoration of fallen men, the blood of atonement justifies the employment of such on their behalf. The righteousness of God is thus in accordance with the love of God in their salvation.

The altar in its true typical character we have seen not to be placed in the highest grade of the sin-offering, where as in this case, the victim is burned without the camp, except, indeed, for the burning of the fat upon it, which is never omitted, save in the case of the red heifer,—and which of course is not omitted here.

The burnt-offering follows, a ram, the witness not merely of sin removed but of positive acceptance: atonement is thus emphasized now on both sides, and the link between Christ and His people is sustained.

3. (22-30.) Consecration.

[3] And he presented the second ram, the ram of [v] consecration, and Aaron and his sons laid their hands upon the head of the ram; and he slew it, and Moses took of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot. And he brought near the sons of Aaron, and Moses put of the blood upon the tip of their right ears, and on the thumbs of their right hands, and on the great toes of their right feet, and Moses sprinkled the blood upon the altar round about. And he took the fat and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; and out of the basket of unleavened bread which was before Jehovah he took one unleavened cake, and one cake of oiled bread, and one wafer, and put them upon the fat, and on the right shoulder: and he put the whole upon Aaron's hands, and upon his sons' hands, and waved them for a wave-offering before Jehovah. And Moses took them from off their hands, and burned them on the altar, upon the burnt-offering: they were a consecration of sweet-savor; it was an offering by fire unto Jehovah. And Moses took the breast and waved it as a wave-offering before Jehovah: it was Moses' part of the ram of consecration, as Jehovah had commanded Moses. And Moses took of the anointing-oil and of the blood, that was on the altar, and [w] sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.

v *cf.* Ex. 26. 14. ch. 7. 16,31. Rom.12.1.

w. ver. 15. *cf.* Heb.12. 24.

(iii.) We have now the consecration of the priesthood, or, as the Hebrew expresses it, the filling of their hands. Another ram is taken, and after hands have been laid upon it as before, is slain, and the blood put on the ear, the hand, and the foot of Aaron and His sons. The meaning of this can scarcely be mistaken: sanctification by the blood of Christ is here taught, of the ear to listen to the word of God, of the hand to do service, of the foot to walk in His ways; we can do no acceptable work, we can live no acceptable life, until the blood of atonement has set us apart for this as saved and purified. Thus saved, the apprehension of what has been done for us makes us His who has done the work: "we joy in God through our Lord Jesus Christ, through whom we have received the reconciliation." (Rom. v. 11.) This joy in God is necessary devotedness to Him.

Kurtz objects to this meaning of the application of the blood, that it inverts the order of the ritual, for the blood that anoints the ear and hand and foot of the priests has not yet been put upon the altar, and has thus not yet gained the power to atone. He refers, of course, to the passage in the seventeenth chapter, which we have already partially examined, "I have given it to you *upon the altar* to make atonement for your souls;" but we have already seen that this cannot be intended to show that the blood of Christ had a value distinct from that of His death, or is indeed any thing else than the symbol of it. Nor can it mean that the blood itself receives power from any thing outside itself. The connection of the altar with the blood is this that it testifies to the blood as the blood of *sacrifice*, the symbol of a death which was not a martyr's merely, but a vi-

4. (31-36.) Experimental apprehension.

[4] And Moses said unto Aaron and unto his sons, Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread which is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. And that which [x]remaineth of the flesh and of the bread ye shall burn in the fire. And ye shall not go out of the entrance of the tent of meeting [y]seven days until the days of your consecration are completed, for seven days shall ye be consecrated. As he hath done this day, so hath Jehovah commanded to do, to make atonement for you. And ye shall abide at the entrance of the tent of meeting day and night for seven days, and keep Jehovah's charge, that ye die not; for so I am commanded. And Aaron and his sons did all things that Jehovah had commanded by the hand of Moses.

x ch. 7. 17.
y cf. Ex. 12. 15. Ezek. 43. 26. Heb. 7. 25.

5. (ix. 1-14.) The end as the beginning.

[5] And it was so on the [z]eighth day, that Moses called Aaron and his sons and the elders of Israel, and said

z cf. Gen. 17. 12. 2 Cor. 5.17.

carious offering to God. This is the simple and necessary truth, and will be seen as such as soon as we get the eye on Christ. Thus it is already atoning blood that is applied to the priests, *although* it is only atoning blood as connected with the altar: truth in Scripture is not seldom paradox.

If Aaron still represent Christ here, as it would seem, we must take the application of the blood to him as speaking of His devotedness to all that His atoning work accomplishes and secures. It may thus have an easy and unstrained interpretation, which prepares the way for what we next find, the fat of the ram and the right shoulder, with some of the unleavened bread of the meal-offering, put upon the hands of Aaron and his sons and waved for a wave-offering before they are burned upon the altar. This is the "filling of the hands," or practical consecration—that occupation with Christ, in which we have necessary communion with the Father and the Son. The oil and blood together are now sprinkled upon Aaron and his sons and their association with him is complete.

(iv.) We have next the feeding upon the ram and the unleavened bread. The flesh of the ram is boiled, a thing forbidden as to the passover-lamb, which was to be roasted with fire. There evidently the endurance of wrath, and so removal of it, is that which is before the soul. Here this is not in the same way prominent; as we have seen in the case of the meal-offering, the sufferings here indicated seem to be those into which the word led Him, for the fulfillment of which He came. This would not, of course, exclude the bearing of wrath upon the cross, the special "cup" which He dreaded, but took obediently from the Father's hand: it would only enlarge the scope of what here the priests of God have presented before them, not merely to behold, however, but to appropriate, which the "eating" in a striking manner expresses. It is the laying hold, not by mental apprehension simply, but in heart and conscience, prompted by the need and hunger of the soul. And it is expressly the "ram of consecration" that we thus feed upon as priests. Consecration without it would be but outward. For it the toil of the way, if it be the road with God we travel, gives but needed appetite; and thus we are reminded here that our consecration goes on for the whole seven days of our human life, while we abide but as it were at the tabernacle door, and keep Jehovah's charge.

With this, four of the seven sections of this series end, and we find that as usual, there is a distinct break here, and that the last three are connected together as occurrences of the eighth day, a number of which we have abundant proof that it indicates a new beginning.

(v.) We come now then to the eighth day and the appearance of the glory of unto Aaron, Take thee a young calf for a [a] sin-offering, and a ram for a [b] burnt-offering, without blemish, and present [them] before Jehovah, and speak unto the children of Israel, saying, Take you a shaggy [c] goat for a sin-offering, and a [d] calf, and a lamb, yearlings, without blemish, for a burnt-offering, and a [e] bullock and a ram for a peace-offering, to sacrifice before Jehovah, and a [f] meal-offering mingled with oil; to-day Jehovah will appear unto you. And they brought that which Moses commanded before the tent of meeting; and all the assembly drew [g] near and stood before Jehovah. And Moses said, This is the thing that Jehovah hath commanded that ye should do, and the glory of Jehovah shall appear unto you. And Moses said unto Aaron, Draw near unto the altar, and offer thy sin-offering and thy burnt-offering, and make atonement for thyself and for the people; and offer the offering of the people, and make atonement for them, as Jehovah commanded. And Aaron drew near the altar, and slew the calf of the sin-offering which was for himself; and the sons of Aaron presented to him the blood, and he dipped his finger in the blood, and put it on the horns of the altar, and poured out the blood at the bottom of the altar. And the fat and the kidneys and the caul from off the liver, of the sin-offering, he burned upon the altar, as Jehovah had commanded Moses. And the flesh and the skin he burned in the fire outside the camp. And he slew the burnt-offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about. And the burnt-offering they delivered unto him according to its pieces, and the head: and he burnt them on the altar. And he washed the inwards and the legs, and burned them on the burnt-offering, on the altar.

6.(*vv*.15-21.) The victory of grace.

[6] And he presented the [h] people's offering; and he took the shaggy goat of the sin-offering which was for the people, and killed it, and offered it for sin, as the first. And he presented the burnt-offering, and did with it

a ch. 4. 3.
b ch. 8. 18.
c ch. 16. 5.
d ch.1.3,etc.
e ch. 3. 1.
f ch. 6. 19-23.
g *ctr.* Ex. 20. 18. *cf.* Heb. 7. 19.
h ver. 2. ch. 10. 16. *cf.* Heb. 7. 27.

Jehovah, and this as the fruit of the offering of the sacrifice for the *people*. Thus the time of the consecration of the heavenly priesthood being finished, the eighth day shows us the new covenant coming into effect for Israel,—the people being as in many other places, their own type—and then it is that the glory of the Lord will appear on the earth. We have first of all, however, a new offering for the priests, their seven days being complete,—a sin-offering and burnt-offering as before. Typically it is the completion of the earth watch—at the door of the tabernacle—of the heavenly people, and at the close of this they are found once more, as still needing it, under the shelter of the blood of atonement. Christ, first and last, is our only acceptance. The offerings show that this alone is what is in question here, there being no peace-offering any longer; and this the numerical stamp would impress upon us as the moral lesson—the summing up—the end as the beginning.

(vi.) Then come the offerings for the people. Israel also find acceptance with God in the value of that which they had so long rejected. The meaning of the according to the ordinance. And he presented the meal-offering and took his handful of it, and burned it on the altar in addition to the burnt-offering of the morning. He slew also the ox and the ram of the sacrifice of peace-offering for the people; and Aaron's sons delivered unto him the blood, (and he sprinkled it upon the altar round about); and the fat of the ox, and of the ram the fat tail, and the covering [fat], and the kidneys, and the caul of the liver; and they put the fat upon the breasts; and he burned the fat upon the altar. And the breasts and the right shoulder Aaron waved for a wave-offering before Jehovah; as Moses commanded.

7. (22–24.) The consummation.

[7] And Aaron lifted up his hands toward the people and [i] blessed them, and came down from offering the sin-offering, and the burnt-offering, and the peace-offering. And Moses and Aaron [j] went into the tent of meeting and [k] came out and blessed the people, and the [l] glory of Jehovah appeared unto all the people. And there came a fire out from before Jehovah, and consumed upon the altar the burnt-offering and the fat; and all the people saw it, and they shouted, and [m] fell on their faces.

(X.)

The breach on man's part.

1. (*vv.* 1–7.) Will-worship.

2. [1] And Nadab and Abihu, sons of Aaron, took each his censer and put fire in it, and put incense thereon, and presented [n] strange fire before Jehovah which he had not commanded them. And there [o] came out fire from Jehovah and devoured them, and they died before Jehovah. And Moses said unto Aaron, This is what Jehovah hath spoken, saying, I will be [p] sanctified with them that draw near to me, and before all the people I will be glorified: and Aaron [q] held his peace. And Moses called Mishael and Eltzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, [r] carry your brethren from before the sanctuary outside

i Num. 6. 22–27.

j cf. Heb. 6. 20. Heb. 9. 24. Luke 24. 50, 51.

k cf. Acts 1. 11. Heb. 9. 28.

l cf. 1 Kings 8. 11. Jno. 2. 11. 2 Cor. 3.18. Is. 40. 5. Ezek. 43. 2–5. with Ezek. 10. 18. Ps. 72. 19. Rev. 21.10.

m Ex. 20.18.

n Ex. 30. 9. *cf.* Eph. 5. 18. Phil. 3. 3.

o ctr. ch. 9. 24. *cf.* Num. 16. 35. 2 Kings 1. 10, 12.

p cf. 2 Chr. 26. 16–21. Heb. 12.28, 29.

q ver. 6. *cf.* Deut. 26. 14. Ps. 39. 9.

r. Acts 5. 6, 10. *ctr.* Acts 8. 2.

sacrifice is already clear to us, and need not be dwelt upon. The number attached may speak of the victory of divine grace at last.

(vii.) Finally comes the blessing of the people, Aaron first giving it, for the priest must do His work before the king, but then Moses and Aaron together appear out of the tabernacle, the double type of Christ as King and Priest—Melchisedek: and then the glory of the Lord is manifested. In Christ, when He appears, all this will be found united together. The King, the Priest, and He in whom the divine glory shines, will be found one.

2. After this blessed picture, which carries us on to a time yet future, we are brought back sorrowfully to the reality in that day. In the first day of the establishment of the priesthood, it fails: Nadab and Abihu offer strange fire before God, and are cut off.

(i.) The sin is will-worship—"strange fire which He commanded them not"—the will of man dictating in spiritual things, a sin which is now thought little of. Nay, with some the exact prescriptions of the Levitical service would be considered only as a contrast with the liberty of Christianity. Liberty, however, is never found in following our own wills, but in obedience to that which as given us by God is in thorough conformity to a new nature which, having been the camp. And they went near, and carried them in their coats outside the camp, as Moses had spoken. And Moses said unto Aaron, and to Eleazar and Ithamar his sons, Uncover not your heads, nor rend your garments, that ye die not, and that wrath come not on the whole assembly; but your brethren, the whole house of Israel, shall bewail the burning which Jehovah hath kindled. And ye shall not go out from the entrance of the tent of meeting, lest ye die: for the anointing-oil of Jehovah is upon you: and they did according to the word of Moses.

2. (8 11) Discernment of holy and unholy.

[2] And Jehovah spake unto Aaron, saying, Thou [s]shalt drink no wine nor strong drink, thou and thy sons with thee, when ye go into the tent of meeting, that ye die not: it is an everlasting statute for your generations, that ye may put a difference between holy and unholy, and between unclean and clean, and that ye may teach the children of Israel all the statutes that Jehovah hath spoken unto them by means of Moses.

[s] Ezek. 44. 21. *cf.* Eccl. 5. 1. 1 Cor. 11. 21, 22. Eph. 5. 18. *ctr.* 1 Sam. 1. 13-16. Acts 2. 13, 15.

3. (12-15.) Realization of our portion.

[3] And Moses spake unto Aaron and unto Eleazar and unto Ithamar, his sons that were left, Take the [t]meal-offering that remaineth of the offerings of Jehovah made with fire, and eat it with unleavened bread beside the altar; for it is most holy. And ye shall eat it in a holy place, for it is thy due, and thy sons' due, out of Jehovah's offerings made by fire: for so am I commanded. And the wave-breast and the heave-shoulder shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee: for as thy due, and thy sons' due, are they given of the sacrifice of peace-offering of the

[t] ch. 6. 16. ch. 8. 26, 29.

begotten in us by the word of truth, cannot find submission to that word servitude. True, the Spirit of God is come: and that glorious fact alters the whole character of worship from what it was in Judaism. We have a living Guide, but this does not affect the need of complete surrender to the control of that which He has written for us, and which is able to furnish us thoroughly to every good work. To take from that Word under whatever pretext is disobedience, and to add to it (as if it were not enough) is, in fact, to take from it. Alas! nowadays who can bear this? Yet in Nadab and Abihu the sin is not said to have been in doing what God had *forbidden*, but simply in doing what He had *not commanded.*

(ii.) The prohibition of wine and strong drink when going into the tent of meeting connects itself, of course, with the sin of Aaron's sons: and for us plainly covers all fleshly stimulus, which prevents clear discernment of what is or is not according to the mind and nature of God. For us also who are called to walk in the light of God's presence continually, this is not a casual, but a constant rule. The impulse of nature needs the restraint of Christ's yoke; even where, as the apostle says, things are lawful to us, we must still not be brought under the power of any (1 Cor. vi. 12). And how easily do they acquire power!

(iii.) The injunction to eat the meal- and peace-offerings follows here because the entering into and enjoyment of our own portion is necessary to deliverance from what in nature would gain power over us. This is a lesson often given, but which cannot be too often or too emphatically enforced. What is the world to a heart that enjoys Christ? But on the other hand, no knowledge of the world will suffice to keep us out of it, if this enjoyment is not a present reality. Most fitly, therefore, does this come in here.

children of Israel. The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave as a wave-offering before Jehovah; and they shall be thine and thy sons' with thee by an everlasting statute: as Jehovah hath commanded.

4. (16-20.) Feebleness entailed by failure.

[4] And Moses diligently [u] sought the goat of the sin-offering, and behold, it was burnt up; and he was angry with Eleazar and Ithamar, the sons of Aaron that were left, saying, Why have ye not eaten the sin-offering in the holy place? for it is most holy; and he hath given it to you to [v] bear the iniquity of the assembly, to make atonement for them before Jehovah? Lo, its [w] blood was not brought in within the sanctuary: ye should certainly have eaten it in the holy place, as I commanded. And Aaron said unto Moses, Behold, they have offered this day their sin-offering and their burnt-offering before Jehovah, and such things have [x] befallen me, and if I had eaten the sin-offering to-day would it have been acceptable in Jehovah's eyes? And when Moses heard that, it was acceptable in his eyes.

u ch. 9. 15. Ezek. 44. 29.

v ch. 6. 26.

w ch. 6. 30.

x *cf.* ch. 21. 10.

Subdivision 2. (Chap. xi.–xv.)

Putting a difference.

What we eat we are.

1. (*vv.* 1–8.) Harmony of faith and conduct.

(XI.)

1.[1] AND Jehovah spake to Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the animals that ye shall [y] eat of all the beasts that are upon the face of the earth. What-

y Deut. 14. 3-20. Acts 10. 9-15. Acts 15. 29. *cf.* Rom. 14. 1-3. Matt. 15. 11. Jno. 6. 53-58, Phil. 4. 8.

(iv.) Lastly, the sin of the priest is seen as entailing feebleness upon others who have not sinned. It is not meant that this must necessarily be. There is surely power with God to avert whatever consequences of even general failure: and yet so it is that at such a time there are few perhaps who do not exhibit some of the consequences of it. Aaron acknowledges a lack of power which we easily excuse in him under the circumstances. May we never excuse ourselves, however; for to throw the blame of what we are upon our circumstances is really only a covert way of laying it upon God. How good on the other hand, is it to realize our accountability in every thing of this kind, when for all realized feebleness there is so sure a remedy in that strength which is perfect in weakness!

Inability to eat the sin-offering is how common a case! It was for *others* that it was to be eaten: and to enter into the sin of others before God, while realizing the grace that has provided for it, a grace needed by ourselves as fully as by any, tests our spirituality. Only the males of Aaron's house could eat the sin-offering, and that as a most holy thing in the holy place. May we know better how to do it!

Subd. 2.

We come now to look at the other side of our associations. We have seen how God has in grace associated us with His dear Son. Thus belonging to the priestly family, and brought near to God, fellowship with Him must mean *dissociation* from all that is contrary to His mind and will. Linked with God upon the one side, we cannot upon the other link Him with what would dishonor Him. Our associations become in this way a matter of the most vital importance to our highest interests here. Innocence is gone from us; the knowledge of evil is that from which we can no longer escape; and God in His ever [z] divideth the hoof, even completely cleaving the hoof, and bringeth up the [a] cud among the beasts, that shall ye eat. Nevertheless of these shall ye not eat, of those that bring up the cud and of those that divide the hoof: the [b] camel, because he bringeth up the cud but divideth not the hoof, he is unclean to you; and the

[z] *cf.* Eccl. 4. 9-12. Ps. 18. 33. Ps. 116. 8. Ps. 1. 1. *ctr.* Prov. 6. 13, etc.

[a] *cf.* Ps. 119. 97. Ps. 63. 6. Luke 8. 15.

[b] Matt. 23. 24; *cf.* Jas. 1. 22; Heb. 5. 14.

wondrous way has turned this into a means of *holiness*, and of fellowship with Himself: "the man has become as one of Us, to know good and evil;" and we are of those "who by reason of use" are to "have their senses exercised to discern both good and evil" (Heb. v. 14).

Even when born again, and our hearts turned to God, it has not pleased Him to deliver us at once from that indwelling sin, which if any man saith he hath not, he deceiveth himself (1 Jno. i. 8). Nay, it is then we are brought face to face with it, not surely to fulfill its lusts, but to realize it in its abominable character, and to learn in the light with Him His own hatred of it.

In the world around too we find it in ten thousand shapes, many gross, many alluring, and in beings like ourselves connected with us in various ways, and exercising various influences upon us. From these we cannot withdraw ourselves: the prayer of our High-Priest was, "not that Thou shouldst take them out of the world, but that Thou shouldst deliver them from the evil" (Jno. xvii. 15.) We have thus to conquer, not to flee,—to conquer where we stand; separated from that in the midst of which we are, "in the world, not of it," and to carry out this separation while alive to all the infinite claims upon us of those who are with ourselves of Adam's fallen race,—yea, in sympathy with the tears of Him who wept over His rejectors.

Here on every side is evil ready to defile us, and in those in whom we have to distinguish its various workings, for their sakes and our own learning to "make a difference:" of some having compassion; others saving with fear (Jude 22, 23); others only able to withdraw from utterly with horror. Such things we come to look at now in the fruitful types in which God once taught to a people just emerged from association with the heathen around, His holiness. Of this man, fallen from his place, had in himself so little knowledge, that God must take up the beast below him, to teach it to him. In truth, nature is one great parable, and God, in drawing out such lessons from it, but uses it for what it is.

1. First, then, we have to learn here as to food, what is clean and what is unclean. The German materialist's bald sophism we are taught to realize in another sense as a most important truth, "*man ist was er iszt*,"—"what we eat we are." Spiritually, our food declares our character, as it also forms it. He that eateth Christ shall not only live by Him, but His life will be practically assimilated to His also. Thus, in what is here permitted to be the food of the people of God, we find depicted the spiritual life of the people of God. And this is the real and ultimate meaning of these divisions. That wholesomeness as diet should go with this would not be wonderful in view of this very symbolism which is in all things round us. That which is fullest in meaning is also truest in fact, as there need be no doubt. Nevertheless, the matter of health is never brought forward: it is not of what is wholesome or unwholesome, but of what is clean or unclean that the law treats.

(i.) Of clean beasts—mammals, as they are best distinguished—there is but one class, those that ruminate, or chew the cud; but among these also those are excluded who have not a hoof entirely divided. There must be the union of these two characters, the power of rumination and the divided hoof, to constitute the animal clean for the Israelite.

It is not hard to realize the spiritual meaning of *rumination:* we are well accustomed to the use of it for "meditation," quiet reflection; and it would seem almost needless to insist upon the necessity of this for proper apprehension

[c]hyrax, because it bringeth up the cud but divideth not the hoof, it is unclean to you; and the hare, because it bringeth up the cud but divideth not the hoof, it is unclean to you; and the [d]swine, because it divideth the hoof, completely cleaving the hoof, but bringeth not up the cud, it is unclean to you. Ye shall not eat of their flesh, nor touch their [e]carcasses: they are unclean to you.

2. (9-12.) Armed for conflict.

[2] These shall ye eat, of all that are in the waters: whatever hath [f]fins and scales in the waters—in seas and in rivers—these shall ye eat; but of all that have not fins and scales, in seas and in rivers, of all that swarm in the waters, even of every living soul that is in the waters, they shall be an abomination unto you, even they shall be an abomination unto you: yea, their flesh ye shall not eat and their carcasses shall be an abomination unto you; whatever in the waters hath not fins and scales shall be an abomination unto you.

[c] Prov. 30. 26.

[d] Deut. 14. 8. Is. 65. 4. Matt. 7. 6. Luke 15. 15. 2 Pet. 2. 22. *cf.* Luke 18. 9-12.

[e] ch. 5. 2, etc.

[f] Matt. 13. 47-50. Jno. 21. 9 11. *cf.* 1 Jno. 5. 18.

of the truth. The cloven foot, besides its suitability for a light, firm tread, and so for speed, prevents miring in soft ground. These opposed hoofs, uniting to give stability in this way, may perhaps intimate to us how the truths of the Word that seem most opposed to one another, in fact only give balance and firm tread to him that rests on them · while they certainly prevent being mired in the very place of pasture. The speed for which the foot is, above all, made surely reminds us that where spiritual digestion is found in the believer, faith that looks at what is unseen makes the Christian course a *race.* Altogether the type here is a bright and suggestive one: may it speak to our souls with all the power the Spirit of God can give it!

But now look at the exceptions: of the really ruminating animals only one—the camel. It is plain he is no racer: two and a half to three miles is his pace, and he travels it with a burden. Made for the desert, not for the pasture-lands, ungainly, irritable, not like the rest of his class,—may he not remind us of how many Christians, while ever learning, as one would think, the things of God, go yet heavily burdened through the world, as if the desert was their all? The camel-Christian may be indeed a real one, as his representative is a ruminant, and yet what a poor bungled copy does he seem! Cares of this world burden him. He is earthly-heavenly: according to the Word of God "unclean."

The other animals named here are not ruminants at all, and many have wondered that the hare and the coney—the hyrax—should be put among them. But it has been well urged, that these are practical directions for simple people, and not studies in natural history; and to people ordinarily the hare and the coney, though merely grinding their teeth, appear to be ruminating. They are professors of rumination without reality, taken here as God takes men according to their profession: but it cannot make them clean.

The last animal here is a very different one from the rest, and the very type of uncleanness. In the swine there was no pretense of rumination, but there was the cloven foot; if one looked only at that, the swine would seem clean. Surely they are the type of such as, openly slighting faith and the Word of God, plead their good conduct. "He can't be wrong whose life is in the right." In fact, the life is not right: loving the mire, and rooting up the ground, the swine is a typical destroyer. God judgeth not as man judgeth, but His judgment alone is true.

(ii.) We now come to the inhabitants of the waters, and here that which was clean had fins and scales, means of movement and defense; but the opposition of a denser element than before—the water—seems to make movement itself here

3. (13-19.) The unclean bird.

[3] And these shall ye have in abomination among the fowls; they shall not be eaten, they shall be an abomination: the [g]griffon, and the ossifrage, and the osprey, and the buzzard, and the kite after its kind, every crow after its kind, and the ostrich, and the barn-owl, and the gull, and the hawk after its kind, and the little owl, and the cormorant, and the eagle-owl, and the gallinule, and the pelican, and the vulture, and the [h]stork, the heron after its kind, and the hoopoe, and the bat.

[g] *cf.* Luke 17. 37. Job 9. 26. Obad. 4. Jer. 49. 16. Gen. 8. 7. Is. 34. 11.

[h] Ps. 104.17.

4. (20-28.) The taint of earth.

[4] Every flying [i]creeping thing, that goeth upon all four, shall be an abomination to you. Yet these ye may eat of all flying creeping things that go upon all four, those which have legs above their feet, to leap with upon the earth. Of these may ye eat: the [j]locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind. But all flying creeping things which have four feet shall be an abomination to you. And for these ye shall be unclean: every one who toucheth their carcasses shall be un-

[i] *cf.* Phil. 3. 19.

[j] Ex. 10. 4. Matt. 3. 4.

a conflict in which the "fin" is the offensive, as the "scale" is the defensive weapon. So we are reminded here that the life of faith is a warfare also, and one from which we cannot be excused: we cannot be non-combatants and clean; to be unarmed is to be overcome; every step of progress must be a victory.

(iii.) The birds speak to us of that heavenly character which as Christians surely belongs to us; yet here also in what assumes to be that, there may come in that which is unclean, and then we have proportionately what is worst. In the parables of Matt. xiii. the birds of the heavens carry off the good seed, and are devils.

Here there is no rule given for distinguishing the clean, in general to belong to this class was to be so: individual exceptions are named, without any specified characters to distinguish those either. Certainly each one of them has meaning, and the name alone is given, probably the name is enough, as in Bunyan's allegories, but I can attempt nothing as to this. It has been remarked that the list consists almost exclusively of birds which feed on flesh in whole or in part; under which come necessarily also the omnivorous; while in the bat we have an illustration of those flying things that go upon all fours mentioned just afterward, although, of course, a much larger class. "We can trace," says Mackintosh, "in the habits of the above three classes the just ground of their being pronounced unclean; but we can also see in them the striking exhibition of that in nature, which is to be strenuously guarded against by every true Christian. Such an one is called upon to refuse every thing of a carnal nature. Moreover, he cannot feed promiscuously upon every thing that comes before him. He must 'try the things that differ.' He must 'take heed what he hears.' He must exercise a discerning mind, a spiritual judgment, a heavenly taste. Finally, he must use his wings: he must rise on the pinions of faith and find his place in the celestial sphere to which he belongs. In short, there must be nothing groveling, nothing promiscuous, nothing unclean, for the Christian."—(*Notes on Leviticus.*)

(iv.) The "flying creeping things" would seem to be unclean as belonging to two spheres at once, from which those whose mode of progression was a leap were excepted, the leap being perhaps a repulsion of the earth (?). The earth-taint here in question accounts for the introduction of legislation as to death, the touch even of the carcasses of the unclean defiling. Here too, naturally from this point of view, are mentioned as unclean the beasts that go upon their "hands,"—*i. e.*, whose feet are unprotected by hoofs. The classification in this clean until the even; and every one that carrieth aught of their carcasses shall wash his clothes, and be unclean until the even. [The carcass of] every beast that divideth the hoof, but doth not completely cleave it, or doth not bring up the cud, it is unclean to you, every one who toucheth these shall be unclean. And what ever goeth upon its paws, of all animals that go on all four, these are unclean to you, whoever toucheth their carcasses shall be unclean until the even; and he that beareth their carcasses shall wash his clothes and be unclean until the even: they are unclean to you.

5. (29-43.) What and how they affect.

[5] These also are unclean to you of the creeping things that creep upon the earth: the weasel, and the [k]mouse, and the tortoise, after its kind; and the gecko, and the monitor, and the lizard, and the sand-lizard, and the chameleon. These are unclean to you among those that creep: he who toucheth them when dead shall be unclean until the even. And on whatever any of them when dead shall fall, it shall be unclean; all vessels of wood, or garment, or skin, or sack, every thing wherein any work is done, it shall be put into water, and be unclean until the even,—then shall it be clean. And every earthen vessel whereinto any of them falleth, whatever is in it shall be unclean, and ye shall break it. All food that is eaten, upon which water cometh, shall be unclean; and all drink that is drunk shall be unclean in every [such] vessel. And every thing upon which any part of their carcass falleth shall be unclean,—oven and covered pan shall be broken: they are unclean, and shall be unclean unto you. Nevertheless a [l]spring or well, with plenty of water, shall be clean, but that which toucheth their carcass shall be unclean. And if any of their carcass fall upon any [m]sowing-seed that is to be sown, it shall be clean; but if water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean to you. And if any beast which is yours for food die, he who toucheth the carcass of it shall be unclean until the even. And whosoever eateth of the carcass thereof

k 1 Sam. 6. 4, 5, 11. Is. 66. 17.

l *cf.* Jno. 4. 14. 1 Jno. 3. 9.

m *cf.* Phil. 1. 15–18.

way shows clearly how a moral symbolism governs it: there is otherwise no order apparent.

(v.) The reptiles follow, but along with these also the weasel and the mouse,—showing the same absence as before of any merely natural classification. Nor indeed does there seem at first a reason for the specification of certain species here when the whole class of creeping things is presently declared unclean (*v.* 41). Commentators seem only able to say that these are mentioned as being of those from whom there was special danger of defilement in the way immediately particularized as dropping into vessels, etc, being generally found in houses or in the abodes of men. But we see also how differently they affect what they come into contact with—the comparative receptivity of defilement. Thus every vessel of wood, or garment or skin or sack, upon which they fell when dead, was to be put into water and would be clean at even; but the earthen vessel could only be broken. The fountain or well could not be defiled;

shall wash his clothes, and be unclean until the even; and he that beareth the carcass of it shall wash his clothes and be unclean until the even. And every creeping thing that creepeth upon the earth is an abomination, it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, of all creeping things that creep upon the earth, these ye shall not eat, for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth, nor shall ye make yourselves unclean with them, that ye be defiled thereby. For I am Jehovah your God, and ye shall sanctify yourselves, that ye may be [n] holy; for I am holy: and ye shall not defile yourselves with any creeping thing that creepeth on the earth. For I am Jehovah, who am bringing you up out of the land of Egypt, to be your God: and ye shall be holy, because I am holy. This is the law of the beast, and of the fowl, and of every living soul that moveth in the waters, and of every soul that creepeth in the earth; to divide between the unclean and the clean, and between the animal that may be eaten, and the animal that may not be eaten.

[n] 1 Pet 1. 15, 16. *cf.* Phil. 1. 10. Ezek. 22. 26. Ezek. 44. 23.

(XII.)

Inherited sin.

2. And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman conceive seed, and bear a [o] man-child, she shall be unclean seven days, as in the days of the impurity of her sickness shall she be unclean. And on the [p] eighth day the flesh of his foreskin shall be circumcised. And she shall continue [q] thirty-three days in the blood of her purification: she shall touch no holy thing, nor come into the sanctuary until the days of her purification are fulfilled. And if she bear a [r] female child, then she shall be unclean two weeks, as in her impurity; and she shall continue sixty-

[o] *cf.* 1 Cor. 15. 21, 22. Ps. 51. 5. Jno. 3. 6.

[p] Gen. 17. 12.

[q] *cf.* Ex. 34. 28, etc.

[r] *cf.* 1 Tim. 2. 13, 14.

nor seed intended to be sown, but if it had been moistened with water, to be used for food, then it would be defiled. That which died of itself also, though otherwise clean, became unclean,—death in this way being the type of that which had come in through sin. Whether we can read these things or not, it is plain that they imply a different susceptibility as to evil, and a difference in the treatment of that which was defiled, which should be to us suggestive and important.

2. Through the woman death had come in, and through the woman life comes in, but the life which she brings in is tainted with its origin: "who can bring a clean thing out of an unclean?" asks Job. We must answer with him, Naturally, "not one." Hence the truth that we are taught here, that human increase is human defilement. Every child born into the world but adds to the evil in it: although this is not permitted to stand alone, but we are made to see also that "where sin abounded grace has much more abounded."

In the case of a man-child the mother remains seven days wholly unclean, and rendering unclean all she touches. Thus the child also, if for no other reason, begins life defiled by the uncleanness of its mother. These seven days over, the child is circumcised, the eighth day showing us that cleansing can only six days in the blood of her purification. And when the days of her purification are [s]completed, for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the entrance of the tent of meeting, unto the priest. And he shall present it before Jehovah, and make atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her who has borne male or female. And if her hand find not [t]sufficient for one of the flock, then she shall bring two turtle-doves or two young pigeons, one for a burnt-offering and the other for a sin-offering; and the priest shall make atonement for her, and she shall be clean.

(XIII., XIV.)

Leprosy: the manifestation of sin.

α (xiii.—xiv. 32.) The person.

1. (xiii. 1-46.) Its identification.

3. [1]And Jehovah spake unto Moses and unto Aaron, saying, When a man shall have in the [u]skin of his flesh a swelling, or scab, or bright spot, and it becomes in the skin of his flesh like the spot of leprosy, then he shall be brought unto Aaron the [v]priest, or unto one of his sons the priests; and the priest shall look on the spot in the skin of the flesh, and if the [w]hair on the spot be turned white, and the spot look [x]deeper than the skin of his flesh, it is a spot of leprosy, and when the priest has looked on him he shall pronounce him [y]un-

s Luke 2. 22 24 with Gal. 4. 4.

t *cf.* Luke 2. 22 24. with 2Cor. 8. 9.

u *cf.* Is. 3. 9. *ctr.* ch. 7. 8.

v *cf.* Ps. 19. 12. Jno. 2. 25. Heb. 4. 13. Rev. 1. 14.

w vers. 4, 10. *cf.* Num. 6. 5. Hos. 7. 9.

x *cf.* Matt. 15. 19, 20.

y ver. 46.

come through new creation, so inveterate is the evil he has derived. Circumcision spiritually also is the "putting off the body of the flesh" (Col. ii. 11) condemned in the cross of Christ, "our old man crucified with Him, that the body of sin might be annulled, that henceforth we should not serve sin." (Rom. vi. 6.) "We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. iii. 3.)

God's grace has thus come in, yet the mother remains thirty-three days more in the blood of her purification, completing the full number of forty days. For the female child all these numbers are doubled,—the witness, no doubt, to the entrance of sin by the woman. In either case, purification is completed by the offering of a lamb for a burnt-offering and a young pigeon or a turtle-dove for a sin-offering. The reversal of the usual order in which these are mentioned is emphasized by the disproportion of the offerings, God putting foremost that perfect obedience of Christ which has glorified Him in view of Adam's disobedience. Only where poverty required, another dove or pigeon might take the place of the lamb.

The number of this section most naturally points, I think, to sin as an inheritance, *two* being evidently, as an ordinal number, that which speaks of *succession* and *dependence*. It is in theology the doctrine of "original sin."

3. We now come to the subject of leprosy, which is treated at length. As the most inveterate and loathsome of diseases, so slight in its beginnings, so sure in its retentive hold and in its power to spread both within and around the unhappy subject of it, so awful in its end, it is used as the fit type of the corruption of sin. God Himself therefore takes it into His own hand, as indeed the only One competent to deal with it, and with whom alone its cure was found. All researches into its nature, which have been many, have proved of singularly little help in the interpretation of the Word, which is (as ever,) sufficient for itself. The spiritual meaning is really the whole thing—what even for Israel God had in mind always; and now fully opened—or lying open—to us, "upon whom the ends of the ages are come." Thus, if there is no natural remedy given

clean. But if the bright spot be white in the skin of his flesh, and do not look deeper than the skin, and the hair of it be not turned white, then the priest shall [z]shut up [him that has] the spot seven days. And the priest shall look on him the seventh day, and behold, if the spot be at a stand in his sight, [and] the spot spread not in the skin, then the priest shall shut him up seven days more. And the priest shall look on him again the seventh day, and behold, if the spot be [a]dull, and the spot have not spread in the skin, then the priest shall pronounce him clean: it is a scab; and he shall wash his [b]clothes and be clean. But if the scab [c]spread much in the skin after he hath been seen by the priest for his cleansing, he shall be seen by the priest again; and if the priest see that, behold, the scab is spread in the skin,

z ch. 24. 12 cf. 2 Thess 3. 14, 15. Jude 22.

a vers. 23, 56.

b Gen. 35. 2. cf. Jno. 15. 3. Gal. 6. 1.

c cf. 2 Tim. 2. 16, 17.

or hinted at for this disease, for the spiritual malady we shall surely find it in the ordained means for cleansing the leper.

Leprosy speaks of the outbreak of that which the last chapter has shown us to be in the nature of every one that is born of a woman. In the child of God it still remains as "flesh," which "lusteth against the Spirit;" but we are not left helpless under the power of it. Circumcision we have seen to be its remedial antidote,—the cross its judgment before God for our deliverance, and the effect of this for the true circumcision "no confidence in the flesh." Our boasting, then, is in Christ Jesus, and our "walk in Him," His strength perfected in our confessed and utter weakness. If we walk thus in the Spirit, we "shall not fulfill the lusts of the flesh;" but the evil is there, and if we do not maintain a humble and subject mind, it will break out: the power of the world will act upon us, the energy of an independent will will carry us away, and this is leprosy.

Here it is in Israel, among the people of God, and this gives it peculiar importance. The Israelite is in relation to God and to His people. All this has to be considered and provided for. The tabernacle of God must not be defiled; the camp of Israel must be kept holy. The question raised by the mere suspicion of leprosy has mainly to do with this. As for the man himself, if it be true leprosy, others are powerless: he must be left to God; but the glory of God must be maintained, and the blessing of His people not sacrificed. Here, for us, now that God has a Church on earth, the house in which He dwells, and where membership is in the body of Christ, there is what is of gravest meaning and deepest solemnity, though little heeded,—nay, practically unknown to the mass of even true Christians to-day, whose associations are so largely characterized by man's will, often by even contemptuous disregard of Scripture, and whose fear of God is so often "taught by the precept of men." May God give us ears to hear! for His Word will, in the end, vindicate itself against all the reproaches and slights which may be cast upon it—nothing can be more sure than that: no syllable that He has uttered shall be lost or in vain; no truth of His, if it seem ever so practically dead, but shall have its resurrection-day, and face its opposers in the time to come!

(i.) The *identification* of leprosy is of course the first thing; and for this the marks are given at length. Not every thing that might appear to be this was so in fact, while that which did not appear so might in result turn out to be. Thus there was need of patient discrimination, giving full heed to all existing signs, and opportunity for new developments. And of these the priest was to be the interpreter,—for us the spiritual man, able to draw near to God, and having the mind of God. In no case could the judgment be left to him who was in question. His opinion was not sought and could not be accepted, an opinion of that in which he was too much concerned to be dispassionate.

the priest shall pronounce him unclean: it is leprosy.

When the spot of leprosy is in a man, he shall be brought unto the priest; and the priest shall look, and behold, if there be a white swelling in the skin, and it have turned the hair white, and there be living [d] raw flesh in the swelling, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up, for he is unclean. But if the leprosy break out much in the skin, and the leprosy cover [e] all the flesh of [him who hath] the spot, from his head even to his feet, wherever the priest looketh, then if the priest look, and behold, the leprosy covereth all his flesh, he shall pronounce [him] clean [that hath] the spot: it is all turned white; he is clean. But when raw flesh appeareth in him, he shall be unclean; when the priest seeth the raw flesh he shall pronounce him unclean: the raw flesh is unclean; it is leprosy. Or if the raw flesh change and be turned white, he shall come unto the priest, and when the priest seeth him, and behold, the spot is turned white, then the priest shall pronounce [him] clean [that hath] the spot: he is clean.

And when in the flesh, in the skin of it, there has been an [f] abscess, but it is healed; and there is in the place of the abscess a white swelling, or a bright spot, reddish-white, it shall be seen by the priest; and when the priest seeth it, and behold, it looketh deeper than the skin, and the hair thereof is turned white, the priest shall pronounce him unclean: it is a spot of leprosy broken out of the abscess. But if the priest look on it, and behold, there is no white hair in it, and it is not deeper than the skin, and it is dull, then the priest shall shut him up seven days; and if it spread much in the skin, then the priest shall pronounce him unclean: it is the spot. But if the bright spot stay in its place [and] have not spread, it is the scar of the abscess; and the priest shall pronounce him clean.

Or if there be in the flesh, in the skin of it, a [g] burn by fire, and the raw flesh of the burn become a bright spot, reddish-white or white; when the priest shall look

[d] *cf.* Tit. 3. 11.

[e] *cf.* 1 Jno. 1. 9. 1 Tim. 1. 15.

[f] *cf.* Ex. 9. 9. Job. 2. 7. 2 Kings 20. 7. 2 Chron. 16. 12.

[g] *cf.* 1 Pet. 4. 12. Heb. 12. 5, 11.

If, then, there were certain indications that looked like leprosy, the man who showed them was to be brought to the priest. It was not to be expected that he would volunteer. Nor was suspicion in this case wrong, when there was that which would naturally provoke it. On the other hand, suspicion was not to be acted upon: there must be positive proof before any thing could be pronounced leprosy; and there were signs which (though patience might be needed,) would not deceive.

First, the hair turned white is the sign of departing strength, and decay of spiritual strength will be very plainly discernable in such cases: freshness and vigor are gone, although there may be as much activity apparently as before, but with more effort, perhaps even more external life, while internally it is weakened and languishes.

upon it, and behold, if the hair be turned white in the bright spot, and it look deeper than the skin, it is leprosy broken out of the burn, and the priest shall pronounce him unclean, it is the spot of leprosy. But if the priest look on it, and behold, there be in the bright spot no white hair, and it be not deeper than the skin, and it be dull, then the priest shall shut him up seven days; and the priest shall look on him the seventh day: if it have spread much in the skin, then the priest shall pronounce him unclean, it is the spot of leprosy. But if the bright spot stay in its place [and] have not spread in the skin, but be dull, it is the swelling of the burning, and the priest shall pronounce him clean: for it is the scar of the burn.

And when a man or a woman hath a spot upon the [h]head, or in the beard, then the priest shall look upon the spot, and behold, if it look deeper than the skin, and there be in it yellow, thin hair, then the priest shall pronounce him unclean: it is a scall; it is leprosy of the head or of the beard. And if the priest look on the spot of the scall, and behold, it looketh not deeper than the skin, and there is no black hair in it, then the priest shall shut up [him that hath] the spot of the scall seven days; and the priest shall look on the spot the seventh day, and behold, if the scall spread not, and there be in it no yellow hair, and the scall look not deeper than the skin, he shall [i]shave himself, but the scall he shall not shave; and the priest shall shut up [him that hath] the scall seven days more. And the priest shall look upon the scall the seventh day, and behold, if the scall be not spread in the skin, and it look not deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes and be clean. But if the scall spread much in the skin after

[h] *cf.* 2 Cor. 11. 3. Col. 2. 18. Tit. 1. 15.

[i] ch. 14. 2. *cf.* 1 Pet. 5. 6.

Then the spot looks "deeper than the skin." This requires much closer attention than the white hair, and it is correspondingly difficult to indicate its spiritual counterpart. Of course, it is simple enough to say that it means what is not superficial; but how is this to be known in the case of sin before us for judgment? Here is what is designed, no doubt, to give us exercise, and make us realize our need of God; and we are never left without reminding of this. God's Word itself only furnishes "the man of God." His precepts are not meant to mark out a way for us apart from living guidance. Were they of this sort, they would do us injury. On the contrary, they bring us to God in the conviction of our need of wisdom, and then there is no uncertainty about the meeting of the need: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it *shall* be given him." (Jas. i. 5.)

The New Testament reaffirms this distinction between two things which to ordinary eyes might look much the same, but where one was superficial and the other not. The one who is called a brother, but is "covetous, or a railer, or a drunkard, or an extortioner, with such an one," we are, "no, not to eat." (1 Cor. v. 11.) Not all these things can in every case be decided off-hand. The case of one "overtaken in a fault" (Gal. vi. 1) may be confounded with such, if there be not due care, and power to discern between things that really differ.

his cleansing, then the priest shall look on him, and behold, if the scall be spread in the skin, then the priest shall not seek for yellow hair: he is unclean. But if the scall be in his sight at a stay, and there be black hairs grown up in it, the scall is healed, he is clean; and the priest shall pronounce him clean.

And if a man or woman have in the skin of their flesh bright spots, bright white spots, then the priest shall look, and behold, if there be spots in the skin of their flesh of a dull white; it is an eruption broken out in the skin: he is clean. And if a man's hair have fallen off his head, he is [j] bald; he is clean; and if he have the hair fallen off the front of his head, he is forehead-bald; he is clean. And if there be in the bald head, or in the bald forehead, a reddish-white spot, it is leprosy broken out in his bald head or his bald forehead; and the priest shall look on it, and behold, if the swelling of the spot be reddish-white in his bald head or in his bald forehead, like the appearance of leprosy in the skin of the flesh, he is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his spot is in his head.

[j] *cf.* Rom. 6. 12, 19. Rom. 8. 10. Gal. 4. 13. *ctr.* Song 5. 11.

If these two things were really found together—the white hair, and the fact of its being deeper than the skin,—then the man in whom they concurred was to be pronounced unclean. If not, and still there was room for doubt, he was to be shut up for awhile—not shut *out*, but shut *up*. Israel must not be defiled by a possible leper, while on the other hand the man must not be treated as what he may not be. God's people must not act in the dark, but in the light. The great decisive point would now be, whether or not the disease would spread or was stopped. If it did not spread, he was to be bidden wash his clothes, and he would be clean—minor uncleanness there had been, or there would have been no need of this suspension of judgment; but if on the other hand, even after this, the disease spread, the former decision must be recalled: the man was unclean.

In the next case supposed, the appearance of living raw flesh was the decisive proof. In addition to the characteristic spot, there was an ulcer which had bared the flesh. It was a genuine uprise from beneath—something clearly not superficial, but working deeply, so as to manifest the very man himself. Here was uncleanness, and no need of hesitation. On the other hand, suppose that the disease had come all to the surface, the man was covered with it, and yet in fact the vital power had thrown it off: here, if there were no raw flesh, the man was to be pronounced clean. Sin *thus* manifested in confession and open assumption of the shame—a genuine, hearty, unreserved break-down before God and man,—here God's grace has wrought, and grace must be shown.

This is a principle which applies both to the sinner who is brought to God and the saint who is brought *back* to Him. The latter is what the type supposes here, but the apostle's application of the similar thirty-second psalm justifies it in this case. It is a principle of God's dealing with men, which is the necessary result of what He is. Grace is His delight, but it is where truth is in the inward parts it can be shown;—not to self-righteousness, but to sinners truly convicted and confessed.

We are next shown how leprosy may develop out of an abscess or out of a burn. An infirmity unwatched may thus become an occasion of the most serious defilement. But however it may arise, the signs of leprosy are the same substantially, and the treatment of the leper is ever the same. His clothes rent, his head bare, And the leper in whom the spot is, his [k]clothes shall be rent, and his head bared, and he shall cover his upper [l]lip, and cry, [m]Unclean, unclean. All the days that the spot shall be in him he shall be unclean: unclean he is; he shall dwell [n]alone; [o]without the camp shall his habitation be.

2. (47-59.) The garment: things related, but separable.

[2] And if the spot of leprosy be in a [p]garment, whether a woolen garment or a linen garment, whether in warp or woof, of woolen or linen, whether in skin or anything made of skin,—and the spot be greenish or reddish in the garment or in the skin, in the warp or in the woof, or any thing of skin, it is a spot of leprosy, and it shall be shown unto the priest; and the priest shall look upon the spot, and shut up [that which hath] the spot seven days. And he shall look at the spot on the seventh day: if the spot have spread in the garment, either in warp or in the woof, or in skin, or in any work that may be made of skin, the spot is a fretting leprosy: it is unclean. And he shall [q]burn the garment, whether the warp or the woof, in woolen or in linen, or any thing of skin wherein the spot is: for it is a fretting leprosy; it shall be burned in the fire. But if the priest look, and behold, the spot has not spread in the garment, either in the warp, or in the woof, or in any thing of skin, then the priest shall command that they [r]wash the thing wherein the spot is, and he shall shut it up seven days more. And the priest shall look on the spot after it is washed, and behold, if the spot have [s]not changed its color, though the spot have not spread, it is unclean: thou shalt burn it in the fire; it is a fretting [leprosy] whether it be bare within or without. And if the priest look, and behold, the spot be dull after washing it, then he shall [t]rend it out of the garment, or out of the skin, or out of the warp, or out of the woof. And if it [u]still appear in the garment, either in the warp or in the woof, or in any thing of skin, it is [leprosy] breaking out: thou shalt burn that wherein the spot is with fire. But the garment, or the warp or the woof, or any thing of skin, which thou shalt wash, and the spot remove from it, it shall be washed again and be clean. This is the law of the spot of leprosy in a garment of woolen or linen, whether in the warp or in the woof, or in any thing of skin, to pronounce it clean or unclean.

[k] Josh. 7. 6. Joel 2. 13. Is. 6. 5.

[l] Ezek. 24. 17. Job 40. 4. *cf.* Rom. 3. 19.

[m] *cf.* Eph. 5. 5, etc.

[n] 2 Chron. 26. 21-23. *cf.* Is. 59. 2. *ctr.* Jno. 8. 16, 29.

[o] ch. 16. 27. Num. 12. 10, 15. *cf.* 1 Cor. 5. 13.

[p] *cf.* Ps. 109. 18. *ctr.* Rev. 19. 8.

[q] *cf.* Col. 3. 5. Acts 19.19.

[r] *cf.* Hag. 1. 6.

[s] *cf.* 1 Cor. 7. 20, 24.

[t] *cf.* Eph. 4. 25.

[u] ver. 55.

his upper lip covered, he is to take his place and proclaim his shame. He was to dwell alone, outside the camp. Separated from the assembly, and in his true place, he might yet hope in God, from whom alone could come help and healing in so great a strait.

(ii.) In the garment, we have what is related to man, but separable from him. Leprosy may manifest itself here, as in our occupations, associations, etc. Here again extension and incurability are the fatal signs. The judgment must still be that of the spiritual man; there must be patient examination where there is any cause for doubt; the Word of God must be brought to bear on it, as in the wash-

3. (xiv. 1-32.) Cleansing of the leper.

[3] And Jehovah spake unto Moses, saying, This shall be the law of the leper in the day of his [v] cleansing, he shall be brought unto the [w] priest; and the priest shall go forth out of the camp, and when the priest looketh, behold, if the spot of leprosy be healed in the leper, then the priest shall command to take for him that is to be cleansed, two [x] birds, alive [and] clean, and [y] cedar-wood, and [z] scarlet, and [a] hyssop: and the priest shall command that they [b] kill one of the birds in an [c] earthen vessel over [d] running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and [e] dip them and the living bird in the blood of the bird that was killed over the running water; and he shall [f] sprinkle upon him that is to be cleansed from the leprosy seven times, and pronounce him clean, and [g] let go the living bird into the open field. And he that is to be clean shall [h] wash his clothes, and shave off all his hair, and bathe himself in water, and be clean; and afterwards he shall come [i] into the camp, but shall remain outside his tent seven days. And it shall be on the seventh day that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair shall he shave off; and he shall wash his clothes, and bathe his flesh in water, and be clean.

[v] Matt. 8. 2-4. 2 Kings 5. 14.
[w] Luke 17. 14.
[x] ch. 1. 14. *cf.* Jno. 6. 38.
[y] Num. 19. 6. *cf.* 1 Kings 6. 9. Is. 2. 13.
[z] 2 Sam. 1. 24.
[a] Ex. 12. 22. 1 Kings 4. 33. Ps. 51. 7.
[b] *cf.* Rom. 5. 6. Acts 2. 23.
[c] *cf.* Phil. 2. 7, 8. Heb. 2. 14.
[d] *cf.* Heb. 9. 14.
[e] *cf.* Gal. 6. 14.
[f] *cf.* Heb. 12. 24.
[g] *cf.* Gen. 49. 21. Rom. 4. 25. Col. 3. 1.
[h] ch. 13. 6, 33.
[i] *cf.* 2 Cor. 2. 6, 7. Jno. 21. 15-19.

ing; or the part in which the evil was might be taken out, and the rest remain. If still it showed itself unchanged, and even though not spreading, the garment must be burned.

(iii.) We have now to look at what is God's way of restoration when the plague of leprosy is healed in the leper. The healing and the purification are different things; the man healed is not thereby *cleansed* for God: no work in the soul, however needful, can in the proper sense *restore;* for this, God's grace in Christ must come in, and, while it is certain that that grace will not be wanting when the sinner, or the saint that has wandered from God, takes his place in true confession before Him; yet He will have us to know, both for His own glory and our true blessing, the power of that work of Christ which alone brings nigh, whether in position or in inward reality.

There are in this work of restoration two distinct parts, which must not be confounded: first, the restoration to a place among the people of God, from whom he had been separated; and this is done upon the first day, when he returns to the camp; secondly, on the eighth day, there is a new and only now complete cleansing, by which he is brought fully to God, and restored to his tent also. In the first part, the man who has been in living death is restored, as it were, to life; in the second part, he is brought back into communion with God, and thus with His people.

In the application of the first part to the believer who has been away from God —the strict application of the type, as is evident,—there is needed a word of warning, that here, as in so many places, the law, which had a shadow of good things to come, was not the very image. Israel were the people of God, and in this, what Christians are to-day, and yet standing on what a different footing! in how different a relationship! They were a nation taken from among the nations of the earth; brought, in a sense, nigh to God; and having the adoption— God a Father to them (Rom. ix. 4; Isa. lxiv. 8; Jer. xxxi. 9). But all this was —however different under the new covenant it is to be,—as yet on the ground of a legal covenant, which was only condemnation, and by which they could not

And on the eighth day he shall take two he-lambs without blemish, and one yearling ewe-lamb without blemish, and three tenths [of an ephah] of fine flour for a meal-offering, mingled with oil, and one log of oil. And the priest that cleanseth him shall present the man that is to be cleansed and these things before Jehovah at the entrance of the tent of meeting. And the priest shall take one he-lamb, and present it for a [j] trespass-offering, and the log of oil, and wave them for a wave-offering before Jehovah. And he shall kill the lamb in the place where they kill the sin-offering and the burnt-offering—in a holy place: for as the sin-offering so the trespass-offering is the priest's, it is most holy. And the priest shall take of the blood of the trespass-offering, and put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot. And the priest shall take of the log of oil, and pour it on the palm of his own

[j] ch. 5. 6. *cf.* Ps. 51.4.

really draw nigh; and if God were the Father of the *nation*, the individuals composing it were not, *as such*, His children. To be Israelites, they needed no new birth, were partakers of no new life, were not justified by faith, or accepted in the Beloved: in a word, they were only natural men,—as to whom adoption, redemption, sanctification, were but the figures of these to us so precious realities.

Among them God had, of course, ever a true people, and these were surely born again as we, children of God by faith, though but a little flock scattered among and hidden in the mass of the nation. It is the nation with which we have in the Old Testament to do; and to confound the believing remnant with this, or to substitute it for it, would introduce the most entire confusion into a large part of Scripture.

But we have to remember, therefore, in such a type as that before us, that the Christian's place in Christ is his in absolute grace, not on any legal or conditional footing. He cannot, therefore, lose it, or need to be restored to it, although to the *enjoyment* of it he may. The repeated offerings have found their antitype in that one perfect offering which needs and can admit no repetition, and by which "He hath perfected *forever* them that are sanctified." (Heb. x. 14.) Let us now look at the restoration of the leper.

Beautiful is the picture of divine grace here! "This shall be the law of the leper in the day of his cleansing, he shall be brought unto the priest; and the priest shall go forth out of the camp." The person to be restored is thus sought out, not bidden to seek out himself the means of restoration. Hands are ready to minister: "And the priest shall command to take for him that is to be cleansed two birds, alive and clean." The kind of bird, otherwise than that it must be clean, is not stated, and its being a *bird*, *i. e.*, its belonging to the heavens, is so much the more emphasized. *Two* birds are needed, as the double symbol of Christ, dying and risen, come from above, and returning thither again. This thought of a heavenly being is further emphasized in what might seem a contradiction to it, for the one bird that dies is killed in an earthen vessel over running water, and this earthen vessel, if there could be doubt about its meaning, the apostle has explained to us (2 Cor. iv. 7.) It is that humanity filled with the Spirit of God, (the running, or "living water,") in which the Son of God acquired capacity to die. This heavenliness of the Son of Man is insisted on because the heart is to be lifted for true cleansing out of the world which had enslaved it, and lifted up to heaven with Him in resurrection. "The life which I live in the flesh," says the apostle again, "I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. ii. 20.)

left hand; and the priest shall dip his right finger in the oil that is in his left hand, and sprinkle with his finger some of the oil seven times before Jehovah; and of the rest of the oil which is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed; and the priest shall make atonement for him before Jehovah. And the priest shall offer the [k] sin-offering, and make atonement for him that is to be cleansed from his uncleanness, and afterward he shall slay the [l] burnt-offering; and the priest shall burn the burnt-offering and the meal-offering upon the altar; and the priest shall make atonement for him, and he shall be clean.

[k] ch. 4. 32.

[l] ch. 1. 10.

It is contended by Kurtz and others, that the bird slain does not speak of atonement, because there is no presentation of the blood to God; but there is more, for this living bird, identified with the slain one by the blood in which it is dipped, speaks of that which is already the proof of acceptance of the work on God's part, and of the justification of him to whom it is applied: "He was delivered for our offenses, and raised again for our justification." (Rom. iv. 25.) Resurrection was the answer of God to Him, the open sentence of God in behalf of all who believe in Him. Thus the blood-sprinkling upon the person implies "the heart sprinkled from an evil conscience." And in this way is the freed heart bound with eternal links to the person of the Deliverer.

These thoughts are supplemented and reënforced upon the other side by the cedar-wood and scarlet and hyssop,—from the highest to the lowest thing in nature, and all the glory of the world—being dipped along with the living bird in the blood of the slain one. In the type of the red heifer which has its strong points of resemblance to the present, they are put into the fire of the offering and consumed. Here the thought is surely analogous: all that is of the world is stained in its glory with the blood of Him who died at the hands of the world; "whereby," says the apostle again, "the world is crucified unto me, and I unto the world." (Gal. vi. 14.)*

There is, then, an entire and wonderful harmony in all the details in this beauteous type, which shows us the so to speak dead man restored to life, and the life a heavenly life outside of the world, in Him who having come from heaven to surrender himself to death, returns to heaven again, the justification of His own being assured to them by His resurrection. Therefore now the restored leper having washed his person and his clothes (his "habits") and shaved off all his hair, returns to his place in the camp of Israel.

But he is not yet fully restored, and for seven days he remains outside his tent: spiritual relationship is in the new creation, which he reaches typically on the eighth day. On the seventh another purification takes place; and on the eighth day he is brought up with his sacrifice and offerings to be presented before Jehovah.

In what follows the special feature is the trespass-offering, which we have seen

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* Is it not perhaps on this account also, that the bird is not killed by the priest? In the burnt-offering of birds the priest *does* slay the victim: and for this and other reasons it cannot, I believe, be sustained that it was an unpriestly thing to do. But the bird of the heavens thus slain by an unpriestly hand seems to give the idea of rejection and violence, which harmonizes perfectly with the glory of the world being stained with the blood that it has shed. It will be noticed that in the case of the red heifer, so akin to this in many ways, we have the same thing expressed in a way very suitable to such a meaning: "one shall slay her *before his face*."

And if he be [m] poor, and his hand cannot get this, then he shall take one lamb for a trespass-offering, to be waved, to make atonement for him, and one tenth [of an ephah] of fine flour for a meal-offering, mingled with oil, and a log of oil; and two turtle-doves or two young pigeons, as his hand may be able to get: and the one shall be a sin-offering, and the other a burnt-offering. And he shall bring them to the priest on the eighth day, for his cleansing, to the entrance of the tent of meeting, before Jehovah. And the priest shall take the lamb of the trespass-offering and the log of oil, and the priest shall wave them as a wave-offering before Jehovah. And the priest shall slay the lamb of the trespass-offering, and the priest shall take of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot. And the priest shall pour some of the oil into the palm of his own left hand; and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Jehovah; and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, upon the place of the

[m] ch. 5. 11.

is the restitution-offering. With the blood of the trespass-offering the leper is anointed on three parts which together give us the man in his whole responsibility. The ear is restored to God to listen to His word; the hand to serve Him; the foot to walk in His blessed ways. It is to this that the blood shed for him sanctifies, the oil being then put on the blood to signify that by the power of the Holy Ghost this sanctification is practically accomplished. After this the oil is poured upon the head, the whole man being thus invigorated and refreshed, and united together by that which unites us to Christ Himself, for "he that is joined to the Lord is one Spirit." (1 Cor. vi. 17.) The conclusion of the sentence, "and the priest shall make atonement for him before Jehovah," refers of course, not to the anointing with oil, but to the trespass-offering of which the anointing is the accomplishment. Atonement for the Israelite could be and needed to be constantly repeated, for the blood of bulls and of goats could never really take away sins. (Heb. x. 1-4.) For the Christian, once cleansed by the blood of Jesus, it cannot be, but there can be a deepening realization of what it means. And the more we go on to know what self-surrender to God really is, the more profoundly shall we be conscious of the value of that by which alone it is possible. The most active worker, the most patient sufferer for Christ, the most devoted in life, will be just the one to sing most realizingly—

"*Nothing* in my hand I bring,
Simply to Thy cross I cling."

The accumulation of these types of atonement in the Jewish ritual beautifully reminds us of how God would put Christ before us in every aspect of His work, in every way in which He Himself sees Him. Here, after the trespass-offering the sin-offering follows: what sin is before God is to be learned nowhere so fully as in the cross of Christ; and we need to learn it thus: not merely that our sins are put away by it, but the divine abhorrence of sin which it expresses. Next the burnt-offering comes to show the completeness of acceptance in that obedience of Christ which has nowhere else any thing that comes near to it; and finally the meal-offering engages us with the Person of Christ, three-tenths of fine flour mingled blood of the trespass-offering. And the rest of the oil which is in the priest's hand shall he put on the head of him that is to be cleansed, to make atonement for him before Jehovah. And he shall offer one of the turtle-doves or of the young pigeons, such as his hand can get,—even such as his hand can get, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering: and the priest shall make atonement for him that is to be cleansed before Jehovah. This is the law of him in whom is the spot of leprosy whose hand cannot get [that which pertaineth to] his cleansing.

β (xiv. 33-54.) The house: the place of association.

And Jehovah spake unto Moses and unto Aaron, saying, When ye be come into the [n]land of Canaan which I am giving to you for a possession, and [o]I put the plague of leprosy in a house of the land of your possession, then he who owneth the house shall come and tell the priest, saying, It seemeth to me as if there were a plague in the house. And the priest shall command

[n] Deut. 17. 14, etc. *cf.* Eph. 5. 3–11. Zech. 5. 1–4.

[o] *cf.* Prov. 3. 33. 2 Tim. 2. 20, 21. 1 Cor. 3. 16.

with oil, "humanity having in it all the strength, the taste, the savor of the Holy Spirit in its nature." In the fullness of all this is cleansing according to God found: now at last the man is what God would have him, and fitted for the enjoyment of relationship among the people of God,—he comes into his tent.

In the provision for poverty which follows we find the full character of the trespass-offering still maintained, for consecration to the Lord must not be lessened, the ear, the hand and the foot must be as unreservedly His, whether we have little or much with which to serve Him. But two turtle-doves or two young pigeons take the place of the lambs for the other offerings—the thought of the heavenly One again as in that of the first day, yet here not fully the divine thought. Yet it is Christ, and Christ is God's, and the warmth of the heart is more than accuracy as to Him.

(*β*) And now we come to leprosy in a house, a supplementary section, as it seems to be, applying no longer to the individual but to the *house*, that is the place of association, which in the New Testament would be the *assembly;* and here it may be the church of God at large, or the assembly in any place,—the local gathering.

The so-called "fathers" (says Gardner, in Lange's Commentary,) "consider the leprous house symbolical of Israel (See *e. g.* Theodoret, Qu. 18): Israel was examined and purified, and the evil stones of its building removed by the many judgments upon the nation, and especially by the carrying away 'without the camp' to Babylon. But at last, when its incurable sin broke out afresh in the crucifixion of the Lord of Life, the whole house was pulled down and its stones cast out into an unclean place." It is not to be denied that there seems truth in such an application; and as history repeats itself, man being the same through all his generations, and the unchangeable God the same in His necessary holiness, that there may be easily seen a more unwelcome application to the Christian church, as God's house in the world. It too has had, as Luther wrote, but in a way beyond his judgment of it, its Babylonish captivity, and after its partial deliverance in these present times, the incurable evil will break out again in an open apostasy which seems even now coming in, and which will be completed when the true saints are caught up to heaven. Then the solemn words to Laodicea, "I will spew thee out of my mouth," will be fulfilled, and the present gospel light go out in that "gross darkness" which the sure word of prophecy foretells is to "cover the people" when the glory of the Lord arises once more that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean; and afterward shall the priest go in to see the house. And he shall look on the plague, and behold if the plague be in the walls of the house, greenish or reddish depressions, and in appearance lower than [the surface of] the wall, then the priest shall go out of the house to the entrance of the house, and [p] shut up the house seven days. And the priest shall come again the seventh day, and shall look; and behold, if the plague be spread in the walls of the house, then the priest shall command that they [q] take away the stones wherein the plague is, and cast them into an unclean place outside the city; and he shall cause the house to be [r] scraped inside round about, and they shall pour out the dust that they scrape off outside the city in an unclean place. And they shall take other stones, and put them in the place of those stones, and they shall take other mortar and plaster the house. And if the plague

[p] *cf.* 1 Cor. 5. 2. 2 Cor. 12. 20, 21.

[q] *cf.* 1 Cor. 5. 9-13. Ezra 9. 2. Ezra 10.17.

[r] *cf.* 2 Cor. 7. 11. Neh. 13. 4-10.

for Israel. (Isa. xl.) Men do not like to think this, and a harder saying can scarcely be for man to-day. Yet this will not in the least hinder its fulfillment. The word of God is as plain as it is certain to be fulfilled.

But the principles of God which are thus seen in their application to the dispensations are not thereby deprived of necessary application to the ecclesiastical associations of every Christian. We have seen how they apply to the individual; they apply therefore to every collection of individuals, and above all to those religiously "yoked together." The holiness of God is not relaxed when in relation to these; man's will is no more acceptable to him in one way than in another: as obedient to God ourselves we must refuse all *dis*obedience, yea, all *sanction* to disobedience; a fellowship for which we give up the most simple, single-eyed subjection to the Word of God is then but *dis*fellowship with God,—it is iniquity.

According to Scripture the church of God is but one: it is the body of Christ, and there cannot be different *bodies*. Membership is in the body of Christ, not in a local church, nor something that we can at our own will assume, nor into which we can be introduced by the will or act of other men. "*By one Spirit* are we all baptized into one body," says the apostle; and Christ is He who alone "baptizeth with the Holy Ghost." (1 Cor. xii. 13; Jno. i. 33.)

But this "assembly which is Christ's body" (Eph. i. 22, 23,) cannot as yet assemble. It is scattered over the world, and the practical assemblies are therefore the assemblies of those who belong to this body in each place. Thus the local assembly represents the body at large, and as that which can alone actually assemble has duties and responsibilities for the whole. Here is the sphere of our fellowship, and here is the divine organization for all spiritual purposes in which every one has his place given of God, so that in the maintenance fully of his individuality is found the blessing of the whole. How precious an expression of the divine love which has bound and fitted us together, each ministering to all, and all to each. Pentecost realized in spiritual things, where no one calls that which he has his own, yet finds it multiplied by the whole number of those who share it with him. Too fair a conception to be long realized in a world like this. Where is this church of God in every place? Yet our duty to it and in it remains the same, while the difficulties and needs in a day of ruin only call out the more the grace which ministers to us and the power of the arm that carries us through.

return and break out in the house, after he hath taken away the stones, and after he hath scraped the house, and after it is plastered, then the priest shall come and look, and behold, if the plague have spread in the house, it is a fretting leprosy in the house: it is unclean. And they shall [s]break down the house, its stones, and its timber, and all the mortar of the house, and carry them forth outside the city into an unclean place. And he that [t]cometh into the house all the time it is shut up shall be unclean until the even; and he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

But if the priest shall come in, and look upon it, and behold, the plague have not spread in the house after the house was plastered, then the priest shall cleanse the house, because the plague is healed. And he shall take to purify the house [u]two birds, and cedar-wood, and scarlet, and hyssop; and he shall kill one of the birds in an earthen vessel over running water; and he shall take the cedar-wood and the hyssop and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall purify the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop and with the scarlet. And he shall let go the living bird outside the city into the open field, and make atonement for the house, and it shall be clean.

[s] *cf.* Ezra 6. 11. Rev. 2. 5.

[t] *cf.* 2 Jno. 10, 11.

[u] ch. 14. 4, etc.

In the type of leprosy in the house we find the full acknowledgment of the power of evil which may come in, and of our responsibility with regard to it,—the case submitted, as before with regard to the individual, to the judgment of the priest, who is first of all surely Christ, and then he or they with whom is the mind of Christ. Here the owner of the house (and there is but one Owner of what is God's house,) starts as it were the question, exercising thus the soul by it, as to a plague in the house. The signs of it are much as in the case of the individual, above all the progress of the evil, a fretting canker which spreads continually. Patience must be exercised, without indifference; if it proceed, the stones wherein the plague is must be taken out,—*i. e.*, the persons put away in whom the evil is manifested,—and the house scraped, new stones and plaster taking the place of the old, (the judgment of ways and conduct as well as of persons.) If the plague is then stopped, it is well, and the house is clean; but if after all this, it break out again, then on the other hand it is to be broken down, and cast out into an unclean place. Coming into the house renders him temporarily unclean who does so; and he who lies or eats in it must also wash his clothes.

All this can be read by one that will. It has but little interest, alas! for the mass of real Christians even in our day. The carefulness as to association with evil implied in it is looked upon as the sign of a legal and illiberal spirit. How many of the countless associations of the day, religious or philanthropic, could abide the test of such principles? Yet the day of the Lord is at hand, when His judgment will at last be the whole matter for us, and man's day will have had its end forever. Oh, that Christians would now accept beforehand what God has written, and what the light of that day will force upon all!

The cleansing of the house is according to that prescribed for the cleansing of

This is the law for all manner of spot of leprosy and scall, and for the leprosy of a garment and of a house, and for a swelling, and for a scab, and for a bright spot, to teach when it is unclean, and when it is clean: this is the law of leprosy.

(XV.)

The frailty of nature.

1. (*vv.* 1-18.) In man.

4. [1] And Jehovah spake unto Moses and unto Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath an [v] issue out of his flesh, because of his issue he is unclean. And in his issue shall be his uncleanness, whether his flesh be running with the issue, or his flesh be stopped from the flow, it is his uncleanness. Every bed on which he that hath the issue lieth is unclean, and every thing whereon he sitteth is unclean; and whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on any thing whereon he that hath the issue sat, shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even. And if he that hath the issue [w] spit upon him that is clean, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And any saddle on which he that hath the issue rideth shall be unclean; and whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth them shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he that hath the issue [x] toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even. And every earthen vessel that he that hath the issue toucheth shall be broken; and every wooden vessel shall be rinsed in water.

[v] *cf.* Matt. 15. 18-20. Job 14. 4. Gal. 5. 19-21. Gal. 2. 13.

[w] Num. 12. 14. *ctr.* Mark 8. 23. Is. 50. 6. Mark 15. 19.

[x] Num. 19. 22. Lam. 4. 14, 15. *ctr.* Matt. 8. 3. Mark 5.28.

the individual leper in its first part: the last is omitted. Separation from the world in the power of the grace of Him who has come into it for our salvation, and whom the world has rejected and crucified, is the evident lesson of the two birds. While there is thus a corporate purity which must be preserved, the living activities which are connected with the second part of the cleansing are necessarily individual, and therefore omitted in what refers to the assembly. Conscience and heart are individual things, and true fellowship with others must be maintained, and can only be, in the maintenance of our individuality intact.

4. It is the frailty of nature that is depicted and provided for in the fifteenth chapter, as it is confirmed and determinate evil in the regulations concerning leprosy. Throughout we have impressed upon us how searching and all-inclusive is the holiness of God, and how readily defilement is communicated and received. These are unwelcome thoughts; but if they are true, what gain shall we find in refusing them? what gain shall we *not* find in admitting them into our hearts? If our desire be really a walk with God, two cannot walk together except they are agreed; and for agreement, we must come to His terms, not He to ours. A solemn question results: How much real communion with God is in fact enjoyed

And when he that hath an issue is clean of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and he shall be clean. And on the [y]eighth day he shall take for himself two turtle-doves or two young pigeons, and come before Jehovah to the entrance of the tent of meeting, and give them to the priest. And the priest shall offer them, one for a sin-offering and one for a burnt-offering: and the priest shall make atonement for him before Jehovah for his issue.

[y] ch. 12. 3. ch. 14. 10. *cf.* 2 Sam. 11. 4.

And if any man's [z]seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even; and every garment and every skin, whereon is the seed of copulation, shall be washed in water, and be unclean until the even. The woman also with whom a man shall lie with seed of copulation, —they shall bathe themselves in water and be unclean until even.

[z] Ex. 19. 15. 1 Sam. 21. 4, 5.

2. (19 33.) In woman.

[2] And if a [a]woman have an issue, and her issue in her flesh be blood, seven days shall she be in her separation, and whosoever toucheth her shall be unclean until the even. And every thing whereon she lieth in her separation shall be unclean; and every thing whereon she sitteth shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even; and whosoever toucheth any thing whereon she sat shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on the bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her at all, and her uncleanness be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean. And if a woman have an issue of blood [b]many days out of the time of her separation, or if it run beyond the time of her separation, all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every thing whereon she lieth all the days of her issue shall be to her as the bed of her separation; and whatsoever she sitteth on shall be unclean,

[a] Gen.31.35. Lam. 1. 17. Ezek. 18.6. Ezek. 22. 10.

[b] Luke 8. 43-48.

by His people? Grace is not less *holy* than law; it is far more holy,—nay, the perfection of holiness: and the difference otherwise consists in the ability which grace gives for that which the law, because of the hardness of men's hearts, could not even insist upon. "Sin shall not have dominion over you; because ye are not under the law, but under grace."

The sexes are the natural institution of God for the recognition of mutual dependence, for the establishment of special relationships among men, and for the enjoyment of spiritual intercourse—the communion of spirit with spirit—in the most intimate way. It is just here that sin, having entered, has wrought such destructive work as to pollute and poison the race at its fountain-head, and corrupt all the sweetest natural affections into impurity. Of this a large part of as in the uncleanness of her separation: and whosoever toucheth those things shall be unclean, and he shall wash his clothes, and bathe in water, and be unclean until the even. And if she be cleansed of her issue, then she shall number to herself seven days, and she shall be clean. And on the eighth day she shall take for herself two turtle-doves or two young pigeons, and bring them to the priest, to the entrance of the tent of meeting. And the priest shall offer one as a sin-offering, and the other as a burnt-offering; and the priest shall make atonement for her before Jehovah, on account of the issue of her uncleanness.

Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my [c]tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and who is defiled with it; and of the woman who is sick in her uncleanness, and of him that hath an issue; for the man and for the woman, and for him that lieth with her that is unclean.

[c] ch. 16. 16. Rev. 21. 3.

DIVISION 3. (Chap. xvi.–xvii.)

The purification of the heavenly sanctuary and the earthly people. Christ's appearing in the sanctuary and from the sanctuary.

The concord of peace and righteousness.

1. (vv. 1-5.) What suffices to draw near.

(XVI.)

1.[1] AND Jehovah spake unto Moses [d]after the death of the two sons of Aaron, when they drew near before Jehovah and died; and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at [e]all times into the sanctuary, within the vail before the mercy-seat that is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the sanctuary, with a young bullock for a [f]sin-offering, and a [g]ram for a burnt-offer-

[d] ch. 10. 1, etc.

[e] cf. Heb. 9. 7. ctr. Heb. 10. 19.

[f] Ex. 29. 1. ch. 8. 2.

[g] ch. 8. 18.

the Levitical code is the necessary reminder. God's Word must reach to the secret holds of sin—there where the "shame" that came in with the fall most of all manifests itself and is witness of corruption. If we cannot say much to one another as to such things, may His Word yet have its place and show its power!

DIV. 3.

WE now come to the central division of the book, and, in other ways than this, the heart of it. If Leviticus be the book of the sanctuary—that sanctuary in which was enshrined the glory of God, it was on the day of atonement that this sanctuary was justified in its abode among them, and their crowning blessing secured. It was also the day in which alone the sanctuary in its innermost recesses was opened, and man in some sense drew nigh to God.

True, it was still but the shadow, and not the very image. The high-priest alone, not Israel, not even the whole priestly family, drew nigh; and he but for a brief moment, covered with a cloud of incense, and in the power of the atoning blood which he presented to God. The vail which was before God was thus only temporarily lifted,—that vail which through all the dispensations of law declared that "the way into the holiest was not yet made manifest" (Heb. ix. 8), as grace, ing. The holy [h]linen coat shall he put on, and linen breeches shall be upon his flesh, and he shall be girded with the linen girdle, and with the linen turban shall he be attired: these are holy garments, and he shall [i]wash his flesh in water and put them on. And of the assembly of the children of Israel shall he take two shaggy [j]goats for a sin-offering, and one ram for a burnt-offering.

[h] Ex. 26. 1. Ezek. 44. 17, 18. *cf.* Heb 7 26.
[i] *cf.* Jno. 8 29.
[j] Ex. 26. 7. ch. 4. 3.

founded on a better sacrifice, alone could manifest it. But for us that grace is revealed, and we are brought to God: we have the substance of the shadows; and for us, therefore, they can speak with a fuller meaning than they could have before. The epistle to the Hebrews is largely the exposition and application to us of this day of atonement; and we have thus an inspired commentary upon it of inestimable value, and which gives corresponding value to the type before us.

Israel's great day is for us also great; and we must seek with all possible care, and in dependence upon the teaching of the Spirit of God, to get understanding of it.

And for this it will be well to anticipate somewhat the teaching of the twenty-third chapter, and to see its dispensational place as there revealed. In this way many things of importance become clear to us, and the details alone capable of being grasped. The dispensational place is most intimately connected with its spiritual meaning.

In the twenty-third chapter, the year of the Lord's holy seasons (they are not all "feasts") gives us the cycle of blessing for the Church and Israel,—the heavenly and the earthly saints. It divides, therefore, into two parts: the passover, first-fruits, and the "feast of weeks" begin the year; then, after a pause, another cluster is found in the seventh month,—on the first day, the blowing of trumpets; on the tenth, the day of atonement; and on the fifteenth begins the feast of tabernacles. The first group we have no difficulty in recognizing as specially our own: the feast of redemption, the sheaf of resurrection, and Pentecost. The second group begins with the blowing of trumpets, which, as the gathering of the congregation, speaks of the reassembling of Israel; then the day of atonement shows them in repentance taking refuge under the work of Christ; and lastly, the feast of tabernacles brings in for them millennial blessing.

It is evident, therefore, that the day of atonement is here connected in a special way with the repentance of Israel in the last days,—the seventh month, or time of complete accomplishment of His purposes toward them; and this explains (whatever else may be found in it,) the meaning of the scape-goat, and that while the first goat is killed and its blood brought into the holiest for them when Aaron goes in there, their sins are not confessed and sent away from them until he has come out again. Just so will it be with the nation of Israel. Whatever preparatory work has gone before, (and such there will assuredly be,) yet as to the nation we are told, "They shall look on Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. . . . And the land shall mourn, every family apart. . . . In that day shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xii. 10, 12; xiii. 1.)

It might be thought, however, that this still left open the question of time, and that the looking upon Him whom they had pierced was only poetic imagery for conviction under the gospel. But this difficulty is quite removed by the New-Testament prophet, quoting and applying the older prophecy: "Behold, He cometh with clouds; and *every eye* shall see Him, and *they also which* pierced Him: and all kindreds of the earth"—the exact words, really, for "all the tribes of the land," however capable of a wider significance,—"shall wail because of Him." (Rev. i. 7.) Here it is plain that it is in the day of Christ's visible glory

2. (6-10.) The presentation of the diverse offerings.

[2]And Aaron shall present the bullock of the sin-offering which is for himself, that he may make atonement for himself and for his [k]house. And he shall take the two

[k] cf. 1 Pet. 2. 5.

that Zechariah's prophecy will be fulfilled, and with it the scape-goat also shall find its antitype.

So much is clear, then, as to the application to Israel. Having obtained it, however, we find no less clearly that the day of atonement begins long before this, and contemplates the Lord's entrance into heaven as well as His return from it, thus stretching over all the present time; and its fullness of meaning for us the epistle to the Hebrews brings out and develops. Brought thus far, indeed, it is not difficult to discover that in the priestly house of the sons of Aaron we have here (what we have seen in them elsewhere,) our own type, and that the day of atonement gives us, thus, a most comprehensive picture of the fruits of atonement both for the Church and Israel. We have to insert into it from the New Testament the rending of the vail, and then we are prepared to look at the details of what must have the profoundest interest and instruction for us.

In the division of this part of the book, commentators in general unite the seventeenth chapter with those which follow, rather than with the sixteenth. It is, in fact, however, as an appendix to this that it finds its real place and significance. The statement of what makes atonement before God is its central feature, and its connection with the day of atonement should be easily seen. It is, in fact, fundamental to the whole subject; and as we have already had to appeal to its teaching, so we shall find a necessity for such appeal once more, in order that there may be full assurance as to the interpretation of what is immediately before us. It is strictly a supplementary note, but of the greatest possible moment.

1. As a first section here, it is easy to characterize the sixteenth chapter: it is surely of the concord of divine righteousness with peace toward men that the day of atonement speaks,—the theme of the epistle to the Romans, especially in its first part, where, in chap. iii. 25, the blood-sprinkled mercy-seat is brought before us: the word for "propitiation" there, which is rather "propitiatory," is the word used in the Septuagint and in Heb. ix. 5 for "the mercy-seat." The themes of Romans and of Hebrews are combined in this most expressive type.

(i.) And here, first, we learn with what the priest must come into the holy place: it is, as we know, Aaron the high-priest, and no other of the priestly family can come in at all. This does not deprive us of access; it was a figure for the time then present; but for us the vail is rent: we have "boldness to enter into the holiest through the blood of Jesus." (Heb. x. 19.)

All through the day of atonement, except only in leading away the goat, and in carrying the sin-offering without the camp, it is Aaron who does all. As high-priest, he is the representative of the people, as he is the representative-head of the priestly house. Even the slaying of the victims is accordingly his work. This makes it easier to apprehend the application of this to Christ, that Aaron must enter into the sanctuary only with the blood of sacrifice. Thus the apostle, translating the type, says of Him, that "neither by the blood of goats and bullocks"—not necessarily "calves,"—"but by His own blood He entered in once into the holy place, having obtained eternal redemption." (Heb. ix. 12.) The word here is *dia*—"by means of," and its force in connection with the Jewish high-priest is not a question. He could not have entered apart from the blood of sacrifice. Of course this could apply to the Lord only in the official character in which Hebrews presents Him: no one dreams that personally He could not enter at any time, but as High-Priest, the representative of others, and of such as we are, it was otherwise: "the Son of Man must be lifted up," He Himself says. (Jno. iii. 14.) Thus, "having obtained eternal redemption," He entered in once into the holy place.

While this is surely true, what our eyes are at present fixed on is Himself. The white linen with which the high-priest is to be clothed shows the perfect goats, and set them before Jehovah at the entrance of the tent of meeting. And Aaron shall cast lots upon the two goats, one lot for [l] Jehovah, and one lot for the

[l] cf. Jno. 18. 8, 9.

righteousness which as man is His personal qualification to draw nigh. The robes of glory and beauty are not upon him. It is not a question of what He is officially, or even as the Divine Son. The first and all-important question is of His own ability to stand the test of the absolute requirements of divine holiness. Upon this amid the agonies of the cross every thing hung: "He was heard for His piety." (Heb. v. 7, *marg.*) Bearing the awful weight of sins not His own, He vindicated by entire submission the character of God in imposing a penalty which was but the necessary requirement of His own nature; and God thus glorified, that nature demanded the deliverance out of death of the blessed Sufferer: "by the glory of the Father" He was raised up from the dead. (Rom. vi. 4.) Thus the white linen garments are in necessary connection with the blood with which the high-priest enters the holiest.

Lastly, for the people also as well as for the priesthood He has an offering. These different offerings we are called to consider in that which follows.

(ii.) In the second subsection we have the presentation to Jehovah of the offerings: they are not actually yet sacrificed, but only presented to God. Scripture always distinguishes between this offering and the final offering *up*. It is the putting them into relation to Him and to their appointed work; and so Christ "through the eternal Spirit offered Himself without spot to God." (Heb. ix. 14.) We also read that "He offered *up* Himself." (Heb. vii. 27.) To offer to God was not in itself priestly work: here the high-priest does it because he is the people's representative, just as afterwards he kills the victim. The priest's work, as we have seen, begins after this, with the sprinkling of the blood, and the offering up upon the altar.

In the application of this we need the most careful discrimination. It has been contended by some, that thus the priest's work begins "the other side of death," and that Christ's priestly work did not commence therefore until after death. But the *offering up* was priestly, and Christ "offered up Himself:" this could not be after the cross. If it be contended that here the shadow of the law was "not the very image," we might as well (and better) argue that this applies to the slaying of the victim rather. But this cannot be justified either, and, if the principle were admitted, all certainty as to the interpretation of the types would disappear. There can be conceived no reason why, if the spiritual meaning require it, the *offerer* should not as well "offer up" as slay the victim; yet there was nothing in the law more stringent than the prohibition of any such intrusion into the priestly office.

The failure of the shadows of the law to give the perfect image of the reality is of two kinds, and it would seem two only. One example of this failure is familiar to us in the rent vail. It was not something of which no account could be given, but had a definite lesson of its own, and a needful one. Its meaning was that the way into the holiest was not yet made manifest: the law could show no way. Thus this class of examples, as the apostle says, were figures for the time then present (Heb. ix. 9).—needful assurances of the weakness and inefficacy of law in its very nature. Of the other class of examples we can find one which bears very directly upon the matter before us. The death of the animal *preceded* its burning upon the ground or on the altar: in the antitype it was the reverse, the judgment upon sin Christ endured *before* death, and not after it; and the inversion of the order here has helped to occasion the very misconception of the priestly work coming only after death. Yet it is surely clear that this inversion is simply a necessity of a sort easily to be recognized, although the Spirit of God has none the less turned it to account. Thus from some natural necessity or from the character of the law itself this want of correspondence between type and antitype seems to arise. To imagine it where there is no such need is on the other hand to introduce unmeaning and causeless confusion into the inspired scape-goat. And Aaron shall present the goat upon which the lot fell for Jehovah, and make him the sin-offering; but the goat upon which the lot fell for the

Word: no example of such a kind can be produced, it is confidently believed, from the whole range of Scripture.

"Christ by the eternal Spirit offered Himself without spot to God;" and we find this apparently as what was implied in His coming to John's baptism. It was the end of that private life of His for thirty years, in which in the fulfillment of His personal responsibility as man He was being manifested as the Lamb without spot. John's baptism of repentance had therefore no claim upon Him personally, and to have come to it on His own account would have been a denial of His own spotlessness. "I have need to be baptized of Thee," says the Baptist, from that point of view rightly,—"and comest Thou to me?" All thought of the Lord's doing this by way of *example* for us is therefore a grave as it is a gross mistake. Was *He* a penitent? or one taking refuge by faith in a Saviour to come? No, He could be neither; and therefore could not mean by His action to put Himself in such a place. What, then, could it mean?

His answer to John is, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." In His coming to it as a baptism of repentance He could not in righteousness own it for *Himself;* for others it obviously *was* the first step in righteousness that could be taken by sinners,—and for them how deeply significant! a baptism in Jordan, the river of death, a "baptism *to* death" therefore (Rom. vi. 4), to which the sins they confessed were their just title. Death was the righteous penalty of sin, which by grace they were thus permitted to anticipate, owning their guilt in view of "remission of sins" (Luke iii. 3) through Him whom John preceded. Now He was come, and owning *for them* the righteousness of this confession of their guilt and of the penalty under which they were, His own fulfillment of righteousness is in going into death for them as their Saviour and their sacrifice. He is moving therefore from His former position as One fulfilling righteousness for Himself; He is taking position as One fulfilling it for others. And this implies for Him death, which He speaks of afterward, as the baptism He was to be baptized with, "straitened" by His love, and in the manifestation of it, till it was accomplished (Luke xii. 50).

It is in this way, then, He takes His place under John's baptism. It is His offering Himself without spot to God, and as this He is immediately proclaimed by the Father's voice, "This is My beloved Son, in whom I am well pleased." And now the Spirit of God openly descends upon Him. He is anointed without blood, as we saw in Aaron's case (Ex. xxix. 7; Lev. viii. 12), and thus He becomes the "anointed priest," to offer *up* the offering He had just presented.

All, therefore, is harmony, as in the Word of God it always is,—the offering first, and then the *priestly* offering *up.* From His baptism by John, the Lord goes forth as the Lamb reserved for sacrifice, and as the High-Priest whose offering up is of *Himself.* All glories unite in Him, and the pathway of suffering is indeed His glory.

And now returning to Leviticus, we find, along with the presence of the offerings, the *diversity* of the offerings insisted on, in their purpose and in their character alike. Of course they all have their fulfillment in His one all-comprehensive offering: but this is displayed for us here, in the different ends it is designed to answer, and in its diverse character as suited to those ends. And thus we must look at it.

First, we have the difference between the offerings for the people, and for the priestly house: for the former, two goats; for the latter, one bullock. We have seen the distinctive character of these—the goat and the bullock, and have only to see their appropriateness as offerings respectively for Israel and the Church. The goat is the sin-offering elsewhere prescribed for the prince and common person in Israel, as the bullock is for the high-priest, and the congregation at scape-goat shall be set alive before Jehovah, to make atonement for him, to let him go for a [m] scape-goat into the wilderness.

m cf. Gal. 2. 20.

large; here for the congregation at large it is but the goat. Yet we must distinguish: for the congregation in Lev. iv. *includes the priesthood*, while here the priesthood are represented separately; thus we see the ground upon which the congregation here represents the people of Israel simply, while there it stands for the redeemed as a whole.

The bullock thus as the offering for the Church gives us, as we have already seen, the Lord as the blessed Servant of the Father's will: the goat speaks of simple substitution. Thus the bullock brings in *directly* the thought of the glorifying God as the goat does not. In the latter sin is seen as removed, and completely; but in the former case the incense-altar can be anointed in the sanctuary,—that is, in heaven (chap. iv. 7, 18). On the day of atonement indeed the blood of both goat and bullock is brought into the sanctuary, and put upon the mercy-seat before God, but the people are not brought in by it, and the scape-goat shows us the effect for Israel. But of this we must speak in its place.

For the people there are *two* goats, and here again is diversity; for they are separated to different work. This is given in some detail, and there are conflicting views as to the interpretation, which call for some examination.

Lots are cast as to the two goats, as to their destination: the one is said to be "for Jehovah;" the other "for the scape-goat." In the last place, the Revised Version, with many critical authorities now, substitutes "for Azazel," with an alternative in the margin, "or dismissal," which would bring it back nearly to the old translation. Azazel is mere adoption of the Hebrew word, as to the meaning and application of which there have been so many different thoughts, that some are content to leave it as an insoluble enigma. And yet it is certain that the first two letters of the word are those for "goat," and that it is a goat on which the lot falls; while the rest of the word is one which signifies to "go away," "depart," and this is exactly what the goat does: why then should there be any difficulty as to the meaning?

Keil contends, however, that "the words, one lot for Jehovah and one for Azazel, require unconditionally that Azazel should be regarded as a personal being in opposition to Jehovah;" but this is his affirmation only: no one that had no theory to support would see any such necessity. But a long line of commentators, Jewish and Christian both, declare Azazel to be a name for Satan, and with this Keil agrees, and that the goat is to be sent away to Satan, for what purpose they cannot decide, for the simple reason that Scripture says nothing about it. The two goats are one sin-offering (*v.* 5) and of course a double representation of Christ, and the great point is, that the sins for which the first goat dies are taken away from the people on the head of the second "into a land cut off"—where therefore they cannot be found. All is as simple as can be, and needs no such weird invention to introduce confusion into it.

The fact that the two goats are one sin-offering meets another difficulty which has been found in the words as to the second goat, "to make *atonement for him*, to let him go as a scape-goat into the wilderness." The common version escapes it by rendering "to make atonement *with* him," but this cannot be maintained. Others would translate, "to make atonement over him," but this is neither the force of the word, nor has it any plain significance that one can discern. The words mean regularly "to make atonement *for* him," and the meaning is simple when we consider that, the two being one sin-offering, the atonement is made entirely by the first goat, which therefore makes it for the other: this solution of the matter, simple as it is, seems to have escaped the commentators. Its importance is, that what is done with it is defined *not* to be "atonement," and inconsistent with the thought of its really making it; for atonement is made for it, *to* let it go. It shows also that the being let go is a real freedom, the *result* of

3. (11-19.) The holiest.

[3] And Aaron shall present the bullock of the sin-offering which is for himself, and make atonement for himself and for his house, and shall slay the bullock of the sin-offering which is for himself. And he shall take a [n] censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small and bring it within the vail; and he shall put the incense upon the fire before Jehovah, that the cloud of incense may cover the mercy-seat which is upon the testimony, that he die not. And he shall take of the [o] blood of the bullock, and sprinkle it with his finger upon the front of the [p] mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger [q] seven times. Then shall he kill the

[n] Ex. 30.35. *cf.* Song 1. 3, 13.

[o] *cf.* Heb. 4. 14. Heb. 9. 11, 12.

[p] *cf.* Rom. 3. 25. Rev. 5. 6.

[q] *cf.* Jno. 13. 10. Heb. 10. 14.

atonement made, and that the "land cut off" is not death or its equivalent, as I once thought. It is as the consequence of atonement that the sins are borne away, and their being on the head of the goat does not mean penalty for it, but freedom for the people—a freedom which involves their sins being no more found.

Thus too the meaning of "Jehovah's lot" becomes plain. The first goat is that, because it is the *real sacrifice*, while the other is "let go." It is not a question of two parts or aspects of atonement; for the first alone really makes the atonement, while the other expresses the result for the people.

(iii.) And now we are to see the actual entrance into the holiest. First, for himself and his house. Aaron slays the bullock of the sin-offering, and then fills the sanctuary with a cloud of incense, that it may cover the mercy-seat; afterward sprinkling the blood of the bullock upon the front of it, and seven times before it, thus making atonement for the priestly house. He then kills the goat which is for the people, and does with its blood as with the blood of the bullock, making "atonement for the sanctuary because of the uncleanness of the children of Israel, and because of their transgressions in all their sins," "for the tent of meeting which abideth among them in the midst of their uncleanness."

The first point of inquiry here must be as to the meaning of what is the central feature of all, the sprinkling of the blood upon the "propitiatory" or "mercy-seat." That it was for "atonement" is explicitly said, as in the next chapter the blood is stated to be given upon the *altar* for atonement. Here the mercy-seat takes the place of the altar, although afterward the blood is carried out to the altar, as we shall see; but the mercy-seat is first here and central, being indeed the "propitiatory" (as in Heb. ix. 5 it is literally) or the "place of propitiation or atonement."

The "propitiatory" was the cover of the ark, as we know, and with it represented Christ, in its two materials of wood and gold, just as the altar of burnt-offering represented Christ in *its* two materials of wood and brass. If the mercy-seat were the "place of propitiation," the altar (*mizbeach*) was literally "the place of sacrifice." The altar, as the Lord Himself tells us, is that which "sanctifieth the gift." (Matt. xxiii. 19.) The person of Christ is that which makes His work so precious and acceptable to God.

We have seen already that when Christ offered Himself to God for the baptism to death to which He was to be baptized, that then He was proclaimed of God the Son in whom He was well pleased, and anointed with the Spirit for His priestly work. Similarly the apostle connects God's acknowledgment of His Son with His call to the High-Priesthood (Heb. v. 5). Afterward we are shown Him in the suffering which was His wondrous obedience, offering up Himself (chap. v. 7, 8; vii. 27), perfected as the Saviour, and for His work in the heavenly sanctuary. He rose from the dead, and having "by Himself purged our sins," ascended into heaven, and "sat down on the right hand of the Majesty on high" goat of the sin-offering which is for the people, and bring its blood within the vail, and do with its blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat: and he shall make atonement for the sanctuary because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, and so shall he do for the tent of meeting which abideth among them in the midst of their [r] uncleanness. And there shall be [s] no man in the tent of meeting when he goeth in to make atonement in the sanctuary until he come out: and he shall make atonement for himself and for his house, and for the whole congregation of Israel.

[r] ch. 26. 11. *cf.* Heb. 9. 23, 24.

[s] *cf.* Heb. 9. 7. Ex. 34. 3.

(chap. i. 3). He was "raised again for our justification" (Rom. iv. 25), His deliverance from death being the public acceptance of His work on our behalf, and the clearance from charge of all those who by faith are His. The living bird, dipped in the blood of atonement, first sprinkles the leper, and then takes its flight into the open field.

It is of this entrance into heaven after resurrection that the epistle to the Hebrews speaks,—an entrance by ascension, which the Lord in His words to Mary on the day of His resurrection denies having yet taken place: "Touch Me not," He says, "for I am not yet ascended to My Father." With His ascension is connected His session at the right hand of God: "He was received up into heaven," says Mark, "and sat on the right hand of God." This was necessarily a thing done once, not needing to be repeated, and so is spoken of always in Hebrews: "We have such a High-Priest who is set down on the right hand of the Majesty in the heavens;" "by His own blood He entered in *once* into the holy place;" "but this Man, after He had offered one sacrifice for sins, sat down forever"—or "has taken His seat in perpetuity"—"at the right hand of God." This is the true force of the last verse, though in the *R. V.* only given in the margin.

From all this it is plain that the entrance contemplated in Hebrews is after resurrection and by ascension only, and therefore in the value of a work already accepted of God. But this being so, it ought to be as plain that the entrance of the high-priest into the sanctuary in Leviticus is a type of the same, and that the blood he carries does not wait for acceptance when it is put upon the mercy-seat, but is put there as already accepted, to make atonement *for the sanctuary:* the work already looked at as complete is *applied* to this particular purpose. Thus the same blood, in the language of the Old Testament, can *make atonement* again and again,—that is, for every fresh object to which it is applied.

The purpose here is plain: "he shall make atonement for the sanctuary, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, and so shall he do for the tent of meeting which abideth among them in the midst of their uncleannesses." Thus in this picture we have exhibited what the epistle to the Hebrews calls the "purification of the heavenly things" (chap. ix. 23). It is seen that the blood of atonement is that which vindicates the abiding of the tabernacle—thus of the divine presence—in the midst of a sinful people. And so directly after is the altar also purified, that it may remain among them to sanctify their gifts.

For us there is a higher blessing. Christ has entered into heaven, not for a moment, but to take His place in the presence of God for us, "a High-Priest over the house of God." The vail rent in answer to His work accomplished, we have access ourselves to God in the holiest, and are invited to "draw near with a true heart in full assurance of faith" (Heb. x. 22). The holy and the holiest are now one, and there is no "*first* tabernacle" (Heb. ix. 8).

And he shall go out to the [t]altar which is before Jehovah, and make atonement for it, and take of the blood of the bullock and of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse and sanctify it from the uncleannesses of the children of Israel.

t ch. 4. 25. ch. 17. 11. Ex. 30. 10.

4. (20-22.) The scape-goat: the result for Israel.

[4] And when he hath finished making atonement for the sanctuary and for the tent of meeting and the altar, he shall present the live goat; and Aaron shall [u]lay both his hands upon the head of the live goat, and confess over it all the iniquities of the children of Israel, and all

u ch. 4. 15.

But this connects with another thing, which Hebrews does not enlarge upon, though it lays the foundation, and other epistles of Paul are full of it. The high-priest is the head and representative of the priestly family before God, and we are "seated together in heavenly places in Christ Jesus." This in the Old Testament is necessarily as yet a mystery hid in God; and here we can only indicate a connection. There is none with Aaron in the sanctuary in Leviticus, and *he* does not remain there. In making atonement he is of course alone.

(iv.) The numerical structure marks, as it would seem decisively, the scapegoat as giving the result for *Israel*, the earthly people. This we have seen emphasized in other ways: prophecy is abundantly clear that while provision has been made for Israel long since in the work of the cross, it is only when the Lord appears that their sins as a nation will be put away. In this way the meaning of the *two* goats is perfectly simple, the first only being the Lord's lot and the real atonement, the last being, however, in a sense and for a purpose quite evident, identified with it. Like the second bird, it typifies, therefore, the *results* of the work rather than the work itself,* the putting away of Israel's sin

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*Questions have, however, been raised as to the connection of these goats respectively with propitiation and substitution, so important in their bearing upon the nature of atonement itself, that it is impossible to avoid the discussion of them. It has been sought to distinguish them in this way, that *propitiation* is the glorifying of God by the work of the cross,—the satisfying of His nature,—in such a manner as to enable the offer of grace to be made to *all* men; while *substitution* is that which unconditionally takes away the sins of His *people*. He is a propitiation for the whole world, it is said, but He *bears* only the sins of the latter: "The Lord hath laid upon Him the iniquity of us all" applies in this way, for those whose sins are borne could never have themselves to bear them. This, therefore, if true as to the world, would necessitate universal salvation. Let us look, then, at these questions, and what they involve.

First of all, if these views are true, they involve an atonement for the world different in character from that for believers. The work of the cross becomes a twofold work, and there is an atonement which saves and one that does not save. If the believer is only saved by his sins being borne by Another (and this is substitution), then if every one's sins are not borne, there can be no salvation, and no *provision* for the salvation, of any but the elect. Some, no doubt also, would accept this, and here is not the place to take it up: it is limited atonement of the most rigid kind, but does not allow of any "world" to which atonement can at all apply, except the world of the elect, nor of any propitiation which cannot save. As to this last, it is clearly right: a propitiation which cannot save is not in any true sense "propitiation."

But if, on the other hand, a propitiation without substitution still can save, then is substitution itself needless and meaningless: there is no place for it any where. So far is this, however, from the truth, that it ought not to need proof for those who have but their Old Testament before them, that in a substitutionary bearing of sin lies the very essence of sacrifice—of propitiation. Thus is God's righteousness in the sentence upon sin maintained, in that which puts away sin; and in the Son of God becoming the substitute, divine love is maintained in righteousness. This is what *propitiates*,—not turns God's heart toward us, which was never estranged, but enables Him to show mercy consistently with all that He is.

Then, as to the extent of atonement or propitiation, it is indeed "for the whole world" (1 Jno. ii. 2), but *not unconditionally:* as it is elsewhere said, Christ is "a propitiation *through faith*, by His blood." (Rom. iii. 25.) The word here is the word for the mercy-seat—the "propitiatory," which does not touch the meaning. He is thus a propitiation for the whole world, conditionally upon faith, thus in effect for believers—an unconditional propitiation for believers. And substitution is (as all allow) for believers; "a propitiation, through faith, by His *blood*," (as the *R. V.* rightly puts it,) binds together these two—propitiation and substitution—as equal in extent and upon the same condition for all.

"God so loved the *world*, that He gave His only begotten Son, that whosoever believeth on their transgressions in respect of all their sins, and put them on the head of the goat, and send it by the hand of a man that is in readiness into the wilderness. And the goat shall [v]bear with him all their iniquities into a land cut off, and he shall let go the goat in the wilderness.

[v] *cf.* ch.14.7. Heb. 8. 12.

5. (23-25.) At the altar: Man with God, accepted in Christ.

[5] And Aaron shall come into the tent of meeting, and put off the linen garments which he put on when he went into the sanctuary, and he shall leave them there.

at the time of the Lord's appearing from heaven, but in virtue of a work accomplished when He went in. The two goats figure in this way but one sin-offering, which is seen in its Godward side in that which is Jehovah's lot, and in its effect for the nation in the scape-goat.

For us all it avails to show that the blessed sacrifice puts away sin for none until it has been confessed to God by those whose hearts have turned to Him in that repentance which is never separate from faith. It is a condition of the gospel, that "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jno. i. 9.)

(v.) The first four sections of this chapter complete the peculiar features of the day of atonement. The high-priest now puts off the white linen garments

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Him should not perish, but have everlasting life." Here is the universality of the atonement, and the condition of faith wherever it shall avail. Election is a truth of Scripture, but it is never said that Christ died for the elect, either simply or in any special way. To the sinners at Corinth Paul preached as gospel that "Christ died for our sins, according to the Scriptures" (1 Cor. xv. 3),—that is, of course, for the sins of those whom he was then addressing; and the effect being conditioned upon faith, "all who believe are justified from all things" (Acts xiii. 39), and "justified by faith,"—that is, *when* they believe. It is never said that Christ died for the elect, or that men are justified by their election, but by their faith. "Abraham believed God, and it was counted unto him for righteousness." (Rom. iv. 3.)

Believing sinners are thus the people for whom Christ died, a provision sufficient for the whole world, if the whole world would believe. Thus the offer of salvation can be truly made to all, and the responsibility of non-acceptance be truly pressed on all: "ye *will* not come unto Me, that ye might have life" (Jno. v. 40). All this seems clear; the only real difficulty remains to be considered.

How could it be said in this way, "The Lord hath laid upon Him the iniquity of us all"? or that Christ "bare our sins in His own body on the tree"? Here habits of thought, and not the words of Scripture, create the perplexity. There is really the thought in the mind of what has been justly called a "*commercial atonement*," a thought which if fully weighed will be found to lower the character of it, and which is foreign to Scripture, though built upon mistaken inferences from it.

In the day of judgment men will be "judged according to their works." Every sin will receive its just recompense; there will be the infliction of "few stripes" or "many stripes." Penalty will be strictly commensurate with desert.

Now, if Christ "bare our sins in His own body on the tree," this principle has been thought to involve the strict penalty of these sins in full measurement being laid upon Him—so much suffering for so much sin. Here it is easy to see that if this be so, atonement must be strictly limited. To atone for one sinner, nay, for one more sin, He must suffer more. Then too if He suffered for these sins, those whose sins they were *could not* suffer for them. The highest Calvinistic view results: an absolutely efficacious atonement for those whose sins He really bore, and for others none whatever.

But Scripture says nothing of all this, and what it does say is inconsistent with it: a propitiation for the whole world would in this way be impossible, and so would the *over-payment* which the trespass-offering insists upon. Was the value of the cross indeed only sufficient to save just so many? or if the whole world had been saved by it, would there not have been an over-payment still? Yes, surely: for the power of the atonement and the glory of the work accomplished were not in so much deserved suffering meted out to One who had not deserved it, but in that death and wrath which were man's portion proclaimed as the holy judgment of God by Him who went into them in a perfect love that was the full expression of divine love. The "substitute for penalty," which some speak of here would not have done this; and the "equivalent," which others advocate, could not be found. "Christ has redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree."

And if our sins brought Him to this, as they did, why should we not be able to say that "Himself bare our sins in His own body," as the sacrificial victim? or, looking at the whole multitude of the redeemed, that, "Jehovah laid upon Him the iniquity of us all"? The sacrifice is truly, fully efficacious for all His people, and that not merely for a certain defined number, but limitless save by the unbelief that can "neglect so great salvation."

And he shall wash his flesh in water in a holy place, and put on his garments, and come forth, and offer his [w]burnt-offering, and the burnt-offering of the people, and make atonement for himself and for the people. And the [x]fat of the sin-offering he shall burn upon the altar.

w ch. 1. 10, etc.
x ch. 4. 8.

6. (26-28.) Outside the camp: the way in which sin is overcome.

[6] And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And the bullock of the sin-offering and the goat of the sin-offering, whose blood was brought in to make atonement in the sanctuary, shall they carry forth [y]outside the camp; and they shall burn in the fire their skins and their flesh and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

y ch. 13. 46. ch. 24. 14. *cf.* Heb. 13. 11, 12. Ex. 33. 7. Jer. 4. 4.

7. (29-34.) A Sabbath of rest.

[7] And this shall be an everlasting statute for you: in the [z]seventh month, on the tenth day of the month ye shall afflict your souls, and do no work at all,—the home-born, or the stranger that sojourneth among you: for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah. It is a [a]Sabbath of rest unto you, and ye shall afflict your souls, as a statute forever. And the priest who shall be anointed and consecrated to be priest in his father's stead shall make the atonement, and shall put on the linen clothes, the holy garments. And he shall make atonement for the holy sanctuary, and the tent of meeting, and for the altar shall he make atonement; and he shall make atonement for the priests, and for all the people of the congregation. And

z *ctr.* Heb. 9. 25, 26.
a ch. 23. 32. *cf.* Heb. 4. 3.

with which he went into the sanctuary, and returns to his garments of glory and beauty, his usual official dress. In this he offers the burnt-offering and burns the fat of the sin-offering upon the altar. We have already seen the significance of these two things, which add the positive side of acceptance in Christ to the negative putting away of sin; and with this agrees the blooming out of color in the high-priest's robe. It is like Joseph's variegated coat, God's recognition in delight of His Son, and upon this footing is man now with God, the meaning, as I believe, of the numerical place of this section; and briefly though it is given, how much would be lacking if we had not this!

(vi.) Next we have, in the burning of the sin-offering outside the camp, the way in which sin is overcome and removed, and which Heb. xiii. links so decisively with the entrance of the blood into the holy place. This too, then, has its necessary place here: its exposition has been already elsewhere given.

(vii.) Lastly, in connection with all this, we have a sabbath of rest appointed, in which all work is solemnly forbidden. In connection with atonement the meaning is most simple. Whether for Israel or for the believer now, no work of man must supplement the glorious work which has been done for sinners. On the other hand, the rest so dearly purchased for us is not to be received with light and indifferent hearts: Israel were to "afflict their souls" on the day of atonement, just as on the passover they were to eat the bitter herbs with the lamb. A humble and chastened spirit alone becomes those who enjoy rest through His toil,—a peace made through the blood of the cross.

it shall be to you an everlasting statute to make atonement for the children of Israel with respect to all their sins once a year. And he did as Jehovah had commanded Moses.

(XVII.)

Of death as atonement; and the testimony of it to be maintained in daily life.

2. And Jehovah spake unto Moses, saying, Speak unto Aaron and unto his sons, and to all the children of Israel, and say unto them, This is the thing which Jehovah hath commanded, saying, Whatsoever man there be of the house of Israel that killeth ox or sheep or goat in the camp, or that killeth it outside the camp, and bringeth it not to the entrance of the tent of meeting, to present it an offering unto Jehovah, before the tabernacle of Jehovah,—blood shall be imputed unto that man: he hath shed blood; and that man shall be cut off from among his people, so that the children of Israel may [b] bring their sacrifices which they sacrifice in the open field, even that they may bring them unto Jehovah, to the entrance of the tent of meeting, unto the priest, and offer them as sacrifices of peace-offerings unto Jehovah. And the priest shall sprinkle the blood upon Jehovah's altar, at the entrance of the tent of meeting, and burn the fat for a sweet savor unto Jehovah. And they shall no more offer their sacrifices unto [c] demons, after whom they go a whoring. This shall be an everlasting statute for them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt-offering or sacrifice, and bringeth it not to the entrance of the tent of meeting, to offer it unto Jehovah, even that man shall be cut off from among his people.

[b] *cf.* 1 Cor. 10. 31. Col. 3. 17. 1 Sam. 9. 12. 1 Kings 3. 2. 1 Kings 22. 43. Matt. 18. 20.

[c] Deut. 32. 17. 1 Cor. 10. 20.

2. The seventeenth chapter is strictly an appendix to the sixteenth, as has been already said. Its central thought is of atonement by blood, the testimony as to which, as a thing of surpassing importance, is enjoined to be maintained throughout the daily life.

Whenever ox or sheep or goat was slain by any, there was to be recognition of the need of atonement, and how it had been met. In fact, to one enlightened by the Word of God, all nature is full of such remembrances; but nothing speaks more clearly than this great natural ordinance that death should be the sustenance of life. Accordingly, every such meal God ordained to be in communion with the altar, a feast upon an offering. How blessed would it be for us if nature's real lessons were known and laid to heart after this manner continually, and our common every-day lives thus lifted into higher meaning! Thus would God make Christ to be ever before our eyes, and fellowship with Him to be confirmed and strengthened—the things seen and temporal to minister to the things unseen and eternal!

As a provision against the wandering heart after other gods also, there is in all this deep significance. In truth, it is the unoccupied part of our lives—whatever in them is not positively consecrated to God—that betrays us to the enemy. We need to realize that in an enemy's country as we are, and not only so, but on a daily battle-field, there can be no neutral ground. Whatever, as well as whosoever, is not *for* Christ is against Him. There is no place where sin will not gain

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any blood, I will even set my face against that soul that eateth [d]blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar, to make atonement for your souls, for it is the blood that maketh atonement by the life. Therefore I have said unto the children of Israel, No soul of you shall eat blood, nor shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, that taketh in hunting any beast or fowl that may be eaten, he shall pour out its blood, and cover it with dust. For it is the [e]life of all flesh, its blood is all one with the life thereof: therefore I have said unto the children of Israel, Of the blood of no manner of flesh shall ye eat, for the life of all flesh is its blood: whoever eateth it shall be cut off. And every soul that eateth that which [f]dieth of itself or what is torn, whether home-born or stranger, he shall wash his clothes, and bathe in water, and be unclean until the even: then shall he be clean; but if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

[d] ch. 3. 17. *ctr.* Jno. 6. 53, 56.

[e] Gen. 9. 4. *cf.* Jno. 10. 15.

[f] *ctr.* Jno. 10. 17, 18.

DIVISION 4. (Chap. xviii.–xxii.)

Holiness in practical walk.

SUBDIVISION 1. (Chap. xviii.–xx.)

Precepts for the whole people.

"One flesh:" congruity in sexual relation.

1. (*vv.* 1-5.) A law of life.

(XVIII.)

1.[1] AND Jehovah spake unto Moses, saying, Speak unto the children of Israel and say unto them, I am Jehovah your God. [g]After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I am

[g] *cf.* Eph. 4. 17. 1 Cor. 3. 3. Ps. 106. 35. Ezek. 20. 7, 8.

advantage over us except the presence of God. "Thou art my hiding-place," needs to be continually the language of our souls.

The eleventh verse, that in which we find the heart of the whole chapter, has been already considered. It shows us *how* it is the blood maketh atonement for the soul: it is because the life is in the blood; and to pour out the blood is therefore the sign of death, not of life, as some perversely take it: "He poured out his soul"—or "life"—"unto *death*," is the inspired interpretation.

DIV. 4.

THE fourth division shows so plainly its character that there is no need to insist upon it. Its two subdivisions also are absolutely simple in character, being divided by the range of address,—the first, to the whole people, including of course the priests; the second, to the priests only. From the nature of these commandments, while their importance is manifest, they require little exposition, such as comes within the scope of a work like the present, the less as it may be found in all the usual commentaries.

1. The first section takes up what is fundamental to all relationship, from

bringing you, shall ye not do; nor shall ye walk in their statutes. Ye shall execute my judgments and keep my statutes, to walk therein: I am Jehovah your God. Ye shall even keep my statutes and my judgments, [h] which if a man do, he shall live by them: I am Jehovah.

[h] Gal. 3. 12. Ezek. 20. 11.

2. (6-18.) The blood-relation limit.

[2] [i] None shall approach to any near of kin, to uncover their nakedness: I am Jehovah. The nakedness of thy father, even thy mother's nakedness, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy [j] father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy [k] sister, thy father's daughter or thy mother's daughter, whether born at home, or born abroad, their nakedness shalt thou not uncover. The nakedness of thy son's daughter, or of thy daughter's daughter, their nakedness shalt thou not uncover: their nakedness is thine own. The nakedness of thy father's wife's daughter, begotten of thy father: she is thy sister; thou shalt not uncover her nakedness. The nakedness of thy father's sister shalt thou not uncover: she is thy father's near kinswoman. The nakedness of thy mother's sister shalt thou not uncover: for she is thy mother's near kinswoman. The nakedness of thy father's brother shalt thou not uncover; thou shalt not approach his wife: she is thine aunt. The nakedness of thy [l] daughter-in-law shalt thou not uncover: she is thy son's wife; thou shalt not uncover her nakedness. The nakedness of thy brother's wife shalt thou not uncover: it is thy brother's nakedness. The nakedness of a woman and her daughter shalt thou not uncover; neither shalt thou take her son's daughter,

[i] *ctr.* Ruth 3. 9.

[j] Gen. 19. 32. Gen. 35. 22. Deut. 27. 20. 1 Cor. 5. 1. Ezek. 22. 10.

[k] 2 Sam. 13. 11, 12. Ezek. 22. 11.

[l] Gen. 38. 18.

which duty arises to one's neighbor. Relations of sex are the foundation of the family, as the family is the foundation of the state. The order is therefore perfect, as all Scripture is. The links thus formed are the strongest that exist amongst men naturally, and in their violation lead to the worst confusion.

(i.) We have here first the exhortation to obedience; a law given in which is *life.* Of this naturally there can be no just question. Men's vices are physically their destruction, and rob human life of all that makes it worthy of the name: "My son, forget not My law, but let thine heart keep My commandments: for length of days, and years of life, and peace shall they add to thee. . . . Fear the Lord, and depart from evil: it shall be health to thy navel, and marrow to thy bones" (Prov. iii. 1, 2, 7. 8). It must of necessity be so, if God be over all, and the "Lord's eyes are over the righteous."

(ii.) In the next place, we find the limit imposed upon marriage in regard to blood-relationship. Here abundant reasons evidence that character of the divine law which has been announced above. The laws of heredity show that in a fallen race, the inheritance of disease to which all are liable is intensified where similar tendencies are found in both parents. In the need also of looking outside the circle of near relationship for partners, the selfishness of man finds a divine restraint, and the bonds which unite man with man at large are strengthened and multiplied. Besides which the intimacies of the home and family are guarded from abuse.

nor her daughter's daughter, to uncover her nakedness: they are her near kinswomen; it is wickedness. And thou shalt not take a [m] wife to her sister, to vex her, to uncover her nakedness, beside her, in her life-time.

3. (19–23.) Impurity.

[3]And in the [n]separation of her uncleanness thou shalt not approach a woman to uncover her nakedness. And thou shalt not lie carnally with thy [o]neighbor's wife, to defile thyself with her. And thou shalt not give any of thy seed to make them over to [p] Molech, nor profane the name of thy God: I am Jehovah. And thou shalt not lie with the [q] male as one lieth with a woman: it is abomination. And thou shalt lie with no [r] beast, to defile thyself with it; nor shall any woman stand before a beast to lie down with it: it is confusion.

4. (24–30.) "Lest the land cast you out."

[4] Defile not yourselves with any of these things; for with all these things the [s]nations have defiled themselves, which I am casting out from before you. And the land is defiled; therefore do I visit the iniquity thereof upon it: yea, the land [t]vomiteth out its inhabitants. But ye shall keep my statutes and my judgments, and ye shall not do any of all these abominations,—neither the home-born, nor the stranger that sojourneth among you; (for all these abominations have the men of the land done, who were before you, and the land is defiled;) that the land spue you not out also, when ye defile it, as it spued out the nation that was before you. For whosoever shall commit any of these abominations, the souls that commit them shall be cut off from among their people. But ye shall keep my charge, that ye practice not any of the abominable customs, which were practiced before you, and that ye defile not yourselves therewith: I am Jehovah your God.

(XIX.)

Duties flowing from the covenant relationship.

2. And Jehovah spake unto Moses, saying, Speak unto all the assembly of the children of Israel, and say unto them, Ye shall be holy; for I Jehovah your God am holy. Ye shall [u] fear every one his mother and his father, and keep my [v]Sabbaths: I am Jehovah your God. Turn not unto [w]gods of naught, nor make yourselves molten gods: I Jehovah am your God. And if ye offer a sacrifice of [x]peace-offering, unto Jehovah shall ye

m Gen 29.27.
n ch. 15. 24.
o Ex. 20. 14. ch. 20. 10. De. 22. 22-24. Job. 31. 9. Jer. 5. 8. Jer. 29. 23. Ezek. 18.6.
p ch. 20. 2. 1 Ki. 11. 7. Acts 7. 43.
q Gen. 19. 5. Ju. 19. 22, 23. Rom. 1. 27.
r Ex. 22. 19.
s Gen. 15.16.
t *cf.* Num. 13. 32.
u Ex. 20.12. Eph. 6.1-3.
v Ex. 20. 8-11.
w Ex. 20. 4. Zech. 11.17. Job 13. 4.
x ch. 7. 11, etc.

(iii.) Thirdly, impurities apart from the question of marriage are denounced,—confusions and abominations of which man can easily nevertheless be guilty, and of which in fact the heathen world was full.

(iv.) For these sins the land to which they were going was casting out its inhabitants; and they are warned that for such things if practiced, it would cast out them also. God's righteousness is equal to all His creatures; and Israel, now cast out of their land, are witnesses to it.

2. The nineteenth chapter shows the duties flowing from covenant-relationship: "I am Jehovah," fifteen times repeated, is the declaration by which every commandment is enforced. Fellowship with a holy God must be in holiness: "Ye shall be holy; for I Jehovah your God am holy."

offer [it] for your acceptance: on the day ye offer it shall it be eaten, and on the morrow; but that which remaineth till the third day shall be burned in the fire. And if indeed it be eaten on the third day, it shall be offensive: it shall not be accepted; and he that eateth it shall bear his iniquity, because he hath profaned Jehovah's holy things; and that soul shall be cut off from among his people.

And when ye reap the harvest of your land, thou shalt not wholly reap the [y]corners of thy field, nor shalt thou gather the gleaning of thy harvest; nor shalt thou glean thy vineyard, nor shalt thou gather the scattered fruit of thy vineyard: but thou shalt leave them for the poor and for the stranger: I am Jehovah your God.

[y] ch. 23. 22. Ru. 2. 8.

Ye shall not [z]steal, nor deal falsely, nor lie to one another. And ye shall not swear by my name falsely, and thou shalt not profane the name of thy God: I am Jehovah. And thou shalt not [a]oppress thy neighbor nor rob him. The [b]wages of the hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf nor put a [c]stumbling-block before the blind, but fear thy God: I am Jehovah.

[z] Ex. 20. 15, 16.
[a] Mk. 10.19. 1 Sa. 12.3,4.
[b] Jas. 5. 4. Jer. 22. 13.
[c] De. 27. 18. Mt. 15. 14. Job 29. 15. Ro. 14. 21.

Ye shall do no unrighteousness in [d]judgment: thou shalt not respect the person of the poor, nor honor the person of the great; in righteousness shalt thou judge thy neighbor. Thou shalt not go about as a [e]talebearer among thy people; neither shalt thou be neutral in regard to thy neighbor's blood: I am Jehovah.

[d] De. 16. 19.
[e] Pr. 20. 19.

Thou shalt not [f]hate thy brother in thy heart; thou shalt surely [g]rebuke thy neighbor, and not bear sin on his account. Thou shalt not [h]avenge thyself, nor bear grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am Jehovah.

[f] 1 Jno. 2. 9, 11.
[g] Pr. 27. 5,6.
[h] Rom. 12. 19, 20. Matt. 22. 39, 40.

Ye shall keep my statutes. Thou shalt not make thy cattle gender with a [i]diverse kind, thou shalt not sow thy field with diverse seed; nor shall a diverse garment of woolen or linen come upon thee. And if a man lie carnally with a woman, and she is a bondmaid betrothed to a husband, but not at all redeemed, nor freedom given her, there shall be chastisement: they shall not be put to death because she was not free. And he shall bring his trespass-offering unto Jehovah, unto the entrance of the tent of meeting—a ram of trespass-offering. And the priest shall make atonement for him with the ram of trespass-offering before Jehovah for his sin which he hath sinned, and his sin which he hath sinned shall be forgiven him.

[i] *cf.* 2 Cor. 6. 14. Deut. 22. 9, 11.

There is a mingling together of various conditions which have for most forbidden attempt to divide the chapter into sections; and where this has been made it is very little satisfactory. May there not be for us in this the lesson that the law as a whole is a web so woven as not to admit of separation, even as

And when ye are come into the land, and shall have planted all kinds of [j]trees for food, then ye shall count the fruit thereof as of uncircumcision. Three years shall it be as uncircumcised to you; it shall not be eaten: but in the fourth year shall all its fruit be holy, for praise to Jehovah; and in the fifth year shall ye eat the fruit thereof, that it may increase unto you its produce: I am Jehovah your God.

[j] *cf* De. 26. 2.

Ye shall eat nothing with the blood. Ye shall not practice [k]enchantments, nor use auguries. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah. Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wicked imaginations. Ye shall keep my Sabbaths, and reverence my sanctuary: I am Jehovah. Turn not unto familiar spirits nor unto wizards; seek them not, to be defiled: I am Jehovah your God. Thou shalt rise up before the [l]hoary head, and honor the face of the old man, and fear thy God: I am Jehovah. And if a [m]stranger sojourn with thee in your land, ye shall not oppress him: the stranger that sojourneth among you shall be as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am Jehovah your God. Ye shall do no unrighteousness in judgment, in [n]meteyard, in weight or in measure: just balances, just weights, a just ephah, and a just hin shall ye have: I am Jehovah your God, who have brought you out of the land of Egypt. And ye shall keep all my statutes, and all my judgments, and execute them: [o]I am Jehovah. (XX.)

[k] Deut. 18. 10 14. 1 Sa. 28. 7.

[l] Pr. 20. 29. *ctr.* Hos. 7. 9.

[m] Ex. 22. 21.

[n] Pr. 20. 10. De. 25. 10, 14. Ezek. 45. 10. Am. 8. 5. Mi. 6. 10. *cf.* Gal. 2. 11–21.

[o] Ex. 20. 2.

The seal of penalty.

1. (1 8.) For the offense Godward.

3. [1]And Jehovah spake unto Moses, saying, Also thou shalt say unto the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed to Molech, he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against the man, and will cut him off from among his people, because he hath given of his seed unto Molech, defiling my sanctuary and profaning my holy name. And if the people of the land do [p]hide at all their eyes from that man, when he giveth of his seed unto Molech, and they put him not to death, then I will set my face against that man, and against his family, and I will cut him off, and all that go whoring after him to commit whoredom with Molech, from among their people. And the soul

[p] ch. 5. 1. Deut. 21. 7. Deut. 13. 6–9.

the righteousness it enjoins, if fulfilled, would be like the priest's robe, woven without seam. There was but One who ever wore on earth this beauteous covering.

3. Then in the twentieth chapter we have the penalties by which the law just

that turneth unto familiar spirits and unto wizards, to go whoring after them, I will set my face against that soul, and cut him off from among his people. Sanctify yourselves therefore and be holy: for I am Jehovah your God; and ye shall keep my statutes and do them: I am Jehovah who sanctify you.

2. (9–21.) For the offense toward one's neighbor.

[2] Every one that [q] curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood shall be upon him. And the man that committeth adultery with a man's wife, even he that committeth adultery with his neighbor's wife, the [r] adulterer and adulteress shall surely be put to death. And the man that lieth with his father's wife, he hath uncovered his father's nakedness; they shall be surely put to death, both of them; their blood shall be upon them. And the man that lieth with his daughter-in-law,—they shall surely be put to death, both of them: they have wrought confusion; their blood shall be upon them. And the man that lieth with a male as one lieth with a woman, they have wrought abomination, both of them; they shall surely be put to death; their blood shall be upon them. And if a man take a woman and her mother, it is wickedness: they shall be burned in the fire, both he and they, that there be no wickedness among you. And the man that lieth with a beast shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, to lie down to it, thou shalt slay the woman and the beast: they shall surely be put to death; their blood shall be upon them. And if a man shall take his sister, his father's daughter or his mother's daughter, and see her nakedness and she see his nakedness, it is shame, and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity. And if a man lie with a woman having her infirmity, and uncover her nakedness, he hath made bare her fountain, and she hath uncovered the fountain of her blood, and both of them shall be cut off from among their people. And the nakedness of thy mother's sister, and of thy father's sister shalt thou not uncover; for he hath made bare his near kin: they shall bear their iniquity. And the man that lieth with his aunt hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. And if a man take his brother's wife, it is an unclean thing, he hath uncovered his brother's nakedness: they shall be childless.

3. (22–27.) Israel separated to God.

[3] And ye shall keep all my statutes and all my judgments, and do them, that the land spue you not out, whither I am bringing you, to dwell therein. And ye

[q] Pr. 20. 20. Mk. 7. 10.

[r] De. 22. 22. Jno. 8. 5.

given is sealed, or *actualized as law*, for a law without penalty is none at all. The three divisions of the chapter are plain enough, but I cannot go more deeply into them.

shall not walk in the statutes of the nations which I am casting out from before you: for they have done all these things, and I abhorred them. And I have said unto you that ye shall possess their land, and I will give it to you to possess it, a land flowing with milk and honey: I am Jehovah your God, who have [s] separated you from the peoples. And ye shall separate between the clean beast and the unclean, and between the unclean bird and the clean; and ye shall not make yourselves abominable with beast or bird, or any thing that creepeth upon the ground, which I have separated for you as unclean: but ye shall be [t] holy unto me; for I Jehovah am holy, and I separate you from the peoples to be mine. A man also or a woman that hath a [u] familiar spirit, or that is a wizard,—they shall be surely put to death: they shall stone them with stones; their blood shall be upon them.

[s] Ex. 33. 16. Num. 23.9. *cf.* Jno. 17. 19.

[t] *cf.* 1 Pet.1. 16. Rom. 12 1. Eph. 1. 4.

[u] Ex. 22. 18. 1 Sa. 28. 9. Gal. 5. 20. Acts 19. 19.

SUBDIVISION 2. (Chap. xxi., xxii.)

Precepts for the priesthood.

(XXI. 1-15.)

Conformity with position.

1. (*vv.* 1-6.) Individually.

1.[1] AND Jehovah said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none make himself [v] unclean for a [dead] person among his people, except for his kin that is near unto him, for his mother and for his father, and for his son and for his daughter, and for his brother, and for his sister a virgin that is near unto him, who hath had no husband, for her he may be unclean. He shall not make himself unclean, [being] a chief among his people, to profane himself. They shall not make any baldness upon their head, nor shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and shall not profane the name of their God, for they present Jehovah's offerings made by fire, the bread of their God; and they shall be holy.

[v] ch. 10. 6. Ezek.44.25. Is. 52. 11. 2 Chr. 30. 3.

2. (7-9.) In his relations.

[2] They shall not take a wife that is a [w] harlot or violated; neither shall they take a woman put away from her husband: for he is holy unto his God. And thou shalt sanctify him, for he presenteth the bread of thy God: he shall be holy unto thee; for I Jehovah am holy, who sanctify you. And the daughter of a priest, if she profane herself to be a harlot, she profaneth her father: she shall be burned in the fire.

[w] 2 Cor. 11. 2. *ctr.* Hos. 1. 2. Ezek. 16. 30-34.

SUBD. 2.

WE come now to the laws for the priesthood, in which we find a higher separation naturally required of those who draw near to God. It is well to remember here that all Christians are priests, and that as brought nearer to Him than Judaism could ever accomplish, indeed only now really nigh, the holiness required from us must have a character corresponding. In Israel much was merely typical and outward. We have to do with the realities of what was with them typical.

3. (10–15) The anointed priest.

[3] And the [x]chief priest among his brethren upon whose head the anointing-oil was poured, and who is consecrated to put on the garments, shall not uncover his head, nor rend his garments. Neither shall he come near any dead person, nor defile himself for his father or for his mother; nor shall he go out of the sanctuary nor profane the sanctuary of his God, for the consecration of the anointing-oil of his God is upon him: I am Jehovah. And he shall take a wife in her virginity: a widow or a divorced woman, or violated, [or] a harlot, these shall he not take, but he shall take to wife a virgin of his own people. And he shall not profane his seed among his people, for I am Jehovah who sanctify him.

(*vv.* 16–24.)

Superfluity or defect.

2. And Jehovah spake unto Moses, saying, Speak unto Aaron, saying, Whoever he be of thy seed in their generations that hath a [y]defect, he shall not draw near to offer the bread of his God; for no man that hath a defect shall approach: a blind man, or lame, or mutilated, or that hath excess, or a man that hath a broken foot or a broken hand, or a hump-back, or a dwarf, or that hath blemish in his eye, or that hath the itch, or scab, or is overspread with tetter. No man of the seed of Aaron the priest that hath a defect shall approach to present Jehovah's offerings by fire: he shall not approach to present the bread of his God. He shall eat the bread of his God, both of the most holy and the holy things; only he shall not come in unto the vail, nor approach the altar, because he hath a defect,—that he profane not my sanctuaries: for I Jehovah sanctify them. And Moses spake unto Aaron, and his sons, and all the children of Israel.

(XXII. 1–16.)

Against the profanation of consecrated things.

3. And Jehovah spake unto Moses, saying, Speak unto Aaron and to his sons, that they [z]separate themselves

[x] Jno. 17.19.

[y] Heb. 7.26. 1 Pet. 2. 9.

[z] *cf.* 1 Cor. 11. 28.

The five sections here are marked out for us each as a separate word of Jehovah. The first of these insists upon abstinence from defilement for the dead, except in the case of the nearest relatives, on the part of men who present Jehovah's offerings; also upon all impurity being refused in his relations, those especially which, being most important, are nevertheless most loosely, and at the dictates of mere passion, entered into. We have then the high-priest, specially characterized as one anointed with the holy oil, marked out for a still loftier separation.

2. The second section relates to personal blemish in the priest which would unfit for public ministration, though not for partaking of the holy things. Here we are reminded of the sacrificial victims, of which the same unblemished perfectness was required. A blemished priest would not suit an unblemished offering, for both the one and the other speak of Christ. If we approach to God, it can only be as in the perfectness of Christ before Him. On the other hand, lame legs do not hinder a Mephibosheth from being entertained at the king's table. So the poor lame priest "shall eat the bread of his God, both of the most holy and the holy things." Royal grace!

from the holy things of the children of Israel, and that they profane not my holy name [in those things] which they sanctify to me: I am Jehovah. Say unto them, Whosoever he be of all your seed among your generations, that draweth near unto the holy things which the children of Israel sanctify unto Jehovah, having his uncleanness upon him, that soul shall be cut off from before me: I am Jehovah. What man soever of the seed of Aaron is a leper, or hath an issue, he shall not eat of the holy things until he be clean. And whosoever toucheth any thing that is unclean by the dead, or a man whose seed goeth from him, or whosoever toucheth any creeping thing whereby he may be made unclean, or a man by whom he may become unclean, whatever be his uncleanness,—the soul that hath touched any such shall be unclean until the even, and shall not eat of the holy things, except he bathe his flesh in water; and when the [a]sun is down he shall be clean, and afterward shall eat of the holy things, because it is his food. Of a carcass and what is torn, he shall not eat, to defile himself with it: I am Jehovah. And they shall keep my charge, lest they bear sin for it and die by it, because they profane it: I am Jehovah who sanctify them. No [b]stranger shall eat of the holy thing: the sojourner with the priest, and the hired servant, shall not eat of the holy thing. But if the priest buy any soul for money, *he* shall eat of it, and he that is born in his house, they shall eat of his food. And the daughter of a priest who is married to a stranger, she shall not eat of the offering of the holy things. And if the priest's daughter be a widow, or divorced, and have no seed, and return to her father's house, as in her youth, she shall eat of her father's bread; but no stranger shall eat thereof. And if a man eat of the holy thing through inadvertence, then he shall add the fifth part to it, and give it unto the priest with the holy thing. And they shall not profane the holy things of the children of Israel which they offer to Jehovah, and cause them to bear the iniquity of trespass by their eating their holy things: for I Jehovah sanctify them.

[a] *cf.* Eph. 4. 26.

[b] Ex. 12. 43. Ezek. 44. 7.

(*vv.* 17-25.)

Blemished sacrifices.

1. And Jehovah spake unto Moses, saying, Speak unto Aaron and his sons and all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that presenteth his offering

3. The third section legislates against the profanation of consecrated things, which was to profane God's holy name. Defilement of the priest cut him off from partaking of them while the defilement lasted. Nor could any stranger, not being of the priestly house, partake, nor even the daughter of the priest, married and living out of the priestly household.

4. The fourth section takes up the subject of blemishes in the sacrifice, and is addressed through Moses to all Israel. It concerned them all. All kinds of im-

for any of his vows or for any of his free-will offerings which they offer unto Jehovah for burnt-offering,—[ye shall offer] for your acceptance a male without [c]blemish, of the oxen, of the sheep, or of the goats. Nothing that hath defect shall ye offer, for it shall not be acceptable for you. And whosoever shall present a sacrifice of peace-offering unto Jehovah for the fulfillment of a vow, or for a free-will offering, whether of oxen or sheep, it shall be perfect to be accepted; there shall be no defect therein: blind, or broken, or maimed, or ulcerous, or with itch, or scabbed, these shall ye not present to Jehovah, nor make of them an offering by fire unto Jehovah, upon the altar. An ox or a sheep that hath excess or lack thou mayest offer for a [d]free-will offering; but for a vow it shall not be accepted. That which is bruised or crushed or broken or cut ye shall not offer unto Jehovah, and in your land ye shall not do [such things.] Nor from the hand of the stranger shall ye present the bread of your God of any of these. For that which is corrupt is in them, defect is in them: they shall not be accepted for you.

[c] Mal. 1. 8.

[d] ch. 7. 16.

(26–33.)

Conditions of acceptable offering.

5. And Jehovah spake unto Moses, saying, When an ox or a sheep or a goat is brought forth, it shall be seven days under its dam; but from the [e]eighth day and thenceforth it shall be accepted for an offering made by fire unto Jehovah. And whether cow or female of the flock, ye shall not kill it and its young in one day. And when ye offer a sacrifice of thanksgiving unto Jehovah, ye shall offer it for your acceptance. On the same day shall it be eaten; ye shall leave none of it until the morning: I am Jehovah. And ye shall keep my covenants and do them: I am Jehovah. Nor shall ye profane my holy name; but I will be sanctified among the children of Israel: I am Jehovah who sanctify you, who have brought you out of the land of Egypt [f]to be your God: I am Jehovah.

[e] *cf.* Gen. 17. 12, etc.

[f] 2 Cor. 6. 8.

perfection are forbidden in the sacrifices, except only in a free-will offering, where, because such, something in defect or excess might be permitted. Nor was mutilation of God's creatures to be practised in the land.

5. Lastly, when all this had been complied with, there were still conditions of acceptable offering, which are here detailed. As to age, the law of circumcision is the law of offering, and for a similar reason: in its first seven days it was unclean, the stamp of the old creation was upon it—a thing of which, strikingly, nothing is said with regard to the dove or pigeon, the bird of heaven. Here the old creation is set aside; in the second commandment not to kill the young and its mother on the same day, the natural links are shown as recognized however; while in the third, the repetition of the commandment to leave none of the thank-offering to the second day, we are bidden to beware of the entrance of mere nature into the things of God.

DIVISION 5. (Chap. xxiii.–xxvii.)

Man with God: the way and the end.

Jehovah's set times,—holy convocations.

1. (*vv.*1-3.) The Sabbath, as the primary, governing thought.

(XXIII.)

1.[1] AND Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, The [g] set times of Jehovah which ye shall proclaim as holy convocations,—these are my set times. Six

[g] *ctr.* Is. 1. 14. Hos. 2. 11. Jno. 2. 13. Ex. 32. 5.

DIV. 5.

THE last division is, according to its numerical place, the summary of God's ways with men: in which also how His heart is with them is brought out fully. The way—devious as it may seem—leads to the end assured from the beginning: for it is the Almighty God with whom (often unknowing) man His creature is.

The contents of this division are of very various character, and the relation of the different parts to one another will be better seen as we take them up in detail, than from any outline that could be given here.

1. The first subdivision gives us Jehovah's "set times"—not "feasts," for they are not all this: God's ways conduct us through shadow as well as sunshine, and necessarily, not arbitrarily. They *end* in the perfect day, to which in His wisdom they have been ever leading on.

"*Set* times" are times of His appointment, to whom as the Eternal all times belong, and who is able to adjust them to His purpose. They speak of almighty power, and determinate counsel vindicating thus their place here. But they are "holy convocations" also, gathering times, when the voice of God arouses and assembles His people. His voice unites those who listen to it in obedience, and calls also to Himself.

They are as "set times" annual, together the sum of the sacred year, (the cycle of the divine dealings in this way,) the Sabbath, however, having an exceptional place, as occurring with much greater frequency, and on this account also, as well as for much deeper reasons, being put by itself at the beginning of the series, and in some sense apart.

Of these set times there are seven, the passover and the feast of unleavened bread being taken together, as in fact they were connected, as we know, in the most intimate way. This sevenfold division has, it will be seen also, the clearest numerical justification. The number seven tells of the completeness of these actings of grace, the sheaf of first-fruits as the type of the resurrection of Christ filling plainly the third place. The series divides also like other septenary ones, into four and three, the last three coming all near together in the seventh month, and applying to special dealings of God with Israel in the last days; while between the preceding ones and these there is a distinct pause, the former clearly speaking of Christ's work and resurrection, and of pentecostal blessing, when the Church began. Thus the 4 + 3 is distinctly marked.

While this is true, there is another division which is indicated by the recurrence of the words, "And Jehovah spake unto Moses," the significance of which we have often seen. This, however, in no wise conflicts with the former division, but only parts the first four feasts into two and two, and thus connects respectively the Sabbath with the passover and unleavened bread, and the first-fruit sheaf with Pentecost. All these connections have their importance, and we shall miss something of the significance of the type if we overlook any of them; yet the septenary character is after all that which predominates, and gives the fundamental structure of the chapter, and this we might expect in God's set times. How beautifully does all this numerical division preach to us of the perfect command He has over all man's history, and of the spiritual order which shines through that, which at first sight seems to be but thorough disorder! And how good a lesson, this! The ragged end of God's creation lies always beyond days shall work be done, but on the [h] seventh day is the Sabbath of rest, a holy convocation; there shall no work be done: it shall be the Sabbath of Jehovah in all your dwellings.

2. (4-8.) Redemption by the cross.

[2] These are Jehovah's set times—holy convocations, which ye shall proclaim in their seasons. In the [i] first month, the fourteenth day of the month, between the two evenings, is the passover to Jehovah. And on the fifteenth day of this month is the feast of [j] unleavened bread unto Jehovah: seven days ye shall eat unleavened bread. On the first day ye shall have a holy convocation: ye shall do no servile work. And ye shall present an offering by fire unto Jehovah seven days; on the seventh day shall be a holy convocation: ye shall do no servile work.

[h] Ex. 20. 8-11. Col. 2. 16. Heb. 4. 3. *cf.* Is. 56. 4, 6. Ezek. 20. 12. Ezek. 46. 1, etc.

[i] Ex. 12. 2. Nu. 28. 16. Deut. 16. 1. Josh 5. 10. 2 Chr. 30. 1. 2 Ki. 23. 21, 22. Ezra 6. 19. 1 Cor. 5. 7, 8. Ezek. 45. 21.

[j] Ex. 12. 18-20.

the microscope; and where His creation is, though the creature may be revolted, still His kingdom is. Blessed be God!

(i.) We begin with the Sabbath, which occupies, as has been said, a unique place among these times of Jehovah. We have seen at the beginning of Genesis what it prefigures: it is the rest of God into which we yet shall enter, as the apostle says: "there remaineth a rest"—a "Sabbatism," or Sabbath-keeping—"to the people of God." (Heb. iv. 9.) Though coming at the end of all, (for everything else shall end but this shall not,) it is that which, to speak humanly, is first with God; and put first here as that which governs as final cause all the rest. All else are way-stages, anticipations of the final goal, into which they introduce successively the features which are thenceforth to abide with us in hope, and at last greet us as familiar things. Heaven is filled up thus for us: the rest becomes such as befits God, as satisfies His nature, therefore reflects Himself.

The frequency of the observance of the Sabbath, when compared with other feasts of the law, is proof of how God would remind His people of the truth which it enshrines; while the prophets characteristically insist upon its importance. It connects the rest of God with His delight in His work, through the disturbance which sin has caused only lifted to a higher sphere, and deepened into an infinite meaning. It is a "rest in His love," but a holy love, which has moreover displayed itself in sacrifice, in deed as well as word, that grace might reign through righteousness: and this is why the passover and the unleavened feast are linked, as we have seen them to be, with the Sabbath. Here too the labor which sin has brought in, (not *activity*, which is but the vigor of healthful life, but the enforced necessity of toil,) is to be set aside, as when it was first given to Israel we have seen the manna, which provided bread for them without labor, to have preceded it.

The Sabbath is thus the end seen from the beginning: as enjoyed by faith that wherewith we begin. God Himself taking His place in it for the soul as the One who controls the whole course of human history to bring His people to the appointed end, in which He is glorified and they are blessed forever.

(ii.) Now follow in the closest connection, but in an order which is deeply instructive, the passover and the feast of unleavened bread. The separation between them is singular, and must be for a purpose; for the actual eating of unleavened bread began with the passover itself, and so it is stated in Ex. xii. 18, "in the fourteenth day of the month at even."—the passover-day. Here the passover comes prior to the feast: the lamb is assigned the first place, and even the feeding on the lamb; though in fact the leaven and the lamb cannot be permitted together on the same table.

All holiness is grounded on redemption, and the knowledge of it in the soul.

3. (9-14.) The resurrection of Christ.

[3] And Jehovah spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye come into the land that I give unto you, and shall reap the harvest thereof, then shall ye bring a sheaf of the [k] first-fruits of your harvest unto the priest. And he shall wave the sheaf before Jehovah, to be accepted for you; on the [l] morrow after the Sabbath the priest shall wave it. And ye shall offer in the day that ye wave the sheaf, a [m] he-lamb without blemish, a yearling, for a burnt-offering unto Jehovah. And the meal-offering thereof shall be [n] two tenths [of an ephah] of fine flour mingled with oil, an offering by fire unto Jehovah for a sweet savor; and the drink-offering thereof of wine shall be the [o] fourth part of a hin. And ye shall eat no bread, nor parched corn, nor fresh ears, until this self-same day, until ye have brought the offering of your God: it is an everlasting statute throughout your generations, in all your dwellings.

4. (15-22.) Pentecost: the Church on earth.

[4] And ye shall reckon unto you, from the morrow after the Sabbath, from the day that ye bring the sheaf of the wave-offering, [p] seven Sabbaths; they shall be complete; even unto the morrow after the seventh Sabbath shall ye reckon fifty days; then ye shall present a new meal-offering unto Jehovah. Ye shall bring out of your

[k] *cf.* 1 Cor. 15. 20, 23.

[l] *cf.* Matt. 28. 1-10.

[m] Nu. 28. 4, 5.

[n] *ctr.* Nu. 28. 5.

[o] Nu. 28. 7.

[p] *cf.* Acts 2.

Christ's precious work is first and alone for salvation, and holiness is the fruit of it in the saved soul. Both are needed absolutely for that rest of God with which they are connected, but the importance of the order is what is insisted on in this character,—faith in Another that which, drawing the soul to God, draws it out of sin. There is no other way. And thus our rest already has God in it, righteous and holy, and for us absolutely, while we wait for the rest of God, not ours simply, but His own.

(iii.) The third section brings us to the land and to the first-fruits of the harvest. The corn of wheat has fallen into the ground and died, and here is the fruit of this, the easily read type of resurrection. "Christ is risen from the dead, the first fruits of them that sleep," says the apostle. The first-fruits imply the harvest which is to follow. "The morrow after the Sabbath" is, of course, the first day of the week, and then it is waved before Jehovah, while a ram of the first year with its meal-offering and drink-offering is offered for a sweet savor. It is in all the value of what He is, and what His work is, that Christ was raised from the dead, and in this one sheaf is the acceptance of the whole harvest: He was "raised again for our justification."

(iv.) This is in the land, not in the wilderness: resurrection is necessarily connected with the land, our entrance, as typified in Joshua, into the heavenly places. It is as heavenly we enjoy this portion: accepted in Christ we belong to another sphere than that of earth; and that is what is brought out in the next feast, the fiftieth day after.—Pentecost. Seven Sabbaths are now complete, perfect rest as to all the past is found, and again the first day is come, the beginning of a new condition, the unvailing of a new creation,—a *fiftieth* day, (5 x 10,) in which man begins with Almighty God indeed, the "new meal-offering" speaking of a new measure of capacity in devotedness to the Lord. Two wave-loaves of first-fruits show us again what the "corn of wheat" dying has produced: it is the Church, although not in its unity as the body of Christ, but *two* loaves, implying, perhaps, the fellowship of Christ's people, a "fellowship with the Father and the Son."

dwelling two loaves as a wave-offering, of two tenths of fine flour shall they be; they shall be baken with [q]leaven, first-fruits unto Jehovah. And ye shall present with the bread [r]seven yearling he-lambs, without blemish, and one young [s]bullock, and two rams: they shall be a burnt-offering to Jehovah, with their meal-offering, and their drink-offerings,—an offering by fire of a sweet savor unto Jehovah. And ye shall offer one shaggy [t]goat for a sin-offering, and two yearling he-lambs for a sacrifice of peace-offering. And the priest shall wave them with the bread of first-fruits, a wave-offering before Jehovah, with the two lambs: they shall be holy unto Jehovah, for the priest. And ye shall make proclamation on the self-same day; it shall be a holy convocation to you,—ye shall do no servile work: it is an everlasting statute in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not wholly reap the [u]corners of thy field, nor shalt thou gather the gleaning of thy harvest; thou shalt leave it for the poor and for the stranger: I am Jehovah your God.

[q] *ctr.* ch. 2. 11. *cf.* Acts 5. 1-11.
[r] Nu. 28.26-31. *cf.* Heb.10. 14.
[s] ch. 1. 5.
[t] ch. 4. 23.
[u] De. 24. 19. Ru. 2. 2. *cf.* Matt. 24. 14. Matt.25.32. Ro. 10. 12-15. Ps. 22. 27. Ps. 72. 11. Is. 2. 2-4. Is. 25. 7. Jer. 3. 17. Zech. 2. 11. Zech. 8. 22.

It is certain we are in the range of practical life, as the number of the section clearly intimates, no less than the number of the loaves. These do not speak of position, and almost the next words are decisive proof: "they shall be of fine flour," true, and so far like Christ Himself, (for we have had already this type,) but "they shall be *baken with leaven*," and here at once we know we have practical condition, and the condition of fallen men. The consequence is their *position* must be indicated otherwise, and the sin thus found in them met by a sin-offering, a shaggy goat, with two yearling he-lambs for a peace-, and with seven he-lambs, and a bullock, and two rams for a burnt-offering. Perfect acceptance is here very strongly emphasized, but the presence of sin in the accepted ones also, which does not touch their acceptance, God's grace, according to perfect righteousness, putting it away.

Here, then, are Christians, and according to God's ideal of them (for they are a wave-offering to Him,) but as redeemed, yet upon the earth. We find in them the nature of Christ, the fine flour, but sin in them also in the old nature; not indeed *working* (for it is God's ideal) but yet there. That the leaven *may* work, alas, and does, more or less, in all, we have from many scriptures ample assurances. Reckoning ourselves dead to it, it is subdued, not cast out, but yet not marring communion, as the *two* loaves seem beautifully to assure us. How perfect are these combinations of contrasted features; and how great a fullness is there in the type here!

The third and fourth sections are, as already said, united together as one communication from Jehovah, and it is easily seen how really united they are.

At the close of the fourth section we have a word dropped as to the harvest, which seems designed to intimate on the one hand that God's mercy to the Gentiles, which has been shown so fully in the Church, is not exhausted with this, but will shine out in blessing to them at a future day; while on the other hand it will not be the wondrous blessing which is manifested in those who are associated as first-fruits with the risen Christ. Here, when Israel's harvest is being reaped, the corners of the fields are left to the poor and to the stranger. It is in this way in the millennial day the Gentiles will participate in Israel's blessings. And this is plainly how the Old-Testament prophets every-where speak. Yet the least of these blessings are wondrous blessings, and the Lord's

5. (23-25.) Israel's due time.

[5] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, In the [v]seventh month, on the first of the month, shall ye have a rest, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work; and ye shall present an offering by fire unto Jehovah.

v Nu.29.1-6. Ps. 81. 3. Joel 2.1,12. Jer. 50. 4. Is. 58. 1.

6. (26-32.) The victory of grace both for and in them.

[6] And Jehovah spake unto Moses, saying, Also on the tenth of this seventh month is the [w]day of atonement: it shall be a holy convocation unto you, and ye shall [x]afflict your souls, and present an offering by fire unto Jehovah. And ye shall do no work in that same day, for it is a day of atonement, to make atonement for you before Jehovah your God. For whatsoever soul it be that shall not be afflicted on that same day shall be cut off from among his people; and whatsoever soul it be that doeth any work on that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it is an everlasting statute unto your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: on the ninth of the month at even, from even to even, ye shall keep your Sabbath.

w ch. 16. Nu.29.7-11.

x *cf.* Ps. 51. Isa. 53. Jer. 31. 9, 15-19. Lam. chs. 1-5. Ezek. 20. 35-38, 43. Ezek.36.31. Hos. 6. 1-3. Hos. 14. 8. Jonah 2. Mi. 7. 9. Zech.12.10.

mercies to all are tender mercies. Tenderness is manifested in this special mention of the poor and stranger.

But Israel's own blessing has yet to be brought before us, and this notice brings us anticipatively to the end: another indication that with the fourth section one division of these "times" closes. As already said, an interval occurs here which still further separates between the two divisions, Pentecost being in the third, and the rest of the feasts together in the *seventh* month, the significance of which is easily recognized. It is the time of the consummation of blessing for Israel, according to the unchanging purposes of love regarding them.

(v.) The fifth section therefore is a memorial of blowing of trumpets on the first of the seventh month, the day of the *new moon*, that is, when in the due course, according to the divine order, the sun begins to shine on them once more, and they therefore to reflect its light. The number of the section may point to this due time in divine government, and also to its character, as when man in his weakness begins once more to walk before Almighty God—always the due time for blessing. In fact the little thread of silver light, suggestive in its sheen of that atonement through which alone the divine glory shines on man, suggests also the little remnant in Israel, in whom grace manifests itself, before the full national repentance and turning to God of Zech. xii. With a remnant only is this blowing of trumpets for remembrance, to make Israel think upon their ways and turn to Him they have forsaken. Indeed, here begins a note which is yet to waken a dead world: for the world's blessing waits on Israel's restoration. Here, then, restoration and an offering and a holy convocation come fittingly together. As soon as God begins working, faith may rest in assurance that He who has undertaken will go through with it. An unfinished work can be but man's reproach, and never God's.

(vi.) Atonement brings the glory back, but man must be made to know also his need, and to receive it humbly. This will be for the nation when "He cometh with clouds, and every eye shall see Him, and they also which pierced Him;" and, when "they shall look upon Him whom they have pierced, they shall mourn for Him as one mourneth for his only son:" and "in that day shall there be a fountain opened" to them "for sin and for uncleanness." (Comp. Zech.

7. (33-44.) The consummation

[7] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month shall be a feast of [y] tabernacles for seven days unto Jehovah. On the first day shall be a holy convocation; no servile work shall ye do. Seven days shall ye present an offering by fire unto Jehovah; on the eighth day shall there be a holy convocation unto you: it is a solemn assembly; ye shall do no servile work.

[y] Num. 29. 12-38. De. 16. 13. 2 Chr. 8. 13. Ezra 3. 4. Neh. 8. 13-18. Jno. 7. 2, etc. Zech. 14. 16. Ezek. 45. 25. Hos. 12. 9.

These are the set times of Jehovah, which ye shall proclaim to be holy convocations, to present an offering by fire unto Jehovah, a burnt-offering and a meal-offering, a sacrifice and drink offerings, every thing upon its day; beside the Sabbaths of Jehovah, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto Jehovah.

Also on the fifteenth day of the seventh month, when ye gather in the produce of the land, ye shall keep a feast seven days unto Jehovah: on the first day there shall be rest, and on the eighth day there shall be rest. And ye shall take you on the first day the fruit of goodly trees, branches of [z] palm, and boughs of thick-leaved trees, and [a] willows of the brook; and ye shall rejoice before Jehovah your God seven days. And ye shall keep it a feast to Jehovah seven days in the year; it shall be an everlasting statute throughout your generations: in the seventh month ye shall keep it. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, that your generations may know that in booths I made the children of Israel to dwell, [b] when I brought them out of the land of Egypt: I am Jehovah your God. And Moses declared unto the children of Israel the set times of Jehovah.

[z] Ex. 15. 27. 1 Ki. 6. 29. Ezek. 40. 16. Jno. 12. 13. Ps. 92. 12. Rev. 7. 9. *cf.* Is. 35. Is. 52. 1, 2.

[a] Ps. 137. 2. *cf.* Ps. 110. 7. Is. 40. 1, 2.

[b] Ex. 12. 37.

(XXIV.)

God's witness in contrasted ways of grace and judgment.

2. [1] And Jehovah spake unto Moses, saying, Command the children of Israel that they bring unto thee pure [c] olive-oil, beaten, for the light, to cause the lamp to burn continually. Outside the vail of the testimony, in the

[c] Ex. 27. 20.

xii.–xiii. 1; Rev. i. 7.) Beautifully all fits here with this day of atonement already entered into, when they have a Sabbath of rest and afflict their souls, and present their offering by fire unto Jehovah. Here indeed is our Joseph's victory over His brethren, the victory of divine grace.

(vii.) All closes, then, with the feast of tabernacles, which begins with the fifteenth day of the month (3 x 5) the due time in government, but of divine manifestation and glory. And the week of joy now passes over to the eighth day, that is, the new age; which is not a week but a "day," yet a day eternal. Here rest is complete, while offerings multiply, and the wilderness is only a memory, not marring, but helping, the constant praise.

With the eighth day the eternal Sabbath with which we began is reached, and the cycle of God's dealings is now complete.

2. The second subdivision comprises two sections which are in striking contrast with one another. We have learned that under this number we may look

1. (*vv.* 1-9. The perpetuity of grace (in Christianity).

tent of meeting shall Aaron order it from [d]evening to morning before Jehovah continually: it is an everlasting statute throughout your generations: upon the pure lamp-stand shall he order the lamps continually before Jehovah.

And thou shalt take fine flour and bake [e]twelve pierced cakes thereof; two tenths [of an ephah] shall be in each cake. And thou shalt place them in two rows, six in a row, upon the pure table before Jehovah. And thou shalt put pure [f]frankincense upon [each] row, that it may be for the bread for a memorial, an offering by fire unto Jehovah. Every Sabbath shall he order it before Jehovah continually on the part of the children of Israel,—it is an everlasting covenant. And it shall be Aaron's and his sons', and they shall eat it in a holy place; for it is most holy unto him of Jehovah's offerings made by fire,—an everlasting statute.

[d] *cf.* Gen. 1. 5, etc.

[e] Ex. 25. 30.

[f] ch. 2. 1.

for contrasts; and here the lesson before us is the contrast itself, which is yet in the ways of God necessarily a harmony, the twofold witness to Himself, as able to maintain the light and communion of His Spirit through the darkest night that man has known, while surely judging the impenitent transgressor. We are in the fifth division of the book, let us remember, in which God's ways are ever the subject.

(i.) In the first section, evidently, it is the *perpetuity*, as maintained by the priest, of the light and of the show-bread, that is insisted on, and this according to the command of God. His will, supreme, and which cannot lack ability to express itself, is that upon which all depends. Christ, ministering in the heavenly sanctuary, is the One to whom all is committed. In His hands there can be no failure; and blessed it is to know this. We must consider the two parts of this section, however, separately.

And first, the perpetuity of the light. The children of Israel are to furnish the oil by which it is maintained: blessed necessity! the people of God it is through whom the light of the Spirit is to be sustained, for it is through and in man the Spirit works. So the lamp burns from evening to morning before Jehovah continually: nothing is said but of the night, for in the world it is ever night; but there are other features in this picture that will lead us further. The light is in the house of God, and Israel were not that house; the lamp-stand that bears this light is Christ, the first-born from the dead; and Aaron's ministry in the sanctuary points to His present priesthood over the house of God. We are, therefore, typically in Christian times, and we see well that it is not only night in the world, but night in Israel. God, then, has indeed maintained the light while Israel has departed from Him; but He has not only maintained it, He has lifted it up to a higher and a heavenly sphere. Christianity has taken the place of Judaism; and this corresponds with the view given us in the chapter previous, in which the passover, the first-fruits sheaf and Pentecost tell us unmistakably the same thing. The line of truth is different here, but parallel to the former.

The second part speaks of the show-bread. As the light abides so does communion go on; and here the *twelve* loaves have led many to believe that Israel herself is represented. Undoubtedly these twelve loaves speak of the twelve tribes, but fellowship in the sanctuary does not pertain to the nation here but to the priests. To the priests the show-bread belongs, and the priests, as we have again and again seen, represent the people of God, who are *all* priests. Christians are the "holy priesthood" (1 Pet. ii. 5); and the twelve tribes represented in the show-bread may typify Christians also. Actually, the bread as the food of the priests must be Christ, and as the *presence*-bread (or show-bread) Christ gone

2. (10 23.) The breach with Israel.

[2] And the son of a woman of Israel, but who was the son of an [g] Egyptian, had come out into the midst of the children of Israel; and the son of the Israelitess and a man of Israel strove together in the camp: and the son of the woman of Israel blasphemed the Name, and cursed. And they brought him to Moses; (and his mother's name was Shelomith, the daughter of Dibri of the tribe of [h] Dan;) and they put him in [i] ward, that it might be declared to them at Jehovah's mouth. And Jehovah spake unto Moses, saying, Bring forth him that cursed [j] without the camp; and let all that heard him [k] lay their hands upon his head; and let all the assembly [l] stone him. And thou shalt speak unto the children of Israel, saying, Whoso curseth his God shall bear his sin; and he that [m] blasphemeth Jehovah's name shall surely be put to death; all the assembly shall surely stone him: as well the stranger, as the home-born, if he blaspheme the Name, he shall be put to death. He also that [n] smiteth any man mortally shall be surely put to death. And he that smiteth a beast mortally shall recompense it, beast for beast. And he that causeth a blemish to his neighbor, as he hath done, so shall it be done to him, breach for breach, [o] eye for eye, tooth for tooth; as he hath caused a blemish to a man, so shall it be done to him again. And he that smiteth a beast

[g] Gen. 34. 1. Hos. 7. 8.
[h] *cf.* Gen. 49. 17.
[i] ch. 13. 4.
[j] ch. 16. 27. etc.
[k] *cf.* ch. 16. 21.
[l] De. 13. 10.
[m] *cf.* Jno. 10. 32. Acts 7. 59.
[n] Ex. 21. 12.
[o] Ex. 21. 24. Matt. 5. 38, 39. *cf.* Ps. 103. 10. Mi. 7. 18.

up to God. We have seen that the table, equally with the ark of the covenant, speaks of Christ also, and glorified, maintaining communion, the loaves resting upon it; and here as we feed upon Him we are called to realize at the same time our identification with Him. It is *presence*-bread, with the incense of His acceptability upon it, and the *twelve* loaves making us to know His representation of His people, their identification with Him before God. Perhaps the "twelve" here, like the twelves of the heavenly city, may intimate that perfect rule of God which in our subjection to it shows the practical outcome of communion, as the joy of eternity—"God all in all."

(ii.) Thus the light and the show-bread, both in the house of God, both ordered by our risen Priest, tell the same tale of Christianity having replaced Judaism upon the earth—for this is upon the earth. Now on the other side what does the judgment of the blasphemer tell? "Israel themselves as a whole have fallen under this dreadful curse. . . . That is, we have the solemn fact that the people, who ought to have been the means of blessing to all others have themselves passed under this curse, and been guilty, in the most painful form, of blaspheming 'the Name.' We know how this has been; we know how they treated Him who is the Word of God and declared the Father, who was and is Jehovah Himself. We know how Israel, yielding to thoughts of the world (as it is said here, the son of an Israelitish woman whose father was an Egyptian) having fallen thoroughly a prey to carnal wisdom as to the Messiah, were guilty of rejecting God in the person of Jesus of Nazareth, and of blaspheming the Name. Accordingly they have fallen under the curse, which would be final but for the grace of God, who knows how to meet the most desperate case. But indeed, as far as regards the mass of the nation, that judgment is definitive. It is the remnant that will become a strong nation in the day that is at hand. On the apostates wrath will come to the uttermost."*

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* "Lectures Introductory to the Pentateuch," by W. Kelly.

[mortally] shall recompense it; and he that smiteth a man [mortally] shall be put to death. Ye shall have one judgment, as well for the stranger as for the homeborn; for I am Jehovah your God.

And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as Jehovah commanded Moses.

(XXV.)

Restoration.

1. (*vv.*1-7.) Recognition of Jehovah's sovereignty, Israel's tenure of the land.

3. [1] And Jehovah spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye shall come into the land which I give unto you, the land shall keep a Sabbath unto Jehovah. [p] Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather its produce; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath unto Jehovah: thou shalt not sow thy

p Ex. 23. 10.

The addition to this of the punishment of him who should slay a man gives another feature of similarity to the case of those who slew the Lord of glory; and the name of Dan points forward to the apostasy of the last days. Thus the rejection of the nation of Israel during the present day of grace to the Gentiles seems plainly indicated, and the two sections of this twenty-fourth chapter are in perfect harmony.

Yet the rejection of Israel is neither complete nor final. There is still as the apostle says, an election of grace; while in the future, their unbelief being repented of, they will again be accepted of the Lord. Of this the next subdivision fully assures us.

3. The Sabbatical year and the jubilee are plainly in connection with one another, and with that septenary series which, whether in days or months or years, continually preached of a rest as to come which should be blessing to the people, holiness to Jehovah. But this for sinners must be found in grace and through redemption, and that is what the jubilee above all witnesses of, in which the land, lost through poverty (and poverty in Israel could only be through sin), was restored to him who had lost it according to the sovereign will of God alone. How this applies to Israel as a nation is quite evident. Just as every individual in all the tribes (save Levi) had birthright title in the land, in this very way, Israel as a whole had title to her land, and if she had not possession of it, it was for sin that she was dispossessed. Her present dispersion, without any room for doubt, means that for the present she is thus disowned of God. On the other hand, as the jubilee unfailingly restored his land to the individual Israelite, so does it speak typically of God's purpose that the land as a whole—and we may add, according to the full extent of the original promise never yet realized by them—will be restored to the nation, and they therefore be restored to the favor of God. Upon a passover, the antitype of the passover was fulfilled, as we well know; upon a pentecost came what we still call Pentecost: so assuredly will come a jubilee yet that shall be in the full meaning "jubilee," and Israel shall return to the undisturbed possession of her heritage from the Lord: "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day that the *great trumpet shall be blown*, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem." (Isa. xxvii. 12, 13.)

(i.) The relation of the Sabbatical year to the year of jubilee is in this way. The land was the Lord's, as all land is, but here the Lord asserts His claim to it.

field nor prune thy vineyard; that which springeth up of itself of thy harvest thou shalt not reap, nor gather the grapes of thine undressed vine: It is a year of rest unto the land. And the Sabbath of the land shall be food for you; for thee and for thy bondman, and for thy handmaid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle and for the beast that are in thy land, all the produce thereof shall be food.

2. (8-55.) Jubilee: the trumpet of recall.

[2] And thou shalt reckon to thee seven Sabbaths of years, seven times seven years; so that the days of the seven Sabbaths of years shall be unto thee forty-nine years. Then shalt thou cause the [q] trumpet to sound aloud on the tenth day of the seventh month; on the day of atonement shall ye send forth the trumpet throughout your land. And ye shall sanctify the fiftieth year, and proclaim [r] liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall [s] return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, nor reap that which groweth of itself, nor gather of the undressed vines. For it is a jubilee; it shall be holy unto you: ye shall eat the produce of it out of the field. In this year of the jubilee shall ye return every man unto his possession.

[q] ch. 16. 29. *cf.* 1 Pet. 1. 18 19.

[r] *cf.* Luke 4. 18. 19. Gal. 5. 1. Ezek. 46. 17.

[s] *cf.* Gen. 17 8. Neh. 11. 3. Ro 11. 29. Is. 14. 1. 2. Jer 32. 7-15. Jer. 33. 10, 11. Ezek. 36. 8-14. Ezek. 47. 13. etc. Hos. 2. 14-23. Joel 2. 18-27.

In the yielding up the right of property every seventh year, the Israelite owned from whom he held it. For that year he was not proprietor the harvest belonged to any one as much as to him, and it was expressly as a Sabbath to Jehovah that this was appointed. That year Jehovah entertained all freely with that which sprang up under His hand apart from human cultivation. It was upon this recognition of the divine lordship Israel's tenure of it all depended. For the violation of this command the land was to enjoy its Sabbaths that had been wrested from it, lying vacant while the people were cast forth (chap. xxvi. 35). And this clearly gives meaning to the jubilee-restoration. Moreover in His parable of the husbandmen, the Lord expressly connects their rejection of Himself with the rejection of Jehovah's rights over the vineyard which He had let out to them. Here the idea conveyed in the Sabbatical year is extended and developed (Matt. xxi. 33–41). The prophets had been His servants sent to receive His fruits: "Afterward He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance." Hence comes the righteous sentence upon them.

But how blessed a foretaste of paradise restored, this whole year of enjoyment without toil, and community of blessing which banished poverty from the land! Though it be but a moment's glimpse of what is in His heart, how good to realize, such is our God! But we know Him how much better! and in this Son of His love, whom man's unbelieving greed rejected.

(ii.) The jubilee is the fiftieth year, following the seventh Sabbatical one, as Pentecost, the fiftieth *day*, followed the seventh Sabbatical day from the sheaf of resurrection. It is the Jewish Pentecost, as ours is the Christian. The effort that has been made to show it to be the forty-ninth year, or the seventh Sabbatical year itself, would, if successful, rob the type of much of its significance. Pentecost is the day after the Sabbath,—an eighth day, first of a new week, a

And if ye sell aught unto your neighbor or buy of your neighbor's hand, ye shall not oppress each his brother: [t]according to the number of years after the jubilee shalt thou buy of thy neighbor, according to the number of the years of produce shall he sell unto thee. According to the greater number of years shalt thou increase the price thereof, and according to the fewness of years shalt thou diminish its price, for the number of the crops doth he sell unto thee. Ye shall not therefore oppress one another, but thou shalt fear thy God; for I am Jehovah your God. And ye shall do my statutes and observe my judgments and practice them, and ye shall dwell safely in the land; and the land shall yield its fruit, so that ye shall eat your fill, and ye shall dwell safely in it. And if ye say, [u]What shall we eat the seventh year? behold, we are not to sow nor gather in our produce: then I will command my blessing on you in the sixth year, and it shall produce [enough] for three years; and ye shall sow the eighth year, and eat of the old fruit until the ninth year,—until its produce come in, ye shall eat of the old. [v]And the land shall not be sold to alienate it; for the land is mine: for ye are strangers and sojourners with me; and in all the land of your possession ye shall grant a redemption for the land.

[t] *cf.* 1 Cor. 7. 29. Heb. 10.37.

[u] *cf.* Matt. 6. 31. Ex. 34. 24. 1 Tim. 6. 9. Heb. 13. 5.

[v] 2 Sam. 9. 7. 1 Ki. 21. 3. Pr. 22. 28. Is. 5. 8.

[w]If thy brother have become poor and sold some of his possession, and his near of kin come as his redeemer, then he may redeem that which his brother sold. And if the man have no redeemer, and his own hand have acquired and found sufficiency for its redemption, then let him count the years since the sale of it, and restore the overplus unto the man to whom he had sold it, and return unto his possession. But if his hand have not found sufficient to restore it to him, then that which was sold shall remain in the hand of him that bought it until the year of jubilee, and it shall go out in the jubilee, and he shall return to his possession.

[w] Ruth 4. 1.

And if a man sell a dwelling-house in a [x]walled city, then he may redeem it within a full year after it was sold; within a limited time may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in alienation to the buyer of it throughout his generations: it shall not go out in the jubilee. But the

[x] *cf.* 1 Cor. 3. 10-15.

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type of new *creation* blessing. This Pentecost of years is similarly an eighth year, and the type of new *covenant* mercies. It is in the grace of the new covenant, the sweet expression of the "I will's" of God, that the nation can and will be restored; and thus it is, as the *eighth day* of the feast of tabernacles has assured us, that the blessing runs on without break from time into eternity.

And then this *fiftieth* year, how beautiful an overflow of the Sabbatic is it in its meaning (5 x 10), man with Almighty God, and *capacity* in grace to walk before Him!

> houses of villages that have no wall round about them shall be reckoned as the fields of the country: they may be redeemed and they shall go out in the jubilee. But as to the cities of the [y]Levites, the houses of the cities of their possession, the Levites may redeem at any time. And if any one purchase of the Levites, then the house that was sold in the city of his possession shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. And the field of the suburbs of their cities shall not be sold; for it is their perpetual possession.
>
> And if thy brother be grown poor, and his hand fail with thee, then thou shalt strengthen him, [as] the stranger and sojourner, that he may live with thee. Take thou of him no [z]usury nor increase, but fear thy God: that thy brother may live with thee. Thy money shalt thou not lend him upon usury, nor give him thy food for increase. I am Jehovah your God, who have brought you out of the land of Egypt to give you the land of Canaan,—to be your God. And if thy brother beside thee be grown poor, and sell himself unto thee, thou shalt not make him serve as a bond-servant: as a hired servant, as a sojourner, shall he be with thee; he shall serve with thee till the year of jubilee, and then shall he depart from thee, he and his children with him, and shall return to his own family, and to the possession of his fathers shall he return. For they are my servants, whom I have brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor, but shalt fear thy God. And as for thy bondmen and bondmaids that thou shalt have, of the nations that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of those who dwell as sojourners with you, of these may ye buy, and of their families that are with you, which they beget in your land, and they shall be your possession; and ye shall make them an inheritance for your children after you, to hold for a possession; of them shall ye take your bondmen forever, but as for your brethren the children of Israel, ye shall not rule one over another with [a]rigor.

y Josh. 21. 8-42.

z Neh. 5. 2. Ps. 15. 5.

a ctr. Ex. 1. 14. *cf.* 1 Pet. 5. 3. Eph. 6. 9. Philem. 15, 16.

On the day of atonement that trumpet of jubilee sounds, after the scape-goat has carried away the people's sins where they are never more found; and again, how beautifully its birthday shows its gracious character! Now the whole year is sanctified, and as such liberty is proclaimed to all; and still Jehovah entertains, without stint for any one, or restriction to the abundance, all the inhabitants of the land: spontaneously the fruits grow; there is no curse any where. "In the year of this jubilee shall ye return every man unto his possession."

Meanwhile, before it came, the jubilee regulated the value of all possessions of this sort that were not secured by *birthright* to the possessor. For so long only the purchaser possessed these, and much was he wronged who bought such things at a high price when the jubilee was near! Jubilee was after the high-priest

[b] And if a sojourner or stranger be grown rich with thee, and thy brother beside him be grown poor, and sell himself unto the stranger or sojourner by thee, or to one sprung from the stranger's family: after that he is sold he may be redeemed; one of his brethren may redeem him: either his uncle or his uncle's son may redeem him, or any that is near of kin unto him of his family may redeem him, or if he be able he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him to the year of jubilee; and the price of his sale shall be according to the number of years, according to the days of a hired servant shall it be with him. And if there be yet many years, accordingly shall he restore the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then shall he reckon with him: according to his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him: he shall not rule over him with rigor in thy sight. And if he be not in this way redeemed, then he shall go out in the year of jubilee, he and his children with him. For unto me are the children of Israel servants: my servants are they whom I have brought forth out of the land of Egypt: I am Jehovah your God.

[b] cf. Jn. 2. 14. 2 Ki. 17. 17. Is. 52. 3. 1 Cor. 7 23. Is. 54. 5. with Ruth 2. 20. Heb. 2. 11.

(XXVI.)

Israel under test.

1. (*vv.* 1-13.) The blessings of obedience.

4. [1] Ye shall make you no idols, nor shall ye rear you up a graven image, or a pillar, nor shall ye set up any figured stone on your land, to bow down to it: for I am Jehovah your God. Ye shall keep my Sabbaths, and reverence my sanctuary: I am Jehovah.

If ye walk in my statutes, and keep my command-

appeared again out of the sanctuary, and is there nothing parallel for us? no buying too high things that (however secure our birthright possessions) are certain to pass when Christ our Lord appears?

Thus we see that God's principle as to the land is, that "the land cannot be alienated:" and why? for it is His, and He is gracious. True of Israel's land, so that they shall certainly return to it; true of our heavenly inheritance. We are "begotten again to a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Pet. i. 3–5.) Israel for the land, and the land for Israel! is it not even now a fact evident? And just so the saint now for heaven, and heaven for the saint. Lord, keep us mindful of our jubilee,—Thy coming for us!

4. We have in the fourth subdivision Israel in plain words put under test. Blessing and curse are set before them, with a promise of restoration conditional upon repentance, even after their dispersion in their enemies' land. These three things plainly give us the three sections of the chapter. The perpetuity of the covenant with their fathers is affirmed at the end.

(i.) First, the blessing promised to obedience: abundance, peace, victory in conflict, God's tabernacle among them, His who has broken the bond of their yoke, and delivered them from other service.

ments and do them, then I will give you [c]rains in their season, and the land shall give its produce, and the tree of the field shall give its fruit. And your [d]threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give [e]peace in the land; and ye shall lie down, and none shall make you afraid. And I will cause evil [f]beasts to cease out of the land, neither shall the sword go through your land. And ye shall [g]chase your enemies, and they shall fall before you to the sword. And five of you shall chase a hundred, and a hundred of you put ten thousand to flight; and your enemies shall fall before you to the sword. And I will regard you, and make you fruitful, and multiply you, and establish my covenant with you. [h]And ye shall eat old store long kept, and clear out the old from before the new. And I will set my [i]tabernacle among you, and my soul shall not abhor you; but I will walk among you, and I will be your God, and ye shall be my people. I am Jehovah your God, who brought you forth out of the land of Egypt from being bondmen to them, and have broken the bars of your yoke, and made you walk upright.

2. (14–39.) The curse for the broken covenant.

[2] But if ye will [j]not hearken to me, nor do all these commandments, and if ye despise my statutes, and your soul abhor my judgments, so that ye do not all my commandments, breaking my covenant: I also will do this unto you,—I will appoint over you terror, consumption, and fever, causing the eyes to fail and the soul to pine away; and ye shall [k]sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be [l]smitten before your enemies, and they that hate you shall have dominion over you; and ye shall [m]flee when none pursueth you.

And if for these things yet ye hearken not to me, then I will increase your chastisement sevenfold for your sins. And I will break down the pride of your strength, and make your heaven as iron, and your earth as brass; and your strength shall be spent in vain, for your land shall not give her produce, and the tree of the land shall not give its fruit.

And if ye walk contrary to me, and hearken not to me, I will increase your plague sevenfold according to your sins. And I will send the [n]beasts of the field among you, which shall make you childless and cut off your cattle, and make you few in number, and your [o]ways shall be desolate.

And if by these things ye will not be corrected of me,

[c] Deut. 11. 14. Joel 2. 23. Hos. 6. 3. *ctr.* Jer. 3. 3. Am. 4. 7. Zech. 10. 1.

[d] Am. 9. 13.

[e] Ju. 3. 30, etc. Is. 48. 18. Ps. 72. 7. Hag. 2. 9. *cf.* Jas. 4. 1.

[f] Ps. 80. 13. Is. 11. 6. *ctr.* Ezek. 5. 17.

[g] Deut. 32. 29, 30.

[h] Mt. 13. 52.

[i] *cf.* ch. 16. 16. Ezek. 48. 35. Am. 9. 11.

[j] Deut. 28. 15.

[k] Ju. 6. 4. Hag. 1. 6. Mi. 6. 15.

[l] Ju. 2. 14. 1 Sam. 4. 3, 10.

[m] Pr. 28. 1.

[n] 2 Ki. 2. 23-25.

[o] Ju. 5. 6. Lam. 1. 4. Is. 33. 8. *ctr.* Is. 35. 8.

(ii.) Then the effect of the broken covenant detailed at length: graduated judgments, ever increasing as they continue unrepentant, ending in total dispersion, and consumption in their enemies' land.

but will walk contrary to me, then will I also walk contrary unto you, and will smite you, I myself, sevenfold for your sins. And I will bring on you a sword that shall avenge with the vengeance of the covenant; and when ye are gathered together to your cities, I will send [p]pestilence among you; and ye shall be delivered into the hand of the enemy. When I break your [q]staff of bread, ten women shall bake your bread in one oven, and shall return you your bread by weight: and ye shall eat, but not be satisfied.

[p] 2 Sam. 21. 1. Jer. 21. 6. Ezek. 6. 11. Am. 4. 10. Luke 21. 11.

[q] 2 Sa. 21. 1. 1 Ki. 18. 2. Jer. 11. 22.

And if for all this ye hearken not to me, but walk contrary to me, then I will walk contrary unto you in anger, and will chastise you, I myself, sevenfold for your sins. And ye shall [r]eat the flesh of your sons, and the flesh of your daughters ye shall eat. And I will destroy your high places, and cut down your sun-pillars, and cast your carcasses upon the carcasses of your idols; and my soul shall abhor you. And I will lay waste your cities, and desolate your sanctuaries, and will not smell the savor of your sweet odours. And I will bring the land to desolation, that your enemies that dwell therein shall be [s]astonished at it; and yourselves will I scatter among the nations, and draw out the sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her [t]Sabbaths, all the days of her desolation, when ye are in your enemies' land: then shall the land rest and enjoy its Sabbaths. All the days of its desolation it shall rest, whereas in your Sabbaths it did not rest, when ye dwelt upon it. And as to those that remain of you, I will send on them faintness of heart in their enemies' lands, that the sound of a driven leaf shall chase them, and they shall flee as fleeing from a sword; and they shall fall, when none pursueth. And they shall stumble one over another, as before a sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the nations, and the land of your enemies shall devour you. And they that remain of you shall waste away in their iniquity in your enemies' lands; and also in their fathers' iniquities shall they waste away with them.

[r] Deut. 28. 53, 54. 2 Ki. 6. 28. Lam. 4. 10. *cf.* Gal. 5. 15.

[s] 1 Ki. 9. 8. Jer. 19. 8. Jer. 52. etc.

[t] 2 Chr. 36. 21. Jer. 25. 9–12.

3. (40-46.) Restoration.

[3] If they [u]confess their iniquity and the iniquity of their fathers, in their faithlessness wherein they were faithless unto me, and walked also contrary to me, so that I walked contrary unto them, and brought them into the land of their enemies,—if then their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity, then I will remember my

[u] 1 Ki. 8. 33. Neh. 9. Dan. 9.

(iii.) Then on their confession and humbling themselves before God, He will remember His covenant with their fathers, Abraham, Isaac, and Jacob, and will remember the land. Utterly destroyed they never shall be, for their God is that Jehovah who brought them out of the land of Egypt, to be their God.

covenant with Jacob, and also my covenant with Isaac, and I will remember also my covenant with Abraham, and will remember the land. For the land also shall be left of them, and shall enjoy its Sabbaths, when it is in desolation without them; and they shall accept the punishment of their iniquity, because, even because, they despised my judgments, and because their soul abhorred my statutes. And yet, for all that, when they are in the land of their enemies, I will not reject them nor abhor them, to make an end of them [v]utterly, to break my covenant with them; for I am Jehovah their God. But I will remember as to them the [w]covenant with their ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am Jehovah.

These are the statutes and judgments and laws which Jehovah made between himself and the children of Israel in Mount Sinai by the hand of Moses.

(XXVII.)

The moral summing up.—the feeble creature with the Almighty God.

1. (*vv.* 1–8.) The personal vow (in which Israel failed, as we all).

5. [1] And Jehovah spake unto Moses, saying, Speak unto the children of Israel and say unto them, When any one maketh a special [x]vow, the persons shall be Jehovah's according to a valuation. And the valuation shall be of a male from twenty years old even to sixty years old, even the valuation shall be fifty shekels of silver in sanctuary shekels; but if it be of a female, then the valuation shall be thirty shekels. And if it be from five years old to twenty years old, the valuation of the male shall be twenty shekels, and for the female ten shekels. And if it be from a month old even to

v Lam. 3. 31. Ps. 89. 32. 33. Rom. 11. 25 27. *cf.* Esth. 8.

w Gen. 17. 2, 4, 7. Ex. 2. 24. Neh. 9. 32. Ps. 105. 8–10. Ps. 106. 45. Is. 61. 8. Jer. 33. 20, 21. Ezek. 37. 26, 27. Luke 1. 72. *cf.* Heb. 8. 8, 9. Heb. 10. 16. Heb. 12. 24. Heb. 13. 20.

x Num. 30. Deut. 23. 21–23. Ju. 11. 30. Ps. 116. 14. Nah. 1. 15.

With the closing verse of this chapter the statutes and judgments at Mount Sinai end; so that the following chapter must be looked at as an appendix to the book.

5. The closing chapter speaks of special vows. These were voluntary in their undertaking, but not as to their fulfillment when undertaken. They were *then* necessarily a part of simple righteousness to fulfill, and their fulfillment was a matter subject to the judgment of Him to whom they were made. Man might repent of his promise and let himself off easily as to the performance. The estimation of his vow was not therefore left to the maker of it. God Himself, or the priest as His mouthpiece, settled all.*

With this *estimation* of the vow the chapter is largely occupied. If it were a personal dedication, it was fulfilled by paying the amount, and where there was poverty this was tenderly considered. So the vow of house or land could be settled by a money payment; only here, as a *redemption*, which the payment for the person is not said to be, a fifth part of the value has to be added. A clean beast for sacrifice on the other hand could not be redeemed or exchanged for another, even for a better: to attempt such an exchange was only to forfeit the substitute.

(i.) Now, in the adoption of the legal covenant, Israel had in fact made such a vow of self-devotion to the Lord; and God had fixed in those commandments as to sanctification which had been now laid down the estimate of what that vow five years old, the valuation of the male shall be five shekels of silver, and for the female the valuation shall be three shekels of silver. And if it be from sixty years old upward, if a male then the valuation shall be fifteen shekels, and for the female ten shekels. And if he be poorer than the valuation, he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

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* *Thine* estimation" of the *A. V.*, though supported by the Revised, and what would seem the pronominal suffix, is at least questionable: see Gardner's Leviticus in Lange's Commentary. He quotes Horsley, and Delgado, in evidence that the *cha* is not in fact the pronoun, and cites the Septuagint, Onkelos, the Vulgate and Syriac versions as omitting it. There are difficulties with the common reading, for the estimation is after all fixed, where apparently referred to Moses, as in vers. 3–7, and then where there could be a need for personal judgment, it is referred not to Moses, but to the priest (*v.* 8). And so with the beast, the house, and the field.

2. (9 13.) The sacrifice.

[2] And if it be a [y] beast whereof men bring an offering unto Jehovah, all that they give of such unto Jehovah shall be holy. He shall not alter it nor change it, a good for a bad, or a bad for a good; and if he at all change beast for beast, then it and the exchange thereof shall be holy. And if it be any unclean beast, of which they do not bring an offering unto Jehovah, then he shall present the beast before the priest; and the priest shall value it as good or bad: according to the valuation of the priest so shall it be. But if he will needs redeem it, then he shall add the fifth part thereof unto the valuation.

[y] Mal. 1. 14. *cf.* Jno. 3. 14. Lk. 24. 26. Jno. 11. 50.

3. (14, 15.) The sanctification of the house.

[3] And when any one sanctifieth his [z] house to be holy to Jehovah, the priest shall value it as good or bad; as the priest shall value it, so shall it stand. And if he that sanctified it will redeem his house, then he shall add to it the fifth part of the money value, and it shall be his own.

[z] *cf.* Hag. 2. 9. 1 Cor. 6. 19, 20. Ro. 12. 1. Ro. 8. 23. 1 Tim. 3. 15.

implied. Nay, He had been gracious also to the poverty of the people, as all the provision as to *priesthood* specially assures us. The priest is, indeed, the special witness of such merciful consideration of spiritual poverty. Yet it was still a "law" that "made nothing perfect," and could not avail. Israel did not perform their vow, whatever might be the merciful release. On the legal ground they (and we) are but bankrupt and ruined sinners.

It is thus that in the sermon on the mount the Lord now distinctly forbids vowing: "Ye have heard that it was said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all." And this is grounded upon that feebleness of man which the law demonstrated to be his moral condition. It is plain, then, that real sanctification by law was an impossibility; and what a light this sheds upon this chapter, and its relation to the whole book of Leviticus, whose theme is sanctification throughout! Grace is thus shown to be the only power for it: the weak must be with the Strong, the beautiful lesson of all these Deuteronomic summaries. May we learn it well!

(ii.) But now comes in the provision of grace in sacrifice. Man had after all his value, and though for himself he could not pay it, it might be paid. For man there might be escape; for the devoted Victim there was no escape. No substitute could be provided for Him, and who could estimate aright His value? To seek to stand where He alone could stand would be simple and hopeless forfeiture and ruin. The unclean might be redeemed—redeemed with more than the full value; not so the pure offering. How plainly and convincingly all here speaks to us of Christ!

(iii.) Next comes the dedicated house, and Israel had such a house, a holy and beautiful house, made, as we have seen, of the devoted things. It was the sign of their great distinctive blessing, the dwelling of God among them, that house sanctified to the Lord, and yet theirs, but only made so by redemption. Slight as the sketch is, its features can be recognized. And it is only after and through the sacrifice that their house can be, as it yet shall be, their own.

4. (16-25.) The land.

[4] And if any man sanctify unto Jehovah [a part] of a [a] field of his possession, the valuation shall be according to what may be sown in it: the homer of barley seed at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to the valuation it shall stand; but if he sanctify his field after the jubilee, then the priest shall reckon him the money according to the years that remain until the year of jubilee; and there shall be an abatement from the valuation. And if he that sanctified it will needs redeem the field, then he shall add to it the fifth part of the money value, and it shall be assured to him. And if he do not redeem it, or if he have sold it to another man, it shall not be redeemed any more; but the field, when it goeth out in the jubilee, shall be holy unto Jehovah, as a field devoted: it shall be the priest's possession. And if he sanctify unto Jehovah a field that he hath bought, which is not of the fields of his possession, the priest shall reckon him the amount of valuation unto the year of jubilee, and he shall give the valuation in that day, as of a thing holy unto Jehovah. In the year of jubilee the field shall return to him of whom it was bought—to him to whom the land belonged. And all valuation shall be in the shekel of the sanctuary: twenty gerahs shall be the shekel.

[a] Ezek. 36. 33-35. Is. 62. 4.

5. (26, 27.) Provision for responsibility.

[5] Only the [b] firstling which is offered as firstling to Jehovah among the cattle, no one shall sanctify it, whether it be ox or sheep; it is Jehovah's. But if it be of an unclean beast, then he may ransom it according to the valuation, but he shall add a fifth part of it thereto; and if it be not redeemed, then it shall be sold according to the valuation.

[b] Ex. 13.11-13.

Thus all is in harmony; while for us also as Christians there is a house, a redeemed house, in which God dwells; but not a house made with hands,—a heavenly one, yet redeemed from earth: "whose house are we." Israel and Christ's people now thus answer to one another, so that we can scarcely say to which most fully the type belongs.

(iv.) Then we have the land; and Israel's land, though sanctified to the Lord, they had indeed sold to another; hence at the jubilee it shall be entirely Jehovah's and the priest's. Thus divine grace will take the inheritance they have so lost out of their keeping. It shall be Immanuel's land ; and His arm shall henceforth preserve it. Nevermore shall it know desolation; never shall the finger of scorn be pointed at its waste places, nor at those who shall at last fly there to their rest as doves to their windows; when the unknown, well-known Voice shall say at last, "The land shall not be sold forever; for the land is MINE: for ye are strangers and sojourners with ME."

(v.) We now have a different set of commandments. As in all septenary series,—and this is one,—the last three sections have another character from the preceding ones. They give us things which *cannot be* the subject of vows, on account of their already belonging to the Lord. The first-born of beasts are the first class of these, His by birth and as the fruit of redemption, *claimed* by Him, and therefore His: free from the uncertainty attaching to man's will in the matter. *He* claims, who can make good His claim.

6. (28, 29.) Holiness victorious in judgment.

[6] Notwithstanding, no [c]devoted thing that one hath devoted unto Jehovah, of all that he hath, of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy to Jehovah. Nothing devoted that is devoted from among men shall be ransomed: it shall be surely put to death.

[c] *ctr.* Mk. 7. 11, 12. *cf.* Heb. 9. 14. Phil. 2. 10.

7. (30 34.) Complete sanctification.

[7] And all the [d]tithe of the land, of the seed of the land, and of the fruit of the tree, is Jehovah's: it is holy to Jehovah. And if any one will needs redeem his tithe, he shall add the fifth part to it. And all the tithe of the herd, of the flock, of whatever passeth under the rod, the tenth shall be holy to Jehovah. He shall not search whether it be good or bad, neither shall he change it, and if he change it at all, both it and the exchange thereof shall be holy: it shall not be redeemed.

[d] Deut. 26. 12, 13. Mal. 3. 10. *cf.* Luke 18. 12.

These are the commandments which Jehovah commanded Moses for the children of Israel upon Mount Sinai.

Is not this too our certainty as to ourselves, in the sense of our responsibility, and in the consciousness of the weakness of our human wills to yield ourselves to Him? just that we are His by birth, His by redemption, formed for His service as the beast for man's, and claimed by Him who will not be defrauded of His claim? Thank God, we can look our responsibilities in the face with this assurance, that we are His, not in the weakness of our poor human wills, but in the might of His will for us! "*Created* in Christ Jesus unto good works;" "*chosen* to sanctification;" "God *working* in us to will and to do of His good pleasure;" "*kept* by the power of God through faith unto salvation!"

(vi.) But the same strong hand is also upon the evil; and this is the significance of the *cherem*, or ban, according to which that which was evil or defiled with evil was sanctified to God in its destruction. "For there can be no doubt that that which lay at the foundation of the ban was that of the compulsory dedication of something which resists or impedes sanctification; so that in all cases in which it was carried into execution by the community, or the magistracy, it was an act of the judicial holiness of God, manifesting itself in righteousness and judgment." (*Keil.*) Here ransom could not be. Things that are evil, and persons most unholy, shall thus in a coming day be holy to the Lord. All this also depends not on weak human will to accomplish it: it is the judgment of the Lord, and love will acquiesce in it as a necessity of holiness.

(vii.) We close here with the tithe. The tithe was the owning of the sovereign rights of God as to all their possessions. *Ten* we have seen to be the measure of capacity, and so of responsibility; of which *one* part given up owns divine sovereignty. This is the tithe; and here too God will have His claim. When this is accomplished the full blessing will have come. For God to have His own means all holiness, all joy, all stability. God shall be God, all and in all: and that is, as it were, the definition of the eternal state in the last book of Scripture. Let us remember that even now there is an application of this, which is not confined to Israel: "Bring Me all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room to receive it." (Mal. iii. 10.)

What, then, shall be the final blessing, when this is every where in fact accomplished? What tongue can speak aright the overflowing, eternal blessedness? And this too is not left to the weakness of man's "vow" to bring to pass. The arm of Him who bringeth salvation is that which shall accomplish it, and the day predicted hastens fast.

SCOPE AND DIVISIONS OF NUMBERS

LITERALLY, the book of Numbers is evidently the history of Israel's wilderness-life from Sinai onward,—that is, after their formal incorporation as the people of God under the legal covenant. It is a history of sad and terrible failure,—instead of a rapid march to Canaan, a sojourn of forty years in the desert, during which the entire generation that left Egypt as grown-up men (except two persons) perish under the judgment of God. But a new generation is led on to the borders of the land, conquerors over all opposition, until just opposite and ready to enter Canaan, the history ends; Deuteronomy being simply a review, and not a history.

Spiritually, its lesson is simple and obvious: it is the trial of the believer in the world; in which, alas! his failure becomes manifest,—and yet the grace of God does not fail; the resources of the priesthood, as found in Him in whom resurrection is the sign of competence, are brought out, the enemy is defeated, no curse can be on those whom God has not cursed, they go from strength to strength, until the good land of their inheritance is practically reached.

The Levites and their service are prominent through the book,—Christian responsibility to carry and exhibit Christ in the world, true ministry as indeed it is. The people also are seen as the Lord's host, united together for wilderness-warfare—not so much with personal enemies as influences, which develop murmuring, insubordination, and all the protean forms of unbelief. The evil does not break *in*, the power of God with them is too great for this,—but breaks *out*.

The divisions of the book are five:—

1. (Chap. i.–x. 10.) The Ordering of the Camp.
2. (Chap. x. 11–xvi. 35.) Growing departure from God: the testimony of history as to the people.
3. (Chap. xvi. 36–xxiv.) The resources of the priesthood, marked out by resurrection.
4. (Chap. xxv.–xxvii.) The testing in its consequences.
5. (Chap. xxviii–xxxvi.) The divine ways, and the end.

NUMBERS

DIVISION 1. (Chap. i.–x. 10.)

The Ordering of the Camp

SUBDIVISION 1. (Chap. i., ii.)

The organization and muster

The effective force.

1. (*vv.* 1–19. The persons appointed for the work.

(I.)

I.[1] AND Jehovah spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the [a]first day of the second month, in the second year after they were come out of the land of Egypt, saying, Take ye the [b]sum of the whole assembly of the children of Israel, by their families, by their fathers' houses, with the number of their names, every male according to their polls; from twenty years old and upward, all in Israel going forth to [c]war, thou and Aaron shall number them by their hosts. And with you there shall be a man of every tribe—a man who is [d]head of his father's house. And these are the names of the men that shall stand with you: of Reuben, Elizur the son of Shedeur; of Simeon, Shelumiel the son of Zurishaddai; of Judah,

[a] Ex. 40. 17.
[b] *ctr.* 2 Sam. 24. 1.
[c] Ex. 12. 41. *cf.* Josh. 5. 6. Eph. 6. 11.
[d] *cf.* Heb. 2. 10. Rev. 2. 7, etc. Heb. 12. 2.

NOTES.

DIV. 1.

IN the first division, then, we find the ordering of the camp. The people are to face the perils of the way, and the first requisite for this is to be in subjection to their Leader, not Moses, but rather the Lord Himself. Hence, first of all, this mustering and marshaling of what is to be the host of God. For a soldier to keep rank is an absolute necessity; and here a wisdom that cannot fail ordains for every one his place and his association. Thus divine foresight is able to manifest itself for them, and they are secured from uncertainty and anxiety. They have but to be *obedient*, and by obedience to cast all the responsibility of the future upon Him who has identified His glory with the fulfillment of His promises to them. These of course were as to Israel nationally only: they did not pledge the security of individuals, and in fact the generation that came as men out of Egypt perished, except two persons, in the wilderness. For us who are Christians, thank God, grace reigns, and we are individually "kept by the power of God through faith unto salvation." But on that very account it is said to us, "Work out your own salvation with fear and trembling, *for* it is God that worketh in you, both to will and to do of His good pleasure."

SUBD. 1.

THE first two chapters are the first subdivision, the mustering of the people as a whole, even the place of the Levites being indicated in the second chapter, though these are separated from the body of the nation for a prescribed service in connection with the sanctuary. Apart from them, the number of the tribes is maintained by the incorporation of Joseph's two sons as tribal heads according to Gen. xlviii. In this muster the *organization* carried out is the natural one, by families or "fathers' houses:" two terms which appear to be coexten-

Nahshon the son of Amminadab; of Issachar, Nethaniel the son of Zuar; of Zebulon, Eliab the son of Helon; of the children of Joseph—of Ephraim, Elishama the

sive, contrary as this is to the usual thought.* The difference between them is, that the word for "family" implies subjection to authority,† while the father's house shows that this authority has its grounds in the natural relation. Such is God's relationship to His people, of which the father is the image. Here rule should be as easy as obedience delightful. In family groups they were thus linked together in God's host, brother fighting alongside of brother, an army so compacted as to be, one might suppose, invincible. And what a means of encouragement, and of the impartation of energy, has God provided for us as Christians, who are members of one family, owning a common Father, and embarked together in a common cause! Alas! how much feebleness has come in through God's order having been departed from: so many among us who cannot show their names upon the register, and so few together of those undoubtedly akin! And yet, with all this, we are still able to realize in measure the blessedness of the divine thought for us, and the comfort and power that result from this family-organization, such as we find it in Israel.

1. The first chapter gives this enrolling, "the sum of all the assembly of the children of Israel," but only their effective force, those fit for warfare, not women or babes, but grown men. In Christ of course there is neither male nor female, and women do not escape from spiritual warfare: but the thought conveyed to us here is none the less plain and significant. It is not the simple fact of being Christians that makes us practically fit to be warriors. Any that are Christ's may of course have to fight, but to be properly a warrior is a different thing. For this we must have two things which indeed come near together, and are both covered by the number which marks the section. First of all, *maturity*, which in the Greek stands as "perfectness," "wholeness," (τελειότης,) the full harmony of all the faculties. For this as saints we need to be nourished up by the Word of God. And secondly, what the apostle gives as necessary for a "good soldier of Christ," *devotedness*, not to be entangled with the affairs of this life, which from another side brings us again to the thought of *entireness*, oneness. Thus to the Corinthians he complains that their *carnality* kept them still "babes in Christ." Here then is our title to enrollment among those "fit for war" in the spiritual Israel.

(i.) The persons able to do the work of numbering are, first of all, Moses and Aaron, the double type of Christ as King and Priest. He is indeed the One who knoweth them that are His, and under whose eye His servants are: the Lord who rules, and He who intercedes for and sustains them. Good it is to be under an eye like this!

Under Moses and Aaron there are certain princes of the people, each identified with his own tribe, and in due time coming to be head over it. Of these we have nothing noted but their own and their fathers' names, but just for that reason, if there could otherwise be doubt, we may be sure that their names are intended to speak to us. All these Bible names *should* speak; and their connection with the several tribes which they represent must be of importance: there must be a son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur; of Benjamin, Abidan the son of Gideoni; of Dan, Ahiezer the son of Ammishaddai; of Asher, Pagiel

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* The "fathers' houses" are generally considered to be subdivisions of the "families;" but they are used in a way which would seem to forbid this. Thus, although the usual order here is "by families, by fathers' houses," yet we find this order reversed also (chap. iii. 15; iv.22); and while on the one hand the numbering is sometimes by fathers' houses only, (as i. 45; ii. 32; xxvi. 2,) in the second registration there are specified *families* alone. Both terms are used also in the most general way, even for a whole tribe (i. 4; ii. 2; xvii. 2; Josh. vii. 17; Jud. xvii. 7). Chap. iii. 20, "These are the families of the Levites, according to their fathers' houses," seems to identify them as certainly the account to which it is appended only mentions "families;" and their identity is plainly stated, according to my translation of chap. iv. 38, 46.

† *Mishpach*, (from *shaphach*, to humble, to subject,) is so denominated from being subject to or under the authority of the master of the family. So in Latin, *familia*, a family, is from *famulus*, a servant.—(*Parkhurst.*)

reason why Elizur, rather than Shelumiel or Nahshon, should be prince of Reuben; and it is in exploring Reuben's history that we should find it.

That history of Reuben, as of the other tribes, we shall find in a prophetic summary in Jacob's dying words, where divine wisdom has given the moral of it, the character of Reuben as therein shown, and the lessons we are to derive from it. We may turn then with confidence to the words of this grand prophecy, with which we are already familiar, to gather aid in the understanding of what is now before us.

Reuben stands first then here as in Genesis, and Reuben's prince is Elizur the son of Shedeur. The first of these names is unquestionable in its meaning, as it is beautiful,—"God is a Rock." And this seems at once plain when connected with the character which Jacob gives to his first-born, "unstable,—boiling over—as water, thou shalt not excel." How grandly in opposition to the instability of Reuben is the rocklike stability of God! And it is the learning of this, and how to build upon it, that imparts stability to the unstable. In ourselves there is never strength, and the way of strength for us is to know this: "*when* I am weak, then am I strong." An Abraham with whom the body is now dead, needs—and finds *because* he needs—the Almighty God.

Thus it is plain why Elizur is Reuben's prince and leader. He is one of God's royal family of overcomers, and he overcomes the evil, native in the tribe he represents. Faith with him has found refuge from himself, and found it in God. He is then the suited captain for the men fit for war in the tribe of the first-born.

But this is not the whole: for Reuben's instability is more than weakness. Too many excuse as that what is in fact willfulness, the lust of the flesh; and though there is weakness necessarily in such a case, nevertheless that word does not describe the case. So we have seen it to be in what is before us: lust and will characterize the first-born of Jacob, as they do the first outcome of man in general; and so, before one can find one's strength in God, the holiness of God must be known, and our wills must be brought into conformity with His holiness. And this is accomplished more or less for us all in the fire of purification, the fire at which He sits as a Refiner of silver, purifying to Himself His people from their dross. No marvel then is it that the Reubenite Elizur is "the son of Shedeur:" that is, "the Almighty is fire." Yes, "*our* God is a consuming fire;" and He truly is the Almighty who is this, so that there is no escape out of His hands, when in love He takes up with us this His gracious work. Thus is the lesson learned, and how good when one has learned it! yea, "the knowledge of the Holy is" indeed "understanding."

The next tribe, in birth order, perhaps in character, is Simeon; and the prince of Simeon is Shelumiel, "at peace with God." Again, how significant if we turn back to Jacob's prophecy, and hear him denounce on God's part Simeon's cruel wrath! His paths had not been peace, nor with Him who is "the God of peace:" hence peace with God, the deep, sweet rest of a mind conformed to His mind, Simeon could not know. Now with the Simeonite prince all this is changed; as to Simeon's special evil he too is an overcomer, and his also is the victory of faith: there is no evil which faith cannot overcome, because He with whom it links itself is the Almighty. And so in the process indicated here, Shelumiel is the son of Zurishaddai,—that is, "My rock is the Almighty."

We have had much this thought already in Elizur, for the very simplest truths that faith embraces are of the widest reach and deepest import. Here, though the thought is much the same, the connection is different, just as Simeon is different from Reuben in his character. While Reuben is, as Jacob says, "the topmost of my strength," Simeon's very alliance with his brother is the confession of weakness, but a weakness which he would remedy by a recourse to that the son of Ocran; of Gad, Eliasaph the son of Deuel; of Naphtali, Ahira the son of Enan. These are they that were called of the assembly, the princes of the tribes

to which at present so many are betaking themselves—confederacy. And here he does find it indeed, but only to make cruel use of it, and to walk in separation from God. On his part therefore it brings in the end division and scattering. This is a necessity for him, if he is to be saved from himself; that, having found what the strength of nature betrays one to, he may turn to Him in whom there is all-sufficiency and with whom is holiness. This is now the Simeonite prince's alliance, and such an one needs never to be broken up again. Out of such have all great movements come; and here in such an alliance, as nowhere else, that individuality which is essential to the integrity and perfection of all true manhood is maintained; heart, conscience, the moral nature, are exercised and developed. Thus Shelumiel, that true peace with God which is the result of communion, springs from Zurishaddai, the known and enjoyed strength of the Almighty.

In the third place we have Judah, and here a condition very different from that of the two preceding tribes. In Judah we find the worshiper, and the strength implied in the spirit of praise. For the lesson of the two former histories is learnt in this: the heart that rejoices in God Himself has ceased from its own will and found communion in the path of obedience. Thus there is strength: but here we may seem to have no room for the overcomer. Is it so in fact? and does the prince of Judah no more exemplify what we have found to be in the former ones? We may as well ask, what room is there for the overcomer in the church of Philadelphia, where (as in the other churches) there is a distinct promise to one? But the answer is, there is in Philadelphia, as elsewhere, still a tendency to slip away,—*not* to hold fast that which they have; and here then at least there is a need for overcoming. Just so with that which characterizes Judah. The spirit of praise may all too easily be lost, and Nahshon may teach us how to retain it. He may be in this sense an overcomer.

Nahshon then means "a diviner," not necessarily in a bad sense. It is a word used for diligent observation (1 Kings xx. 33); and divining, apart from the heathenism so much associated with it, is but the discernment in the present of the future: and so may the child of God divine. In that which makes him a worshiper he may find what will give him prophetic insight into the future. Nahshon is therefore the son of Amminadab, or, as the last word means, of "the people of the Liberal Giver." Here faith gets then its foresight, in the knowledge of His free grace to whom we belong. How beautiful is this genealogy of a prophet! and how this spirit breathes throughout the psalms, so largely Judah's! Still more should we be able to take as the ground of a happy confidence, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Thus the spirit of praise is nursed within us.

Issachar's prince comes fourth in the list. Nathaniel, the "gift of God:" again exactly suited to him whose name speaks of *hire*, and whose tendency is to stoop his shoulder to foreign yokes, and to pay his tribute from the love of ease. The spirit of legality takes up readily with such strange service, as it is self which it really serves, and a bribe will turn it from its true Master. Yet, though God may hire a Nebuchadnezzar (Ezek. xxix. 18), the bread in our Father's house is not for hirelings, though in the far-off country one might think so. As we have seen, at His redemption-feast no hireling sits (Ex. xii. 45). Yet the hireling spirit in the people of God themselves would turn His grace into legal compensation, and a true overcomer is this Nathaniel who has learnt that the "gift of God" cannot be purchased. Here, too, the genealogy speaks very simply of how grace is apprehended: he is the son of Zuar,—that is, "Little." For he who thinks of hire values himself necessarily at too high a rate, and he who estimates himself as really "little" is ready to appreciate the gift of God.

Yet there is a right thought of recompense—a reward, of "mercy" (2 Tim.

of their fathers, the heads of the thousands of Israel. And Moses and Aaron took these men who were expressed by their names, and they gathered the whole

i. 18) which love will not be denied in giving,—which is really but the gift of God. This can never become to the soul as hire, the *motive* to service, and for this reason, that it is the reward of true devotedness alone, and not self-seeking: to work *for the reward* is to lose it. Issachar's captain must in this way also be Nathaniel.

In the fifth place here we find Zebulon; and in Zebulon we have seen Israel forgetting her separation to God, and stretching out toward the Gentiles. How sadly has this tendency to departure shown itself in the Church with regard to her more vital and wider separation from the world! and who can sufficiently estimate the evil resulting? When Balaam afterward sees the people in the "vision of the Almighty," the first thing that he sees is a people that dwell "alone, and are not reckoned among the nations." When with satanic craft he is laboring to injure whom he cannot destroy, he seeks to seduce them from this position by Midianitish women. In the Church the "unequal yoke" was very early brought in, and the apostle's words show the magnitude of the evil resulting. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? . . . . Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and *will be a Father unto you*, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14–18.)

God *is* the Father of His believing people; but if they mix themselves with the world in forgetfulness of whose they are, they force *Him*, as it were, to forget their special relation to Himself. He cannot *be* to them a Father as He would. How terrible is this loss, then, little as many regard it! And how powerfully does Zebulon's captain witness to us in this way—Eliab, "*God is a Father!*" May it speak with all its solemnity, and with all its precious encouragement, to His people's hearts! Thus Zebulon, "dwelling," gets its right significance.*

Leah's children end with this, save Levi, whose place is elsewhere. We have now Rachel's, Joseph first claiming his double portion in his two sons. Of these, Ephraim comes first according to Jacob's prophetic destination to this place of the younger born. Ephraim's prince is Elishama, "God hath heard;" for the very "fruitfulness" of which Ephraim speaks may be a snare to us if we have not learnt reverently to ascribe it to One who heareth His people's prayer. The second name, Ammihud, "the people of Majesty," may intimate that conscious relationship to the infinite Greatness which is the warrant and stimulus of successful prayer. All these names breath a spirit of dependence and of nearness,—of lowliness, yet of intimacy,—things that go necessarily together. There is abundant access for the humble-hearted; "the proud He beholdeth afar off." The nearest intimacy with God cannot minister to pride or go with it: the assumption of nearness, where the will is not subdued, and the spirit is unchastened, is but a false assumption. Who that has fairly measured himself in the presence of God but must carry with him the crippling of his human strength, as Jacob carried from Peniel his halting thigh?

And now we come to Manasseh: "Manasseh" means, as we know, "forgetting." "God has made me to forget," says Joseph, "all my kindred, and my father's house." It is, translated into Christian experience, the spirit of the racer, who sees no more what is once behind him, as he presses on toward the prize before. And this last thought Manasseh's prince supplies. His name is Gamaliel,—"God is a rewarder." As it is said of Moses, "He had respect to the recompense of the reward." (Heb. xi. 26.)

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*Of Helon,—the second name—the interpretation is so little assured, that I think it safer here to pass it by.

assembly together on the first day of the second month, and they [e]declared their pedigrees after their families, by their fathers' houses, with the number of their names,

[e] cf. Neh. 7. 64.

Here the interlacing of divine truth brings us back to Issachar; yet, as approaching it from another side, the truth itself is different. The danger is not now of legality: rather, as the future is faced thus, there is need of what shall give competency to meet with assurance of heart the thought of recompense. That competency is here in the second name, Pedahzur, "the Rock hath redeemed." Only from the conviction of the strength of our salvation can we start for the goal of divine recompense,—forgetting the things behind in the consciousness of what Eye rests upon us, and of a heart that forgets never: may we so press on!

Then follows Benjamin, who wherever we find him is the warrior, type of Christ Himself in the power that will put down evil in the earth in a day to come. For ourselves also in the meantime,—for us who are to be among the white-robed hosts that follow Him, when He comes forth as the white-horsed warrior to the judgment of that day,—a conflict with evil is appointed, not with carnal weapons, but so real and well-contested that we need all the panoply of God. From this no one that is Christ's can escape, save only by desertion of his post. How can he fittingly be with Christ in that day, who has never contended in the strife of this?

It will be said, perhaps, that all the tribes here are warriors, and just because the warfare is appointed to all, it would seem as if there could be no special warrior type among them; but Benjamin's presence here is sufficient proof that this is a mistake. Not only, as has been already said, may those be in the conflict who are not warriors, but there are also different kinds of warfare,—defensive as well as offensive, in the fort and in the field. Benjamin is the type of the aggressive soldier, not the shield-bearer, but the swordsman or the slinger, such as there were in Benjamin at another day,—"seven hundred chosen men, ... every one could sling stones at a hair's breadth, and not miss" (Ju. xx. 16). This God would have in His people also, not the mere holding of the fort, but the going out to war, as when the land is to be won, or brethren are to be delivered.

This, then, is the Benjamite, and the prince of Benjamin is Abidan, "My father is judge." Not according to men's judgment merely, least of all our own, but according to God's judgment, must every thing be conducted here; but not merely that even: the *Father's* judgment is what we who are His children are *ourselves* under, as the apostle admonishes us: "If ye call on the Father who without respect of persons judgeth according to every man's work, pass the time of your sojourning here with fear." (1 Pet. i. 17.)

What more needful admonition in the controversy with evil than this, to remember that we ourselves are under our Father's holy eye! How can we contend elsewhere with that whose power we are ignoring over our own hearts and ways? In the dark days which so quickly followed Israel's possession of the land, the *judge* was the *deliverer*: "and when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge; . . . and it came to pass when the judge was dead, that they returned and corrupted themselves more than their fathers, . . . and the anger of the Lord was hot against Israel." This then was the twofold office of the judge: as it was said of Othniel, "He judged Israel, and went out to war." Benjamin's prince then is Abidan.

But Abidan also is the son of Gideoni,—"the cutter down." For that from which proceeds all true after-judgment is the acceptance of that first judgment at the cross in which the tree of humanity had to be felled in order to construct the ark of salvation. Christ crucified is our deliverance, but Christ crucified is also the judgment of the flesh: "our old man was crucified with Him." Thus it is because Christ died to sin we are to reckon *ourselves* dead indeed unto sin;

from twenty years old and upward, according to their polls. As Jehovah commanded Moses, so he numbered them in the wilderness of Sinai.

and to be so reckoning is power over it. If there be shoots from the stump, the knife and the axe have still their place; but for intelligent faith Gideoni has well done his woodman's work. We have not to *die* to sin; we are *dead:* not in experience, but "with Christ," therefore for faith. All self-judgment afterward proceeds upon this judgment of God upon us,—a judgment which when accepted by us is ability for all the rest. Gideoni is the father of Abidan.

The children of the two wives are now told out, and we come to the children of the bondmaids. The first of these is Dan, "judgment," the spirit of rule, which, as Dan's origin points out, is really service. Yet in man's hand how readily it is turned from this! "Man being in honor abideth not." Instead of using his place for the blessing of those entrusted to his care, he uses it for himself, feeds with it his ambition or his greed in some form, and becomes a rebel to the One from whom he derives authority. Thus in Dan, as we have seen in Jacob's prophecy, is found the apostate. But for this, as for all else, there is a remedy with God, and Dan is here in his place with his captain Ahiezer, —"brother of help," the son of Ammishaddai,—"the people of the Almighty." Let them be realized in this relation, and the ruler becomes according to God's design, the "helping brother" of those over whom he is appointed. Thus do the hills after their nature minister to the valleys, and God in His love serves all: for this is true greatness ever: "without contradiction the less is blessed of the better," and "it is more blessed to give than to receive." (Heb. vii. 7; Acts xx. 35.)

Asher follows Dan: his prince is Pagiel,—"event of God," the son of Ocran, —"afflicted." Strange names these in connection with Asher,—the "happy," and whose portion in Jacob's prophecy answers to his name. Yet "He maketh all things work together for good to them that love Him," and sorrow in His hands is turned into joy. To true happiness here, as well as for a guard against the dangers of it, some strain of sorrow seems of necessity to mingle with it, something wherein the soul has to submit itself to God,—to say it is the Lord, "the event is of God." The apostle's thorn in the flesh after his ecstasy in the third heaven may tell us this as to the most spiritual joys. Asher's prince is often a Pagiel, as Pagiel is truly Ocran's child: "tribulation worketh patience, and patience experience, and experience hope."

And now we have Gad, whose prince is Eliasaph,—"God hath added;" he is the son of Deuel,—"known of God." How good a thing it is to be known of God! For this does not of course mean merely such knowledge as God has of every thing, but the knowledge we have of one with whom we are intimate, and which implies approval. And this is truly the secret of spiritual increase such as Eliasaph speaks of, the last part of whose name is the same word as "Joseph." Leah's exclamation when Gad is born shows that this is the thought also in his name. Need we be told that increase is to be looked for in a child of God? Or how sad a proof it is of the lack of divine intimacy when there is not this? And yet there are those whose stagnant condition would imply that they have no thought of this: if they are safe, it is enough; they do not "grow in grace," they remain babes, a condition which the apostle traces in the Corinthians to their carnality.

We have but one tribe more, that of Naphtali. His prince is Ahira, "brother of evil," the son of Enan, which means apparently "eyed," or "having eyes." This is the most difficult name perhaps to interpret of all that we have had; the words also being susceptible of other meanings, though these are the simplest ones. May it be that in Ahira we find one whose eyes have affected his heart, like another Jeremiah (Lam. iii. 51), and made him a man of sorrows in sympathy with the sorrow around? Such a spirit one would suppose to need expression among these leaders of Israel, and thus the "brother of evil" would

2. (20-46.) The number.

[2] Now the children of [f]Reuben, Israel's eldest son, their generations, by their families, by their fathers' houses, according to the number of the names, by their polls, every male from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Reuben, were forty-six thousand, five hundred.

Of the children of [g]Simeon, their generations, by their families, by their fathers' houses, those that were numbered of them according to the number of the names, by their polls, every male from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Simeon, were fifty-nine thousand, three hundred.

Of the children of [h]Gad, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Gad, were forty-five thousand, six hundred, and fifty.

Of the children of [i]Judah, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Judah, were seventy-four thousand, six hundred.

Of the children of [j]Issachar, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Issachar, were fifty-four thousand, four hundred.

Of the children of [k]Zebulon, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and up-

[f] *cf.* ch. 26. 7

[g] *cf.* ch. 26. 14.

[h] *cf.* ch. 26 18.

[i] *cf.* ch. 26. 22.

[j] *cf.* ch. 26. 25.

[k] *cf.* ch. 26. 27.

come to be the "brother born for adversity," of which Proverbs speaks (Prov. xvii. 17). And this would not suit ill with the character of that Naphtali, whose own name is a memorial of "struggling," and whose "pleasant words" are noted in that prophecy of Jacob to which there seems constant reference all through.

These, then, are Israel's princes, able to muster and lead to victory the hosts of the redeemed, as being personally overcomers in regard to their surroundings or the tendencies to failure amid which they are. In the constant battle-field which this world is for us, we must indeed be overcomers or overcome. All the men fit for war must be ranged under these leaders, as in the addresses to the seven churches of Revelation, the promises are all for overcomers. Here is the test for us, and we cannot excuse ourselves from it: blessed be God, if we have the *spirit* of the overcomer, the evil round can never master us, any more than the darkness of night can keep the stars from shining. The darkness is their *opportunity* to shine!

(ii.) As to the number of the tribes which is now given to us, we must learn better the symbolism of numbers and the meaning of these tribal divisions themselves, before we can expect to find what is hid in it. Yet we may be well ward, all that went forth to war; those that were numbered of them, [even] of the tribe of Zebulon, were fifty-seven thousand, four hundred.

Of the children of Joseph—of the children of [l] Ephraim, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Ephraim, were forty thousand, five hundred.

[l] *cf.* ch. 26. 37.

Of the children of [m] Manasseh, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Manasseh, were thirty-two thousand, two hundred.

[m] *cf.* ch. 26. 34.

Of the children of [n] Benjamin, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Benjamin, were thirty-five thousand, four hundred.

[n] *cf.* ch. 26. 41.

Of the children of [o] Dan, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Dan, were sixty-two thousand, seven hundred.

[o] *cf.* ch. 26. 43.

Of the children of [p] Asher, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Asher, were forty-one thousand, five hundred.

[p] *cf.* ch. 26. 47.

Of the children of [q] Naphtali, their generations, by their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that went forth to war; those that were numbered of them, [even] of the tribe of Naphtali, were fifty-three thousand, four hundred.

[q] *cf.* ch. 26. 50.

These are they that were numbered, whom Moses and Aaron numbered, and the princes of Israel—twelve men: each was for the house of his fathers. And [r] all that were numbered of the children of Israel, by their fathers' houses, from twenty years old and upward, all in Israel that went forth to war,—all that were numbered were six hundred and three thousand, five hundred, and fifty.

[r] *cf.* ch. 26. 51.

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assured that there is here, as elsewhere, such deeper meaning, which should encourage attempt to seek it. God has forbidden idle words: can there be such in His own book? Assuredly not; it is impossible; and the first condition of successful search is the faith that accredits Him with a wisdom and love which has every where hidden in it the treasures which are to reward this.

3. (47-54.) The separation of the Levites to the tabernacle service.

[3]But the [s]Levites, according to the tribe of their fathers, were not numbered among them; for Jehovah had spoken unto Moses, saying, Only the tribe of Levi thou shalt not number, nor take the sum of them among the children of Israel; but appoint thou the Levites over the [t]tabernacle of testimony, and over all its vessels, and over all belonging to it: they shall bear the tabernacle and all its vessels, and they shall minister in it, and round about the tabernacle shall they encamp. And [u]when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle encampeth, the Levites shall set it up; and the stranger that cometh near shall be put to death. And the children of Israel shall encamp every one in his camp, and every one by his [v]own standard, according to their hosts; but the Levites shall encamp around the tabernacle of the testimony, that there be not wrath upon the assembly of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony. And the children of Israel did so: according to all that Jehovah had commanded Moses, so did they.

Divisions and associations of the host.

1. (vv. 1-9.) The camp of Judah: the spirit of righteousness, in the apprehension of grace, and of God as Father.

(II.)

2. [1] And Jehovah spake unto Moses and unto Aaron, saying, The children of Israel shall encamp, every one by his standard, with the ensign of his father's house: fronting the tent of meeting round about shall they encamp. And those that encamp on the [w]east side toward the [x]sunrise shall be they of the standard of the camp of [y]Judah, according to their hosts: and the

s ch. 4. 46.
t ch. 3. 5.
u ch. 10. 17-21.
v ch. 2. 2.
w *cf.* Ps. 48. 7. Ezek. 17. 10. Jonah 4. 8. Rom. 5. 3.
x *cf.* Mal. 4 2. 2 Tim. 4. 8. Heb. 9. 28.
y Gen. 49. 8-12. Ps. 68. 25. 2 Chron. 20. 21.

(iii.) The separation of the Levites to God for the work of the tabernacle is now declared. They are to be the body-guard of the divine King, and as the priests go in to God to perform their intercessory service in behalf of the people, so the Levites keep them from the wrath that would follow the intrusion of the stranger into the tabernacle of God, the holy things of which they bear through the desert in all their journeyings. They are thus the distinct types of ministry which addresses itself from God to man, as priesthood does from man to God. These things will, however, come fully before us in a little while, and we shall till then defer the discussion of them.

2. The people, being numbered, are next ranged round the sanctuary, the Levites, as we have seen, being in the innermost circle, and the rest of the tribes arranged in four large camps, three tribes in each camp, under the standard of one of them as chief. Here, as so commonly then, the twelve divide into 4 x 3, not with less significance here than elsewhere: the number of manifest sovereignty —for the Lord is in the midst of His people—may show how God transforms the place of trial into the means of the display of Himself in power over it.

The four camps lie to the four quarters, east, south, west, and north, from which come the outside influences, which, in a world like this may be any of them adverse, and which the people of God must meet in the power of Him who is among them. They must be independent of circumstances, carrying their resources, in this sense, within themselves. The whole order has reference to these outside influences, as we may see more shortly, the entire wilderness journey being a warfare, and the people's dwelling-place a camp.

prince of the children of Judah shall be [z]Nahshon the son of Amminadab; and his host, even they that were numbered of them, seventy-four thousand, six hundred. And those that encamp next him shall be the tribe of [a]Issachar: and the prince of the children of Issachar shall be [b]Nathaniel the son of Zuar; and his host, even those that were numbered thereof, fifty-four thousand, four hundred. [Then] the tribe of [c]Zebulon: and the prince of the children of Zebulon shall be [d]Eliab the son of Helon; and his host, even those that were numbered thereof, fifty-seven thousand, four hundred. All that were numbered of the camp of Judah are a hundred and eighty-six thousand, four hundred, according to their hosts. They set forth [e]first.

[z] ch. 7. 12. Matt. 1. 4. *cf.* Acts 20. 22 with Rom. 8. 28.

[a] Gen. 30. 18. Gen. 49. 14, 15.

[b] ch. 7. 18. *cf.* Rom. 4. 4, 5. Rom. 6. 23.

[c] Gen. 30. 20. Gen. 49. 13. Ps. 68. 27.

[d] ch. 7. 24. *cf.* Rev. 2. 13–17. 2 Cor. 6. 14–18.

[e] ver. 3. ch. 10. 14.

The divisions and associations of the tribes can only be understood aright as we study them in detail.

(i.) The first division is that of Judah, with whom, under his standard, are Issachar and Zebulon. The position of his camp is doubly indicated as "eastward, toward the sunrising," two expressions which we may be sure are not mere tautology, for there is nothing of this kind in the Word of God; and inquiry here, as elsewhere, will not be without result.

In fact the two expressions are in a sense in contrast. They both speak of the east, where of course the sun rises; but while the sunrise always conveys the idea of joy and blessing as connected with the returning day, the other word implies rather the opposite of this. This word is *qedem*, "what faces," or "confronts you," and thus as nearly as may be resembles our word adversity from the Latin, "what is *toward*" you, only in a hostile manner. The *qadim*, the "east wind," is the dry and parching wind from the desert, as the west wind is literally the sea-wind, bringing moisture and rain. Judah's position, then, contemplates two opposite things, the world as the place of malign influence, and the uprising of the Sun of Righteousness, which for us is the end of this. These two contrary thoughts to us as Christians so suggest one another that there is no difficulty in their connection. He who faces in earnest the evil of the world will have proportionately before him that appearing of Christ which will bring its long disorder to an end forever. The night is far spent, and the day is at hand; blessed be God, we who believe in Him are children of the day; "therefore," says the apostle, "let us cast off the works of darkness, and let us put on the armor of light." (Rom. xiii. 12.) Here we are in Judah's camp toward the sunrise.

But why *Judah* foremost, the leader of all Israel in this way? His name and what we have seen of his history account for this. We have seen the light of the prophet in his eyes, and are all familiar with the fulfillment of the prophecy in his name in the psalms of his descendant David. We have read too his motto in the words of Jacob, "The spirit of praise is the spirit of power." Judah is foremost here for the same reason that Jehoshaphat in a later day put his singers and trumpeters in the forefront of the battle against the enemy; and when they began to sing and praise, the Lord went out against the foe and smote them. (2 Chron. xx.) So then it is here.

For the spirit of praise is the spirit also of obedience, and thus Judah is qualified to be the law-giver (Ps. lx. 7). Wherever the heart is filled with God His throne will be in the heart, and what an irresistible power is in this spirit of obedience to the all-wise "Captain of salvation"! Who or what can defeat the King's army, so long as it obeys orders? And what a triumphant enthusiasm, the presage of victory, swells in these loyal songs in the face of the battle!

This is what characterizes Judah, the spirit of obedience rising into the joyous

2. (10-16.) The camp of Reuben: the spirit of dependence governing communion and growth.

[2] The standard of the camp of [f]Reuben shall be [g]southward, according to their hosts: and the prince of the children of Reuben shall be [h]Elizur the son of Shedeur; and his host, even those that were numbered thereof, forty-six thousand, five hundred. And those that encamp by him shall be the tribe of [i]Simeon: and the prince of the children of Simeon shall be [j]Shelumiel the son of Zurishaddai; and his host, even those that were numbered of them, fifty-nine thousand, three hundred. Then the tribe of [k]Gad: and the prince of the children of Gad shall be [l]Eliasaph the son of Deuel;* and his host, even those that were numbered of them, forty-five thousand, six hundred, and fifty. All that were numbered of the camp of Reuben are a hundred and fifty-one thousand, four hundred, and fifty, according to their hosts. And they set forth second.

f Gen. 29. 32. Gen. 49. 3, 4. Phil. 3. 7.
g Job 37. 17. Acts 27. 13. *cf.* Jas. 4. 4. Gen. 12. 9.
h ch. 7. 30. 2 Tim. 2. 1.
i Gen. 29. 33. Gen. 49. 5. *cf.* Tit. 3. 3. Rom. 3. 15.
j ch. 7. 36. *cf.* Jno. 20. 21. Rom. 5. 1. Eph. 6. 15.
k Gen. 30. 11. Gen. 49. 19.
l ch. 7. 42. *cf.* 2 Pet. 1. 5-8.

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* This seems evidently right, and not "Reuel," as in the ordinary Hebrew. "Deuel" is found in chap. i. 14, vii. 42, x. 20, and here in a hundred and eighteen MSS., beside the Samaritan and Vulgate. (*Keil.*)

spirit of praise, as with him who says, "Thy statutes have been my songs in the house of my pilgrimage." (Ps. cxix. 54.) This is the "shout of a King" which Balaam heard at a somewhat later day than this, and before which Moab quailed. How beautiful is this position of Judah, meeting the edge of the east wind with the song of loyal devotedness, his camp thrown forward into the darkness to meet the first rays of the coming day; his captain he with the prophet's eyes, and of the race of those who know the Liberal Giver as their God!

The last thought connects with Issachar, who, with Zebulon, fights under Judah's banner, with his captain Nathaniel, "the gift of God." They are both under the best of leadership evidently. The one will not seek his own, nor the other stray off to the world, while Judah leads.

Taken as a whole, then, the camp of Judah is the expression of the spirit of righteousness, the standard under which he gathers is that of righteousness, a spirit to which statutes are songs, free therefore from legality, and which maintains the enjoyment of relationship to God as Father, where Issachar and Zebulon give the complementary thoughts. How full and sweet an expression is it; and how clearly the New Testament shines out here in the Old!

(ii.) The next camp is that of Reuben, in which the rejected first-born takes humbly the second place. The subjugated will of man shows itself now, as we have seen in him, in the dependent cleaving to God, which is indeed "strength" and stability. "God is a rock"—(Elizur) is the principle which now victoriously leads him on. His place is on the south, which literally is "the right hand," the place of power and dignity, though in dependence: how completely does this mark the position of Reuben, again the *child's* place (Reuben, "see, a son!")

But he needs this place, for the influences of the south are relaxing ones. How good that he has to lean only upon Another! that the place of his strength is inaccessible to any possible attack! It is indeed in resisting the relaxing influences of what men count prosperity that the power of faith is most distinctly shown. How beautiful an example is that of Moses, who, "when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt"! This was the resolute will of faith, the spirit of the prince of Reuben, in the face of the world. And in truth, though the influences of the south are pleasant *for a season*, they end in fierce and furnace heat before which the fruits

3. (17.) The Levites: consecration.

[3] Then the [m] tent of meeting shall set forth, the camp of the Levites in the midst of the camps: as they encamp, so shall they set forth, every man in his place according to their standards.

4. (18-24.) The camp of Ephraim: experience.

[4] The standard of the camp of [n] Ephraim shall be [o] westward, according to their hosts: and the prince of the children of Ephraim shall be [p] Elishama the son of Ammihud; and his host, even those that were numbered of them, forty thousand, five hundred. And by him shall be the tribe of [q] Manasseh: and the prince of the children of Manasseh shall be [r] Gamaliel the son of

[m] *cf.* ch. 10. 17.

[n] Gen. 41. 52. Gen. 48. 20. Gen. 49. 22-26. Ps. 80. 2. Ps. 60. 7.

[o] *cf.* Gen. 1. 20.

[p] ch. 7. 48. *cf.* Phil. 1. 11, 12.

[q] Gen. 41. 51. Gen. 48. 20. Gen. 49. 22-26. Ps. 80. 2. Ps. 60. 7.

[r] ch. 7. 54; Phil. 3. 13.

of the earth are dried up and perish. How many have found the hot breath of worldly prosperity to be the destruction of spiritual fruit! The camp of Reuben if it be well maintained, is indeed here a place of honor, and the subjugated will of a Reubenite the first necessity to face the south.

Here, then, Reuben is foremost, and under him are Simeon and Gad. Simeon too has learned dependence upon the prayer-hearing God, and has the peace of conformity of his mind to God's. If Reuben's prince is Elizur ("God is a rock"), the father of the prince of Simeon is Zurishaddai,—"my rock is the Almighty." Thus they are suited companions. But the communion which Simeon represents must be under the lead of Reuben's will of adherence and subjection to God, that it may abide the desert warfare, and thus he fills exactly his place here. Gad also is in the same line of dependence with his captain Eliasaph,—*God* hath added,"—growth through faith, that is, by virtue of what faith embraces. Thus Reuben's camp is finished and furnished. Upon his standard we may read "*faith.*"

(iii.) In the centre of the camp we have next the tent of meeting, with its Levite guard. As with Jerusalem at an after-day, "God is in the midst of her: she shall not be moved." (Ps. xlvi. 5.) The Levites, devoted to the sanctuary and surrounding it, present the thought of consecration: and this is at the heart of all successful warfare. There is little said about Levi here: it is his glory to be overshadowed by the glory of God. And this is morally the character of all true consecration: that which vaunts itself is none.

(iv.) Westward was the camp of Ephraim: "westward" being, in Hebrew, "toward the sea." And the sea is pre-eminently in Scripture, as in nature, the type of trouble and unrest, which the word itself implies in the original. We have seen it in the six day's work the type of the evil within us, and which remains in us though regenerate, limited, however, by divine grace. It is the evil, moreover, in its negative rather than its positive aspect, and the west wind, as the sea-wind, differs from the east wind, the wind of the desert in this way. It comes not to wither, but rather loaded with the moisture which revives and refreshes the earth. This is the answer of heaven to the appeal of man's misery, even though that misery be in a sense identified with his sin. As the heaven draws from the bosom of the sea itself the vapors which it pours out again upon the land, so grace is that with which God in sovereign goodness has answered our sin, and the *occasion* of which has been the very sin itself; for only in a world of sinners could He *show* grace. How full and exact are these natural types, when we come to analyze them!

Ephraim's camp, then, lies toward the sea,* and his name reads easily in this connection; for "fruitfulness" is dependent on the showers of heaven, spiritually as much as naturally. Nor only this, but plainly also the result of that which the heaving and stormy sea suggests—still under divine control—is what

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*In the desert it must have been *north*-west to do this; but these distinctions are not made in Scripture, and the figure is more exact as Scripture gives it. We have not to consider the changes of locality to get the spiritual instruction, which is ever what is aimed at.

Pedahzur; and his host, even those that were numbered of them, thirty-two thousand, two hundred. Then the tribe of [s]Benjamin: and the prince of the children of Benjamin shall be [t]Abidan the son of Gideoni; and his host, even those that were numbered of them, thirty-five thousand, four hundred. All that were numbered of the camp of Ephraim are a hundred and eight thousand, one hundred, according to their hosts. And they set forth third.

[s] Gen. 35. 16-18. Gen. 49. 27. Ps. 80. 2. Ps. 68. 27.

[t] ch. 7. 60. *cf.* 2 Tim. 2. 3, 4.

the apostle has affirmed for us, that "tribulation worketh patience, and patience experience, and experience hope." (Rom. v. 3, 4.) Here is the key-word, I doubt not, to Ephraim's position among Israel's hosts. His camp is the fourth camp, and the standard under which it marches is that of *experience.*

In a warfare such as this, experience must needs have an important place: indeed such an one as that which we have just heard from inspired lips itself implies the wilderness warfare and the victory of grace. The "fruitfulness" of which Ephraim's name tells is also an experience of which another apostle makes use in his conflict with those who were seeking to seduce those to whom he writes (1 Jno. ii. 26). The consciousness of what the gospel works, arms us against those who would deprive us of it. The consciousness of our love to the brethren reassures us as to our having passed from death unto life (iii. 14). "Hereby we do know that we know Him, if we keep His commandments" (ii. 3). And "hereby do we know that we abide in Him, and He in us, because He hath given us of His Spirit" (iv. 13). These of course are not the things that give us peace at first, nor the foundation on which we build at any time. Christ alone is the foundation. And yet in the day of conflict we may find "Ephraim the strength of the head" (Ps. lx. 7): the experience of the fruitfulness of grace is like a helmet to resist the blows of skeptical argument, and preserve the mind quiet and undizzy amid the assaults of error.

Quite suited to this is the name of Ephraim's prince. "God hath heard" may be the conviction of faith, but it is also the realization of experience; just as Manasseh's prince, "God is a rewarder," may speak the confidence of hope, but may speak as well what is present realization. Indeed, it will be almost necessarily both, since God thus is continually meeting us with pledges and anticipations of the final recompense. Benjamin's Abidan, "my father is judge," implies also a practical experience.

Manasseh comes naturally under Ephraim's headship, according to Jacob's prophecy. Manasseh—"forgetfulness," is but negative when alone: as a means to an end it must be connected with and governed by the end, in order to have its proper character. The spouse of the psalms is bidden, like another Joseph, to forget all her people and her father's house, but it is in the absorption of her heart with her divine King and Bridegroom (Ps. xlv. 10). So that "to me to live is Christ," of him who proclaimed himself a Manassite, "forgetting that which is behind" (Phil. i. 21; iii. 13). It was not asceticism; it was absorption: a "counting all things but dung, that" he "might win Christ" (chap. iii. 8).

Benjamin also would lack the true spirit if not found under Ephraim. The spirit of controversy, apart from the eager desire of fruit for God, would be but that of Ishmael—warfare for its own sake,—a spirit to be abhorred. How different when it is a burning zeal for Christ and for His glory that animates one, and, as we have seen, Abidan is the captain of the host!

But Ephraim leads Benjamin also, because the experience of the fruit of grace as realized in the soul is necessary for the conflict in its behalf. This we have seen in the apostle's appeal to its testimony as against seducers. And all truth that is to be maintained in the face of an evil world must have like witness in the hearts and lives of its professors. The Benjamite warriors must be found in the camp of Ephraim under the standard of experience.

5. (25-34.) The camp of Dan under the standard of exercise.

[5] The standard of the camp of [u] Dan shall be [v] northward, according to their hosts: and the prince of the children of Dan shall be [w] Ahiezer the son of Ammishaddai; and his host, even those that were numbered of them, sixty-two thousand, seven hundred. And those that encamp by him shall be the tribe of [x] Asher: and the prince of the children of Asher shall be [y] Pagiel the son of Ocran; and his host, even those that were numbered of them, forty-one thousand, five hundred. Then the tribe of [z] Naphtali: and the prince of the children of Naphtali shall be [a] Ahira the son of Enan; and his host, even those that were numbered of them, fifty-three thousand, four hundred. All that were numbered of the camp of Dan are a hundred and fifty-seven thousand, six hundred. They set forth last, according to their standards. These are they that were numbered of the children of

[u] Gen. 30. 6. Gen. 49. 17, 18.

[v] Is. 41. 25. Jer. 1. 14. Ezek. 1. 4. Job 26. 7. Ps. 48. 2.

[w] ch. 7. 66. *cf.* 2 Cor. 12. 7.

[x] Gen. 30. 13. Gen. 49. 20.

[y] ch. 7. 72. *cf.* 1 Pet. 1. 6.

[z] Gen. 30. 8. Gen. 49. 21. Ps. 68. 27.

[a] *cf.* Heb. 12. 11.

(v.) And now we come to the last camp, fifth in order here—that of Dan. It lies to the north, and as we have found the other quarters of the heaven with significant names, so it is also here. The north (*tsaphon*) means "what is hidden," and the reason why the north is called so is because to those living in the northern hemisphere the sun travels through the southern heavens, and the north side of any thing is the dark side. Naturally the north itself would be contemplated as the seat of darkness, the abode of gloom and mystery. Striking it is, then, that the camp of Dan falls into the *fifth* place, the number five speaking, as we have so often seen, of *exercise* in connection with God's governmental ways. In this respect Scripture itself recognizes, and the heart of every man bears witness to, the mystery with which they are encompassed. Here still, as with Moses upon the mount, it is impossible to see God's face. Only after He has passed by can we see the glory of His back parts.

And this mystery, how it assaults us! From the north came the most frequent attacks upon the land, and from it will come the final attack. (Ezek. xxxviii., xxxix.) In the sides of the north the Babylonian apostate makes his seat and utters his defiance of the Almighty. (Is. xiv.) We must not imagine this to be without significance. Nothing in Scripture is; and it is by putting things together that we perceive a meaning which taken by themselves such things might seem to lack. Certainly in the place of mystery it is that apostasy and infidelity intrench themselves most securely; while upon the forehead of Babylon the great there is also written, "Mystery."

Dan, who fills the fifth position here, was also the fifth son of Jacob. Child of the handmaid as he is, he represents the spirit of rule or judgment. Strangely enough, in Jacob's prophecy he shows, as we may say, the northern character; and unites in his serpent symbol the two ideas of assailant and apostate. Is this when the influences of his position, which is by and by in the extreme north of Israel, have overcome and carried him away? Here, however, all is different: he is in his place every way, and his prince is Ahiezer, "brother of help." Dan is here, therefore, nearly connected with Abidan, prince of the tribe before him, Benjamin, and speaks similarly of that judgment of one's self according to God which is indeed the only spirit in which to meet without damage the mysteries which confront us. Where intellect merely is only perplexed and baffled, and speculation betrays us into error, or into that pride which is the most fatal error, there the spirit of self-judgment escapes without an effort, finding safe footing where the other falls. This is easily understood. An exercised *conscience* is the true remedy for over-exercise of *mind*, just as the apostle tells us of those on the other hand who, *not* "holding faith and a good conscience," "concerning faith have made shipwreck." (1 Tim. i. 19.) Here, too, Ahiezer finds his place:

Israel by their fathers' houses: [b] all they that were numbered of the camps, according to their hosts, were six hundred and three thousand, five hundred, and fifty. But the Levites were not numbered among the children of Israel, as Jehovah had commanded Moses. And the children of Israel did according to all that Jehovah had commanded Moses: so they encamped, according to their standards; and so they journeyed, every one, according to their families, according to their fathers' houses.

Subdivision 2. (Chap. iii., iv.)

The assignation.

The separation of the Levites to the service of the tent of meeting. (III.)

1. (*vv.* 1-13.) The call of God.

a (*vv.* 1-4.) The priestly heads.

1.[1] NOW these are the generations of [c] Aaron and Moses, in the day that Jehovah spake with Moses in Mount Sinai. And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron,

[b] ch. 1. 46.

[c] *cf.* Eph. 4. 8-13.

those in practical lowly service to others are not easily mastered by the subtleties which carry away the theorist.

Dan's standard, then, is truly that of exercise, and under and next to him comes Asher, the "happy:" for happiness clearly depends upon this awakened conscience, and is found in the way of such brotherly helpfulness as Ahiezer speaks of: "if ye know these things, happy are ye if ye do them." (Jno. xiii. 17.) We have seen that Asher's captain indicates how God maintains us in happiness by the ministry of a chastening sorrow, which sufficiently accounts for Asher being under the standard of "exercise." All is simple here for those that have proved it even in a small measure, and what child of God has not? Only may we heed the admonition of it!

Finally, Naphtali comes under the same banner, his captain also, Ahira, manifestly near akin to Ahiezer. And here every thing tells of exercise, so that there is scarcely need to enlarge upon it. Thus the order of the camps is complete.

Subd. 2.

THE second subdivision shows us the separation of the Levites to their own peculiar service in connection with the tent of meeting, and details the service itself with special reference to the wilderness condition. The Levites are evidently in as distinct relation to the book of Numbers as the priests are to the book of Leviticus. The latter belong to the sanctuary when set up, and have their place in it as intercessors and as worshipers; the former guard it from without, or attend upon it in its traveling dress. They face outward, as the priests in their service face inward,—that is, Godward: and this is the essential distinction at all times between ministry and priesthood. It must be remembered that in Christianity God's people are both; and not some of them, but all of them. "Ye are a holy priesthood" is said to all; and, in the prophetic wisdom of God, by him whom men have decreed to be the authoritative head of an exclusive priestly caste. Peter it is who is chosen of God to make this known to us (1 Pet. ii. 5): "Ye are a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Here is the priestly attitude, the face Godward, although now the sacrifices are no longer propitiatory, Christ having offered Himself once for all for this; but "by Him" we are to "offer the sacrifice of *praise* to God continually,—that is, the fruit of our lips, confessing His name." And again we are exhorted, "But to do good and to communicate forget not: for with such *sacrifices*, God is well pleased." (Heb. xiii. 15, 16.)

Our altar is, then, now not the brazen altar,—the work there has been done;

> the anointed priests, whose hand had been filled to be priests. And [d] Nadab and Abihu died before Jehovah, when they offered strange fire before Jehovah in the wilderness of Sinai; and they had no children; but Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

[d] Lev. 10. 1–3.

and we, having been accepted in the value of it, are introduced into the sanctuary itself,—to the *golden* altar, the vail also being rent, so that we are brought fully nigh to God. And as brought nigh, our lives are to be a thank-offering to Him, that which alone makes a life in its spirit Christian. Praise, intercession, all that in which we draw near to God is in its character thus priestly: the face is toward God.

On the other hand, Levite service is *from* God and *for* God toward men; and this is ministry, which is nevertheless of the most diverse kind: not open ministry of the Word only, although in some sense indeed always that; for when "*without* the Word" a woman wins her ungodly husband to the Lord, it is still by the Word as seen in its effect on her she does it, and she is truly more a minister of it in this than many a wordy preacher. All God's saints are thus ministers: if the priesthood is not among us a special class, but all are priests, so the ministry is not with us a distinct class either, though there are distinct kinds of ministry. Nor is there in this way among saints a special class, holier by their office than are others; *all* are saints, and holy, not one secular and another sacred: a thought which degrades *all* ministry. They who are brought to God in the holiest by the new and living way which Christ hath consecrated for us through the vail, that is to say, His flesh, are as holy as any *can* be: to deny, it is to put dishonor on the work of Christ.

The children of Levi sprang, as we know, from the third son of Jacob, from whom came Aaron and Moses also, the double type of Christ. His name, "joined," suits perfectly with the history of the tribe, in their first father joined to Simeon in deeds of violence, which brings upon them as chastisement the sentence, "I will divide them in Jacob, and scatter them in Israel." But it is in result true blessing. Levi, in whom this is more fully accomplished than in Simeon, is only thereby more fully blessed. He is joined to the Lord, and the Lord becomes his portion, and if scattered in Israel, it is as a spiritual seed to bring forth fruit to God all over the land. Moses' blessing in Deuteronomy speaks of their terrible proving at a time when, as we have seen, in the execution of divine judgment upon the idolaters, he "acknowledged not his brethren, and knew not his own children," and of the result in the divine approval, "they shall teach Jacob Thy judgments, and Israel Thy law." They are to *teach* the lesson who have learnt it; and so it ever is.

1. The first section gives their designation to the service, as the second gives us the service itself. God is sovereign in the choice of those who are to serve Him, which surely does not imply that the highest wisdom is not in the choice, but the contrary. All God's attributes are manifested in His every act; most conspicuously, therefore, where He is most sovereign.

(i.) His call of them is here distinctly given, although there have been intimations of it before this. As we see already, that of the priests must have taken place first, as the calling of the Levites depends upon that of the priests. Communion and worship must precede and introduce to service, if this is to be real and effectual.

(*a*) It begins with the "generations of Aaron and Moses," the spiritual heads of the tribe, though only the name of Moses is given, as his children fall into their place as simple Levites. It is all the plainer on this account that it is as heads of the tribe they are brought in here. Typically, Christ as Priest and King is seen in relation to ministry, the fount and director of it. Aaron is first, because it depends above all upon mediation, is the fruit of this. Aaron, too, is *b* (5-10.) Ministry waiting upon priesthood.

And Jehovah spake unto Moses, saying, Bring the [e]tribe of Levi near, and set them before Aaron the priest, that they may minister unto him; and they shall keep his charge, and the charge of the whole assembly, before the tent of meeting, to do the service of the tabernacle. And they shall [f]keep all the furniture of the tent of meeting, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and his sons: they are [g]wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priesthood, and the [h]stranger that cometh near shall be put to death.

e cf. 1 Cor. 12.
f cf. 1 Pet. 4. 10, 11.
g cf. 2 Cor. 4. 5.
h ver. 38.

c (11-13.) God's possession.

And Jehovah spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel [i]instead of all the first-born that openeth the womb among the children of Israel; and the Levites shall be mine, because all the first-born are mine: on the day that I smote all the first-born in the land of Egypt, I sanctified unto me all the first-born in Israel, both of man and beast; they shall be mine: I am Jehovah.

i ver. 45.

2. (14-39.) The numbering.

[2] And Jehovah spake unto Moses in the wilderness of Sinai, saying, [j]Number the children of Levi, by their fathers' houses, by their families: every male from a month old and upward shalt thou number. And Moses

j ver. 40.

the head of that priestly family which is typically our own. Here indeed we find terrible failure and the judgment of God, the first two sons cut off, and the third, Eleazar (the "help of God"), speaking in this way of that resurrection-power in which God acts when all human power is completely at an end. Ithamar, ("where the palm-tree is,") following Eleazar, seems to imply the uprightness and fruitfulness, constantly in Scripture associated with the palm-tree, like which the righteous flourish. (Ps. xcii. 12.) This, at least, is in the true order here; not the less so that in the history we find that when (as in Eli) Ithamar's descendants are exalted above Eleazar's then there is mournful failure and collapse. Together and in due order Eleazar and Ithamar minister as priests in their father's presence.

(*b*) The Levites are now bidden to be brought near, and to be given to Aaron and his sons, to minister to him, and keep the charge of the vessels of the tabernacle: a weighty service, for which they need to be in dependence on the Priest. Indeed, to the service of the priests they are wholly given, ministry belonging to those who worship, and its first and most imperative duty is to guard and care for the holy things with which they have to do. The tabernacle vessels we know to set forth the truth of what Christ is in all His offices; and all ministry must watch over and preserve this.

(*c*) But they are indeed Jehovah's possession, sanctified to Him instead of the first-born which He had sanctified to Himself when He delivered them in Egypt. Those whom He delivers He claims, and only in being His can deliverance be realized. This is the joy of salvation, that we then belong to Him, and that He obtains in us that which He has sought.

(ii.) Next, we have their numbering, in which also their divisions and relationships are made known to us. They are numbered from a month old and upward, as the first-born are, and for the same reason. If only men in their strength were to be redeemed or numbered, would it not appear as if God took numbered them according to the word of Jehovah, as he was commanded. And these were the children of Levi, according to their names: Gershon and Kohath and Merari. And these are the names of the children of Gershon, according to their families: Libni and Shimei. And the children of Kohath, according to their families: Amram and Jitzhar, Hebron and Uzziel. And the children of Merari, according to their families: Mahli and Mushi. These are the families of the Levites, according to their fathers' houses.

Of [k] Gershon, the family of the Libnites and the family of the Shimeites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males from a month old and upward,—those that were numbered of them were seven thousand, five hundred. The families of the Gershonites encamped behind the tabernacle [l] westward. And the prince of the father's house of the Gershonites was Eliasaph the son of Lael. And the charge of the children of Gershon in the tent of meeting was the [m] tabernacle, and the tent, the covering thereof, and the screen for the entrance of the tent of meeting, and the hangings of the court, and the screen for the entrance of the court, which surrounds the tabernacle and the altar, and the cords thereof for all its service.

And of [n] Kohath was the family of the Amramites and the family of the Jitzharites and the family of the Hebronites and the family of the Uzzielites: these were the families of the Kohathites. According to the number

[k] *cf.* 1 Pet. 2. 11. Heb. 13.14.

[l] ch. 2. 18.

[m] ch. 7. 7. Ex. 26. 1.

[n] Matt. 18. 20.

"pleasure in the legs of a man"? (Ps. cxlvii. 10.) But it is the soul He values, and the soul of an infant is precious in His sight: His "delight" is "in the sons of men."

The sons of Levi are Gershon, Kohath, and Merari, and these three are the heads of eight families. "Gershon" means "exile;" his two sons are Libni, "white," and Shimei, "my report:" names not difficult to unite into a meaning. For a true exile is indeed one conscious of exile, though it be but for a while, from the home of his heart; and it is from this spirit of strangership that springs power for purity and freedom from defilement; while the last name may speak naturally of what has in this case fullest value for him, the "report" of things not now seen.

Correspondingly the Gershonites have charge of all that which in the tabernacle speaks of practical righteousness, whether in Christ or in His people, as the tabernacle itself, the tent and its covering, the hangings of the court, and what connects with these. He is occupied with what is subjective, as we say, and illustrates the anointed foot. His prince is Eliasaph, "God hath added," a name we have had before in the prince of Gad, and near akin to Joseph. "Increase" is in the line of Gershon's practical bent, and that "increase" is from *God* is a good reminder to those in this way who may be in danger of self-occupation, meaning, as it always does, self-*confidence*. These princes we have noticed to be always overcomers. He is the son of Lael, "of God," or, "belonging to God," a name which seems as if it welled out of the deep joy of a soul that had found here the secret of its strength and progress.

Kohath comes next with his four sons, whose names (with his own) are much more difficult to read. His charge was the ark, the table, the lamp-stand, the of all the males from a month old and upward, there were eight thousand, six hundred who kept the charge of the sanctuary. The families of the children of Kohath encamped on the side of the tabernacle [o] southward. And the prince of the father's house of the families of the Kohathites was Elitzaphan the son of Uzziel. And their charge was the [p] ark, and the table, and the lampstand, and the altars, and the vessels of the sanctuary wherewith they ministered, and the screen, and all the service thereof. And the prince of the princes of the Levites was Eleazar the son of Aaron the priest: he had the oversight of them that kept the charge of the sanctuary.

[o] ch. 2. 10.

[p] ch. 7. 9. 1 Chron. 15. 2.

altars, and the utensils belonging to all this, with the one linen article, which speaks, as we know well, of the humanity of Christ. Thus it is easy to see that typically the Kohathite ministry is objective; his occupation is with what is outside himself in Christ; the anointed *ear* is nearer his symbol than the anointed foot. His prince is beautifully Elitzaphan, "[whom] God hath hidden," for here it is indeed in the presence of God, and in occupation with Christ, that self is lost. He is the son of Uzziel, the "power of God." May we not take it as the realization of the apostle's prayer (Eph. iii. 16, 17) "that He would grant you according to the riches of His glory, to be *strengthened with might* by His Spirit in the inner man, that Christ may dwell in your hearts by faith"?

What, then, of these first names, which after all are not uncertain in their meaning, but difficult in their application? "Kohath," all are agreed, means "assembly." He has indeed in his charge the ark, the centre of gathering. To lift up Christ as the One in whom, and as the fruit of His work, God reveals Himself to us, is to draw men, according to His assurance, unto Him. Here is indeed the glory of the Kohathite ministry: as when the Baptist out of the fullness of his heart, when looking upon Jesus as He walked, said, "Behold the Lamb of God!" and those who heard him speak left him to follow Jesus.

Kohath's first son is Amram, "people of the Exalted One," a beautiful name, if we connect it with that gathering to Christ of which his own name seems to speak to us; while the next is Jitzhar, "oil," the undoubted type of the Spirit as the Anointer; then we have Hebron, "union," as some put it, "communion," as we have elsewhere interpreted it; in either case, clearly the effect of the Spirit's work; lastly, we find the father of Elitzaphan, Uzziel, "the power of God." That these names run most naturally together, that they harmonize in a blessed presentation of the results of Kohathite ministry, is plain. Are they not the real significance of what must have significance if it be of God?

Last of Levi's three sons we find Merari, "bitter," with his two sons, Mahli, "sick," and Mushi, "yielding." Strangest words of all are these in connection with Levi's sons. These families have charge of the boards of the tabernacle and its bars, its pillars and sockets, and those of the court and the pegs and cords. Here it is evident that not so much Christ Himself as the people of the Lord occupy Merari. His is the anointed *hand*. His work is in the main what we may call ecclesiastical; and who that has engaged in this but has found the bitterness which expresses itself in Merari's name? Little fitted would he be for ministry who could not feel it; and this we must believe to be the reason of a connection which seems strange enough, and yet expresses familiar experience. Think of how Paul's epistles convey this to us from the full heart of a devotedness which went on, finding from men rather disappointment than recompense, —in his own words, "Though the more abundantly I love you the less I be loved."

Of [q] Merari was the family of the Mahlites and the family of the Mushites: these were the families of the Merarites. And they that were numbered of them, according to the number of all the males from a month old and upward, were six thousand, two hundred. And the prince of the father's house of the families of the Merarites was Zuriel the son of Abihail. They encamped on the side of the tabernacle [r] northward. And the appointed charge of the children of Merari was the [s] boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its furniture, and all its service; and the pillars of the court round about, and their sockets, and their pegs, and their cords.

And those that encamped before the tabernacle [t] eastward, in front of the tent of meeting, toward the sunrise, were Moses, and Aaron and his sons, keeping the charge of the sanctuary, according to the charge of the children of Israel: and the [u] stranger that cometh near shall be put to death.

[v] All that were numbered of the Levites, whom Moses and Aaron numbered at the word of Jehovah, according to their families,—all their males from a month old and upward, were twenty-two thousand.

3. (40-51.) Sanctification of the Levites instead of the first-born.

[3] And Jehovah said unto Moses, Number all the [w] first-born males of the children of Israel from a month old and upward, and take the number of their names. And thou shalt take the Levites for me—I am Jehovah,—instead of all the first-born of the children of Israel, and the cattle of the Levites instead of all the firstlings of the cattle of the children of Israel. And Moses numbered, as Jehovah had commanded him, all the first-born of the children of Israel. And all the first-born males, according to the number of the names, from a month old and upward, of those that were numbered of them, were twenty-two thousand, two hundred, and seventy-three.

And Jehovah spake unto Moses, saying, Take the Levites [x] instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their

[q] *cf.* Col. 1. 24. Phil. 1. 29, 30. Acts 9. 16. 1 Cor. 4. 8-13.

[r] ch. 2. 25. *cf.* 3 Jno. 9, 10.

[s] ch. 7. 8. *cf.* Eph. 4. 16.

[t] ch. 2. 3. *cf.* 1Cor.15. 12-23.

[u] ver. 10. *cf.* Acts 8. 21.

[v] ch. 26. 62. *cf.* 1Cor.12. 6, 7.

[w] ver. 14. *cf.* 1 Cor. 6. 19, 20. Acts 9. 20.

[x] ch. 8. 16.

Mahli may express on the other hand the faintness that results from excessive labor; while Mushi may denote that spirit of forbearance and gentleness that, where the truth permits, can yield all else,—a spirit how necessary in just such relation as is here intimated to the Church of God! The lack of it is as fruitful a cause of trouble among saints as perhaps can be found. Merari's captain is in striking, comforting contrast to these names, Zuriel, "my rock is God," the son of Abihail, "the father of valor,"—the "virtue" of 2 Pet. i.

It should be noted that Merari significantly encamps *north* of the tabernacle, Kohath to the south, Gershon to the west, while Moses, Aaron, and his sons encamp toward the east, filling thus Judah's place in the inner circle.

(iii.) We have next the numbering of the first-born, the sanctification of the Levites in their place, and the redemption of the overplus. We can add nothing of importance to what has been already said with regard to this.

cattle; and the Levites shall be mine: I am Jehovah. And for those that are to be redeemed, the two hundred and seventy-three of the first-born of the children of Israel which are in excess of the Levites, thou shalt take [y] five shekels apiece by the poll; in shekels of the sanctuary shalt thou take them—at twenty gerahs the shekel. And thou shalt give unto Aaron and to his sons the money for the [z] redemption of those in excess among them. And Moses took the redemption-money of those that were over and above those redeemed by the Levites: of the first-born of the children of Israel he took the money,—a thousand, three hundred, and sixty-five shekels, in shekels of the sanctuary. And Moses gave the money of those that were redeemed unto Aaron and his sons, according to the word of Jehovah, as Jehovah had commanded Moses.

(IV.)

Service of the Levites, and their numbering.

1. (*vv.* 1-33.) Their service ordered of God.

a (*vv.* 1-20.) Kohath: the testimony on the divine side.

2. [1] And Jehovah spake unto Moses and unto Aaron, saying, Take the sum of the children of Kohath from among the children of Levi, by their families, by their fathers' houses, from [a] thirty years old and upward, even unto fifty years old,—all that enter into the host, to do the work in the tent of meeting. This shall be the service of the children of Kohath in the tent of meeting: it is most holy. And when the camp setteth forward, Aaron shall come, and his sons, and take down the covering [b] vail, and cover the ark of the testimony with it; and they shall put on it a covering of [c] sealskin, and

[y] *cf.* Ex. 38. 25, 26.

[z] Ex. 26. 19. *cf.* 1 Pet. 1. 18, 19.

[a] *cf.* Luke 3. 23. 1 Tim. 3. 6.

[b] Ex. 26. 31. *cf.* Heb. 10. 19, 20.

[c] Ex. 26. 14. *cf.* Jno. 1. 46. 1 Cor. 2. 8.

2. We have now the service of the Levites and the numbering of those of age for service. The service here is what the book of the wilderness would naturally insist upon, the form of it that which was peculiar to the wilderness, or to the time when there was as yet no settled location for the ark of God, no place in which was Jehovah's name. This service is the carriage of the holy things through the wilderness, the type for us of the presentation in the world, as we pass through it, of Christ and the heavenly truths of Christianity. These, it is true, are in their traveling dress, and as they are in themselves, in their innermost reality, faith alone can know them. Yet is this testimony of the highest possible value, counted so of God, who, if it be His good pleasure thus to go through the world, trusts Himself to the loving obedience of His people to bear Him through.

It is a testimony with the lips as in the life, in the life as with the lips, the truth uttered never to be divorced from the truth embodied in practice. The former without the latter would be empty words; the latter without the former (if such a thing indeed were possible) an enigma never to be solved, a lost hieroglyph. The two together fulfill our Lord's precept, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This combined testimony alone places our good works in the *light*, in which when seen they glorify the Father.

(i.) This, then, is Levite service here. In the first part of this section the families of the tribe are put into their several places by God, He sovereign in His appointment as to it, every thing of course, therefore, in its place perfectly ordered,—Kohath with his precious vessels, Gershon with his fine linen, Merari with his boards and pillars. Service is gift, and therefore gift is the appointment to service, since the Giver can make no mistake. What an immense thing for the Church of God if it could rise up to this so simple truth, and every mem-spread over it a cloth all of [d]blue, and put its staves in it. And on the [e]table of show-bread shall they spread a cloth of blue, and put on it the dishes and spoons and cups, and the flagons to pour out with; and the continual bread shall be thereon. And they shall spread upon them a [f]scarlet cloth, and cover it with a covering of sealskin, and put in its staves. And they shall take a cloth of blue, and cover the [g]lamp-stand of the light, and its lamps, and its snuffers, and its snuff-dishes, and all its oil-vessels wherewith they minister to it. And they shall put it and all its vessels within a covering of sealskin, and put it upon a bearing-frame. And upon the golden [h]altar they shall spread a cloth of blue, and cover it with a covering of sealskin, and put in its staves. And they shall take all the vessels of ministry wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of sealskin, and put them upon the bearing-frame. And they shall take away the ashes from the [i]altar, and spread on it a [j]purple cloth, and they shall put upon it all its vessels wherewith they minister about it,—the fire-pans, the flesh-hooks, the shovels, and the basins,—all the vessels of the altar; and they shall spread over it a covering of sealskin, and put in its staves. And when Aaron and

[d] *cf.* Jno. 3. 13.

[e] Ex. 25. 23.

[f] *cf.* 1 Pet. 2. 7. Jno. 1. 49.

[g] Ex. 25. 31. Jno. 8. 12. Phil. 2. 15, 16.

[h] Ex. 30. 1. Heb. 13.10.

[i] Ex. 39. 1.

[j] *cf.* Jno.19. 2. Heb. 2. 9. Rev. 5. 9.

ber of the body of Christ were to start out of the bands with which custom and tradition have enswathed him, into the healthful use of all the faculties and powers with which God has endued him! Does he question his title or responsibility to use any *other* faculties than spiritual ones? It would be thought strange indeed to do so. Here, and here alone, where the faculties are the highest, and the need for their exercise is the most urgent, *here* he questions.

It must not be thought, however, that because God has apportioned to the Kohathites one charge, to the Gershonites another, and to the Merarites still another, that Christians are in a similar way divided into corresponding classes. It is true that each Christian has undoubtedly some character of gift, or some proportion of gifts, special to himself. But this is not represented, as we see easily, by the special charges here. On the contrary, every Christian is Kohathite, Gershonite, and Merarite all in one: the objective cannot be divorced from the subjective, nor either from the necessary outflow to others, without fatal consequences.

(*a*) Kohath is another instance of which there have been so many, that the first-born naturally loses his place to another. Kohath is not the first-born of Levi, but Gershon is. Grace, not nature, rules.

Let us look, then, at Kohath's charge. Here first we have the ark, the throne of God in Israel, a throne typically of grace, the lid of the ark being the "propitiatory" or "mercy-seat," on which once a year the precious blood was sprinkled. Yet the ark with its mercy-seat was Christ, for it is in Christ, and through His work, that God can take His place in gracious government over a redeemed people. But the ark is wrapped in a covering vail: it is Christ as known in the flesh that is here, though hiding within Himself all His heavenly glory. Outside of this is a sealskin covering, the impenetrable holiness of His character; and outside of this again a cloth wholly of blue, the heavenly color.

Essentially, then, what we have is Christ in the grace of humanity, yet holy and heavenly, our redeemer and Lord. This implies on our part of course as a first principle obedience, and that the joyful obedience of the redeemed.

his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, when the camp is to set forward,—after that, the sons of Kohath shall come to bear; but they shall [k]touch no holy thing, that they die not: these things are the burden of the sons of Kohath in the tent of meeting. And the appointment of [l]Eleazar the son of Aaron, is the oil for the light, and the sweet incense, and the continual meal-offering, and the anointing oil,—the oversight of all the tabernacle, and of all that is therein, the sanctuary and all the furniture thereof.

[k] *cf.* 2 Sam. 6. 6.

[l] ch. 3. 32. Acts 2. 33.

And Jehovah spake unto Moses and unto Aaron, saying, [m]Cut not off the tribe of the families of the Kohathites from among the Levites; but do this unto them, that they live, and die not, when they approach that which is most holy: let Aaron and his sons go in, and set them every one to his service and to his burden; and they shall not go in to see the holy things even for a moment, that they die not.

[m] ver. 15. *cf.* 2 Cor. 3. 5, 6. 1 Tim. 1. 12.

b (21-28.) Gershon: separation.

And Jehovah spake unto Moses, saying, Take also the sum of the sons of Gershon, by their fathers' houses, by their families: from thirty years old and upward,

Next to this is borne the table of show-bread: Christ again, as maintaining us in communion, for this entered into heaven, so that a cloth of blue immediately envelops the table upon which are the furniture of the table and the vessels of the drink-offering, with the continual bread itself. The bread is primarily for God, the *presence*-bread, though the food of the priests afterward, and thus communion is maintained according to the value of the position which we have in Christ, fruit of that corn of wheat which, that it might not abide alone, has fallen into the ground and died. This is emphasized by the crimson cloth which covers all, covered itself only with the sealskin covering, like that "it is most holy," of the sin-offering.

Next, the lamp-stand is covered like the table with a cloth of blue, for Christ as the maintainer of spiritual light is passed into the heavens. For the world it is hidden: it is night, and the sun is down; but upon us who are in the sanctuary it shines still through the night. Outside the lamp is wrapped again in the sealskin covering: what is most apparent is the holiness of the truth.

Then we have, similarly covered with blue and sealskin, the altar of incense; and then the vessels of service. Then follows the altar of burnt-offering, covered with a *purple* cloth, for the Crucified is the One who reigns; and "if we suffer, we shall also reign with Him."

Thus typically it is with Christ in His relationship to God and to His people that Kohath is occupied, and this implies our place before God, communion with God, heavenly illumination, worship, and the way to glory by the cross. Practical in the highest way as all this is, the truth is yet essentially objective: it points the eye in the first place elsewhere than upon self, and than this very thing nothing can be more practical. Yet the testimony is that of God Himself, and not of man, though man may utter and re-utter it. We enter the heavens to be qualified for earth; we do not begin on earth, by and by to reach the heavens. Our simplest earthly duties require us to be conversant with things above.

(*b*) Gershon has a charge very distinct from that of Kohath. His is all the fine linen, whether of the tabernacle or the court, except the vail, together with the coverings of skin, and what pertains to these. We have looked at them al-even to fifty years old shalt thou number them,—all that enter in to labor in the work, to do service in the tent of meeting. This is the service of the families of the Gershonites in serving and in burdens: they shall bear the [n]curtains of the tabernacle, the tent of meeting, its covering, and the sealskin covering which is upon it above, and the screen for the entrance of the tent of meeting, and the hangings of the court, and the screen for the entrance of the gate of the court which surroundeth the tabernacle and the altar, and their cords, and all the instruments of their service; and all that is to be done for these things shall they perform. At the word of Aaron and his sons shall be all the service of the sons of the Gershonites, as to all their burdens and all their service; and ye shall appoint unto them in charge all their burdens. This is the service of the families of the sons of the Gershonites in the tent of meeting; and their charge shall be under the hand of [o]Ithamar the son of Aaron the priest.

n ch. 3. 25. ch. 7. 7. *cf.* 1 Pet. 2. 11.– Heb. 13.14. Jno. 18. 36.

o ver. 33. Phil. 1. 11. Jas. 1. 27.

ready severally as they came before us in the book of Exodus, and we see readily that they all speak of practical righteousness or character in some way. In the curtains and coverings of the tabernacle itself they speak of Christ; in the hangings of the court they speak of His people, but still in a similar way. We have already said that he illustrates the anointed foot; but this scarcely seems to agree with the numerical place which Scripture assigns to Gershon: we should naturally have given him a fourth place rather than a second.

But Scripture is given to guide and correct our thoughts, not to be subject to them: it would be of no use to us whatever if it were. What, then, does the number point to with which is associated this second form of Levite service? The only possible thought seems that of *separation*, and as soon as we look a little carefully at Gershon here a certain connection begins to appear.

First, his name—"exile"—speaks very simply of separation from the place to which he is native, typically for us heaven, and Gershon belongs by birth to Canaan, while his life afterward in Egypt justifies his name. Is not this, too, to be our character, "strangers," as belonging to heaven, "partakers of the heavenly calling?" and does it not appeal to us as naturally following and dependent on that to which Kohath has introduced us? is not the heavenly objective truth, as just now said, the *governing* truth in this case, as it ought to be?

Then we may observe that the curtains, coverings, and hangings with which Gershon has to do are in fact all *lines of separation.* They define the tabernacle itself, or mark off and separate the court from the wilderness around. They speak therefore, easily and without strain, of the boundary-lines of God's special inclosure such as the Church is in the world.

Scripture insists upon such a separation every where: it is not strange to find it insisted upon here; and it is an essential part of *testimony* surely, which, we have seen, this Levite service is. What need, too, of enforcement of what Satan and the world from the outside, in league with the flesh within us, unite to break through and, if possible, destroy! Frail enough too for a wall these linen curtains look! That which is of God is constantly exposed to the contempt of unbelief; and this unbelief the event for long often seems to justify. To-day, the Church itself thinks little of separation; and yet he who holds by the Word of God will find the reckoning of eternity to be on his side.

Gershon's separation is not an imaginary one. It is not an air-line, but one maintained, as these linen hangings suggest, by practical righteousness. How much, in fact, depends upon it! If God cannot walk with the world, my walk-

c (29 33.) Merari: the testimony of union.

As for the sons of Merari, by their families, by their fathers' houses, shalt thou number them: from thirty years old and upward, even unto fifty years old shalt thou number them,—all that enter into the labor, to perform the service of the tent of meeting. And this is the charge of their burden, according to all their service in the tent of meeting: the [p] boards of the tabernacle, and its bars, and its pillars, and its sockets, and the pillars of the court round about, and their sockets, and their pegs, and their cords,—all their instruments, according to all their service; and ye shall number to them by name the instruments which are the charge of their burdens. This is the service of the families of the sons of Merari, according to all their service in the tent of meeting, under the hand of [q] Ithamar the son of Aaron the priest.

p ch. 3. 33. ch. 7. 8. *cf.* 2Cor.11. 23 29. Phil. 2. 17. Col. 1. 24, 25.

q ver. 28.

2. (34–49.) Numbering for service.

[2] And Moses and Aaron and the princes of the assembly numbered the sons of the [r] Kohathites, by their families, and by their fathers' houses, from thirty years old and upward, even unto fifty years old,—all that enter into the labor, for service in the tent of meeting; and those that were numbered of them by their families were two thousand, seven hundred, and fifty. These are they

r ch. 3. 27.

ing with Him requires as its first necessity separation from it: what righteousness can there be apart from a walk with Him? There can at least be no right or Christian measure. The grace and peace which the apostle prays may be to us are "from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." (Gal. i. 3, 4.) The cross of Christ is that by which the world is crucified unto us and we unto the world; and for this he who wrote thus gloried in it. (Gal. vi. 14.) If times are changed, the cross of Christ at least has not, and those who "mind earthly things" are by that fact "enemies of the cross of Christ." (Phil. iii. 18, 19.)

(*c*) We come now to Merari's charge: after the testimony of separation follows that of union; for this is surely what the tabernacle frame-work suggests,—the boards, bars, pillars, and sockets, made for each other, and which Merari himself joined together wherever they encamped. The boards thus united speak of the Church, "builded together for a habitation of God in spirit," (Eph. ii. 22)—that is, a spiritual habitation corresponding to the material one which is here before us. The place of Merari in this way has been already indicated, and in so brief an outline as alone is possible to us now, there remains little to be added. Only we may note that while Kohath's charge is under the oversight of Aaron's son Eleazar, those of Gershon and Merari both fall under that of Ithamar. Eleazar, the *third* son, and whose name signifies "the help of God," naturally reminds us of resurrection-power, and in that way of the position into which the Risen Priest introduces us. The Kohathite ministry depends upon this new place which Christ has taken for us. Ithamar is the *fourth* son, and his name signifies "where the palm is." Practical walk (for the righteous is compared to the palm-tree) is easily read in him, and thus his connection is clearly with Gershon and Merari.

(ii.) Now comes the numbering of the Levites who are of age for service. Every one such finds his place in this reckoning. He enters it at thirty, the age of *realized capacity* (3 x 10); he leaves it, in its wilderness-form, at fifty, or typically only when the creature stands before his God in the day of account (5 x 10).

that were numbered of the families of the Kohathites,—all that served in the tent of meeting, whom Moses and Aaron numbered at the word of Jehovah by the hand of Moses. And those that were numbered of the sons of [s]Gershon by their families, even by their fathers' houses, from thirty years old and upward, even unto fifty years old,—all that entered into the labor, for service in the tent of meeting, even those that were numbered of them by their families, by their fathers' houses, were two thousand, six hundred, and thirty. These are they that were numbered of the families of the sons of Gershon,—all that served in the tent of meeting, whom Moses and Aaron numbered at the word of Jehovah. And those that were numbered of the families of the sons of [t]Merari, by their families, by their fathers' houses, from thirty years old and upward, even unto fifty years old,—all that entered into the labor, for service in the tent of meeting, even those that were numbered of them by their families, were three thousand, two hundred. These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered at the word of Jehovah by the hand of Moses. [u]All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, by their families, even by their fathers' houses, from thirty years old and upward, even to fifty years old,—all that came to do the work of service and the work of burdens in the tent of meeting, even those that were numbered of them, were eight thousand, five hundred, and eighty. At the word of Jehovah by the hand of Moses did they number them, every one for his service and for his burden, and numbered by him as Jehovah had commanded Moses.

s ch. 3. 21.
t ch. 3. 33.
u ch. 3. 39. cf. Rom. 16. 1-16.

Subdivision 3. (Chap. v., vi.)

The sanctification of the camp.

(V. 1-4.)

Life to be maintained in incorruption and congruity.

1. AND Jehovah spake unto Moses, saying, Command the children of Israel that they [v]put out of the camp every [w]leper, and every one that hath an [x]issue, and every one defiled by the [y]dead: both male and female shall ye put out,—without the camp shall

v Lev. 13. 45, 46. ch. 12. 10-15. Deut. 23. 9, 10. cf. 1 Cor. 5. 13.
w 2 Kings 7. 3.
x Lev. 15. 2.
y Lev. 22. 4.

As to the numbers of the respective families, one can only confess that lack of proper diligence is the reason of being able to say nothing of them. Assuredly there is meaning in it all worthy of Him who has inspired it; and those who seek in faith and humility, here as elsewhere, shall find.

Subd. 3.

THE camp being thus ordered and arranged, the next thing is to have it cleansed from evil, that God, in whom alone their strength is, may be with them. The place of this, and its necessity, need not be dwelt upon: the details are full of interest, their connection with one another made quite plain only by their typical significance, according to which alone leprosy and contact with the dead would be defilement. How evidently are the things that happened unto Israel ye put them, that they defile not their camps in the midst of which I [z] dwell. And the children of Israel did so, and put them out without the camp: as Jehovah spake unto Moses, so did the children of Israel do.

[z] Lev. 16.16. ch. 35. 34. *cf.* 2 Cor. 6. 16. 1 Tim. 3.15.

(*vv.* 5-10.)

Restitution ordained with overplus.

2. And Jehovah spake unto Moses, saying, Speak unto the children of Israel, [a] When a man or woman shall commit any sin that men commit, to do what is unfaith-

[a] Lev. 6.1-7.

types which are written for our admonition upon whom the ends of the ages are come!

1. First, in the leper and the man with an issue we find, though in different degrees, the outbreak of the flesh. The taint of the natural life, poisoned by sin, is easily read in these things, which are in fact the penalties of sin. From this there would be no escape, for it no help, did we not receive a new life, divine, and so in itself incorrupt, untainted. With this comes the responsibility of judging what is of the old, which these two things show us unjudged. They who are thus marked as indulging sin are to be put out of the camp; and with them those defiled with the dead, for the life we have received is eternal. This eternal life is therefore to be maintained in incorruption, and dissociation from all that is incongruous with it. Our Lord's words are the New-Testament enforcement of this,—"Let the dead bury their dead; but go thou and preach the kingdom of God." (Luke ix. 60.)

Defilement with the dead is characteristic of the book of Numbers: we have it again in the law of the Nazarite, in the provision of the second passover, and above all in the ordinance of the red heifer, which is specifically for purification from it. Thus the evil is one of great importance, and in close relation to the wilderness-journey. Nor is it difficult to see this connection. The wilderness, in its barrenness, in its lack of what would sustain life, naturally suggests death. On many an one the skeletons of animals and men lie far and wide, bleaching in sun and wind. The world in the same way has on it the stamp and seal of death, the evident mark of its distance and alienation from the living God. No wonder if all connected with it naturally should be thus associated with uncleanness in the Word of God. So that which dies of itself may not be eaten, though that which is slain and offered to God is, on the contrary, the food of both God and man.

The contact that defiles is of course for us spiritual. It is that cleaving to the world which the apostle laments, even weeping, in the professors of Christianity, and in its full development makes them such as "whose god is their belly, whose glory is in their shame, who mind earthly things." (Phil. iii. 19.) These he calls "enemies of the cross of Christ," for the cross of Christ is that by which we are crucified to the world and the world to us (Gal. vi. 14). And "in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creation." "Our conversation"—our citizenship—"is in heaven, from whence we look for the Saviour, the Lord Jesus Christ." (Phil. iii. 20.)

There are lighter grades, of course, and some forms of it that seem inevitable; yet in its lightest form it is a most serious evil. The world is all around us, the scene through which we pass, and in which we have our daily occupation, attractive still to the old nature, and an enemy's country, where "the prince of the power of the air," with unseen subtle influences, "worketh in the children of disobedience." Unlike Adam in Eden, here we are called to suspect everywhere the stratagems of an active foe, who makes the very place of tombs his stronghold. In it we have to be; of it we are not: we are a new creation—citizens of heaven, and to act in character with this, "as strangers and pilgrims," thus to "abstain from fleshly lusts, which war against the soul."

2. The second thing in this purification of the camp is the restitution enjoined for trespass—a restitution which we have already seen is to be in excess of the

ful toward Jehovah, and that soul be guilty; then they shall confess their sin that they have committed, and he shall make restitution in full for his trespass, and shall add to it the fifth part thereof, and give it unto him against whom he hath trespassed. And if the man have no kinsman to whom to recompense the trespass, the recompense for trespass which is made unto Jehovah shall be the priest's, beside the ram of the atonement whereby atonement is made for him. And every [b]heave-offering of all the holy things of the children of Israel which they present unto the priest shall be his. And every man's hallowed things shall be his: whatever any man giveth unto the priest, it shall be his.

[b] Lev. 7. 32.

(11-31.)

The sanctity of marriage to be maintained: typifying the truth of sanctification in its innermost reality.

3. And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man's [c]wife go astray, and act unfaithfully with him, and a man lie with her carnally, and it be hid from the eyes of her husband, and it be concealed that she is defiled, and there be no witness against her, and she were not taken in the act; and the spirit of [d]jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled; then shall the man bring his wife unto the [e]priest, and bring her

[c] *cf.* Ezek. 16. 15. 2 Cor. 11. 2.

[d] *cf.* Matt. 1. 18-21. Song 8. 6.

[e] Lev. 13 2.

injury inflicted by the trespass. It does not satisfy God to have the loss made up; there must be an overplus of gain to him who has suffered the loss, wherein God too is glorified. This is the positive side of blessing in the conflict with evil, not as before simply the banishment of it; and for this the work of Christ must come in, as seen in the accompanying sacrifice: it is a triumph of holiness which redemption alone can secure, and has secured, and which those redeemed from sin are called to imitate.

3. In the third case, there is not a dealing with known sin, but even the suspicion is not to be tolerated in the people of God. In the jealousy-offering, a direct appeal to God is provided in such a case, where indeed the sin suspected struck at the very foundation of that family relation which not only in Israel but elsewhere is itself the foundation of all other relation between man and man. Its place here, therefore, where the purification of the camp is in question, is perfectly simple, while the typical meaning adds to its significance. The relation of man and wife is that by which (as the nearest and most intimate of all,) it pleased God to set forth His own relation with His covenant-people (Isa. liv. 5; Jer. xxxi. 32). The Church is at present but *espoused* to Christ, not married (2 Cor. xi. 2; Rev. xix. 7); but as to the bond existing, Scripture treats it as the same in both cases (Deut. xxii. 23, 24). To the Church, therefore, also the type fully applies,—in its *details*, more completely than to Israel.

How grave a question, then, is here! and there must not be even a question. The Lord is jealous over us with a heart that never wanders, a love that does not admit a question. How it would spoil all if the suspicion here could be allowed as to the husband! but "I have loved thee with an everlasting love" is what is ever true on His side. The church, alas! may give herself to another, as Israel also did: the history of one is in sorrowful correspondence with that of the other.

When there is suspicion the man brings his wife to the priest, and for her a meal-offering of *barley*-meal, not the fine wheat-flour of the usual meal-offering.

offering for her—the tenth of an ephah of [f]barley meal; he shall [g]not pour oil on it, nor put frankincense thereon, for it is a meal-offering of jealousy, a meal-offering of memorial, to bring [h]iniquity into remembrance. And the priest shall bring her near, and set her before Jehovah. And the priest shall take [i]holy water in an [j]earthen vessel, and the priest shall take of the [k]dust that is on the tabernacle-floor, and put it into the water. And the priest shall set the woman before Jehovah, and [l]uncover the woman's head, and put in her hands the meal-offering of memorial, which is the jealousy-offering; and in the priest's hand shall be the bitter water that bringeth the curse: and the priest shall [m]adjure her, and say unto the woman, If no man have lain with thee, and if thou hast not gone astray in uncleanness, [in being with another] instead of thy husband, be free from this bitter water that bringeth the curse. But if thou hast gone astray [to another] instead of thy husband, and hast been defiled, and a man have lain with thee beside thy husband; (then the priest shall adjure the woman with the oath of curse, and the priest shall say unto the woman,) Jehovah make thee a curse and an oath among thy people, when Jehovah maketh thy thigh to sink and thy belly to swell; and let this water that bringeth the curse enter into thy bowels, to cause thy belly to swell and thy thigh to sink. And the

[f] *cf.* Ju. 7. 13.
[g] Lev. 5. 11.
[h] Lev. 5. 12. *cf.* Heb. 10. 3.
[i] *cf.* Ex. 40. 7. Heb. 4. 12, 13.
[j] Lev. 14. 5.
[k] *cf.* Ps. 22. 15.
[l] 1 Cor. 11. 15.
[m] *cf.* Deut. 21. 7. 1 Cor. 11. 29.

The reason for the substitution has been variously interpreted. The Rabbins took it as a sign that the adulteress had conducted herself like an irrational animal; but the woman is not yet proved to be an adulteress. Others suggest that "the persons presenting the offering were invoking the punishment of a crime, and not the favor of God," but this is not strictly true, nor would an offering for the supposed guilty person appear suitable for such a purpose. Knobel takes it to indicate that the offerer might be innocent, and in that case no offering at all was required. Keil, rightly rejecting all these, supposes it to represent the questionable repute in which the woman stood, or the ambiguous, suspicious character of her conduct; but the first of these the offering does not seem able to express, the second might not be really the truth: circumstances might arise beyond her own control entirely which might bring her into suspicion. Lange thinks that the "poor bond of union that still exists between the parties is designated by the inferior offering;" but the offering is the woman's, not the man's, though the man provide it: it represents in some way her alone. Oehler says, "As an accused person appears before the tribunal in mourning attire, without the question of his guilt or innocence being in any way affected, so may this sacrifice be said to exhibit a merely *gloomy character.*" Which, however, would give no precision to the type at all.

The truth seems to be rather that the meal-offering of fine wheat-flour represents Christ, as we have seen; and although the Pentecostal wave loaves were an exception, figuring the Church, yet in this case the distinction is made plain by the introduction of *leaven* into the flour. In the case before us the leaven would have implied guilt, and the fine wheat would have been out of place: the barley-meal, coarser and commoner, might well typify a life which could not be professed to be very much, as in God's sight, yet not corrupted in a manner charged. This offered from the woman's hand would indeed call for God's remembrance as to its truth or falsehood. The omission of oil and frankincense woman shall say, Amen, amen. And the priest shall write these curses in a book, and blot them out in the bitter water: and he shall cause the woman to [n] drink of the bitter water that bringeth the curse, and the water that bringeth the curse shall enter into her for bitterness. And the priest shall take the meal-offering of jealousy from the woman's hand, and wave the meal-offering before Jehovah; and he shall present it at the altar. And the priest shall take a handful of the meal-offering as a memorial thereof; and afterward, he shall cause the woman to drink the bitter water. And when he hath caused her to drink the bitter water, then it shall be, if she be defiled, and have been unfaithful to her husband, that the water that bringeth the curse shall enter into her for bitterness, and her belly shall swell, and her thigh shall sink, and the woman shall be for a curse in the midst of her people. And if the woman be not defiled, but she be pure, then shall she be clear, and shall conceive seed. This is the law of jealousies, when a wife goeth astray [to another] instead of her husband, and is defiled; or if the spirit of jealousy come upon a man, and he be jealous of his wife, then shall he set the woman before Jehovah, and the priest shall do with her according to all this law. Then shall the man be clear of iniquity, and that woman shall bear her iniquity.

[n] *cf.* 1 Cor. 11. 27.

may indeed speak of one coming with a sad heart and not in the joyous spirit of praise.

Before this is offered, however, holy (that is, consecrated) water is put into an earthen vessel, and dust from the tabernacle floor mixed with the water. The dust is here, as usually, "the dust of *death*," which from the tabernacle-floor intimates that nevertheless God has come in for man. Death remains still, and as judgment to the flesh, and yet for blessing. The cross of Christ has made this familiar to us as Christians; and in it our old man is crucified with Christ, that the body of sin might be annulled, that henceforth we should not serve sin. Christ has died to sin once, and in that He liveth He liveth unto God: so are we to reckon ourselves dead indeed unto sin, and alive unto God in Christ Jesus.

"The power of the Holy Spirit judging thus (according to the sentence of death against the flesh) the state of unfaithfulness which was thought to be hidden from the true husband of the people, makes the sin manifest and brings down the chastening and curse upon the unfaithful one, and that evidently by the just judgment of God. Drinking death, according to the power of the Spirit, is life to the soul. 'By these things,' says Hezekiah, 'men live, and in all these things is the life of the Spirit;' even when they are the effect of chastening, which is not always necessarily the case. But if any of the accursed things be hidden—if there be unfaithfulness toward Jesus, undetected though it may be by man, and God puts it to the test; if we have allowed ourselves to be enticed by him who has the power of death, and the holy power of God is occupied with death, and comes to deal with the power of the enemy—the concealed evil laid bare, the flesh is reached; its rottenness and powerlessness are made manifest, however fair its appearances may be." (*Synopsis.*)

Here, then, sanctification in its innermost reality is insisted on, separation as united to Christ, being His alone; and this prepares us for the section that follows, in which in the Nazarite vow the earth-side of this sanctification is insisted on.

The Nazarite vow, expressing the earth side of sanctification.

(VI. 1-21.)

4. And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man or a woman shall make a [o]special vow, the vow of a [p]Nazarite, to [q]separate himself unto Jehovah, he shall separate himself from [r]wine and strong drink, and shall drink no vinegar of wine nor vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. All the days of his separation he shall eat [s]nothing that is made of the wine-vine, from the seed-stone even to the skin. All the days of the vow of his separation there shall no razor come upon his head: until the days be completed for which he separateth himself unto Jehovah, he shall be holy; he shall let the locks of the [t]hair of his head grow. All the days that he separateth himself unto Jehovah, he shall come near no [u]dead person: he shall not defile himself for his father or his mother, for his brother or his sister, when they die, because the separation to his God is upon his head: all the days of his separation he is holy unto Jehovah.

[o] Lev. 27. 2.
[p] Ju. 13.5,7. Lam. 4. 7. Am. 2. 11, 12. Luke 1. 15. *cf.* Jno. 17. 19
[q] 2 Cor.6.17.
[r] *cf.* Ps. 104. 15. Eph. 5. 18.
[s] 1 Jno. 2. 15 17.
[t] *cf.* Lev. 13. 3. Ju. 16. 17. 1 Cor. 11. 14, 15.
[u] Lev. 22. 4.

4. The very term, "Nazarite" speaks of "separation." The three things required of him are all this: separation from the fruit of the vine, from the dignity of manhood by his long hair, and from the dead. The vow was (as looked at here) voluntary, and for a limited time; and these are the things in which its character declares itself.

The vow was a special, extraordinary one; but we must not on that account imagine that it must typify what is special or extraordinary among Christians. The priesthood, the Levite-service, etc. were restricted to the few in Israel, while among Christians they represent what in responsibility and privilege is universal. The voluntary character gives here a special force, for all true sanctification must come from the heart freely devoting itself. There were Nazarites from their birth afterward, as in the case of Samson and of Samuel, a thing which typically is reconcilable with this; for we are saints from our new birth, and yet are free in our separation to Him who has won us to Himself. The limit of the vow on the other side is just as simple: for *separation* applies only to the present world which sin has defiled, while *holiness* will be ours forever.

The first point of separation is from wine and strong drink—from all that could intoxicate, or, as is said of wine, "take away the heart." (Hos. iv. 11.) Wine stands eminently for that which "maketh glad the heart of man" (Ps. civ. 15), by no means of necessity evil, for we are told it "cheereth *God* and man" (Jud. ix. 13): God, no doubt, in the drink-offering. It stands therefore for pleasure, which may be spiritual and heavenly, as when (his vow ended) the Nazarite himself drinks it, but here as often for the pleasures of the world which take away the heart from God and from the things of God. Strong drink is that which has still more plainly and decidedly this character.

But the separation is carried very far indeed, for he is to drink no vinegar of wine or of strong drink, nor liquor of grapes, nor eat grapes, fresh or dried. All the days of his separation, he is to eat nothing made of the *wine*-vine, from the seed-stones even to the skin. Here, the mention of the *wine*-vine would show that it is as producing the wine that the vine is condemned. Yet no intoxicating effects as of wine could be produced by any of these things. They are things pleasant to the taste, no doubt, and though not intoxicating, allied to that which does intoxicate: what do they typify, then, for us?

Now the Nazarite is a man separated to God, as the saint is whom he pictures.

And if any man die very [v]suddenly beside him, and he have defiled the head of his separation, then he shall [w]shave his head on the day of his cleansing,—on the

v cf. Gal. 6.1.
w Lev. 14.8.

And for the Christian Christ is to be his one sufficing joy. The knowledge of the new man is distinctly said to be in a sphere "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but *Christ is all* and in all." (Col. iii. 11.) How much of the world's pleasures would that exclude? Only the intoxicating ones? Would it not exclude *all* in which one could not find Christ in some way? all that would be inconsistent with frank and unhesitating acceptance of that unspeakably gracious invitation, "If any man thirst, let him come unto Me and drink"? What less could result from the supreme conviction that "Christ is ALL"?

If this appear extreme, did not the separation of the Nazarite from the very skin of the "wine-vine" appear extreme? Or can it be that God's principles demand any thing less than being carried out to an extreme? Can there be a too absorbing delight in Christ? Or can we turn to Him too entirely for satisfaction?

Legality this is not. Legality is the spirit of self-righteousness, or of slavish dread, never of love, or desire after Christ, or of expectation from Him, such as that of which we have been speaking. Carry these ever so far, they can never land you in that in the direction of which they do not even point, but away from it. He who speaks of himself as doing but one thing, was neither a legalist nor an extremist. He was simply a man into whose heart, forever filling it, the glory of Christ had shined.

Let us not confound this, however, with the spirit of asceticism that has peopled monasteries with men fleeing vainly from the world, or scattered through the desert the abodes of the recluse. Nor let us imagine as involved in it any "death to nature," in which what God has made or instituted is branded as if it were unclean. It is striking that just in these two epistles in which Christian position is most emphasized (Ephesians and Colossians) the duties of earthly relationships are most largely dwelt upon. The lilies of the field could be seen by Him who as Son of Man was here on earth for us arrayed in glory beyond all Solomon's. His hands indeed had made them, and if not a sparrow fell to the ground without His Father, He could say, "I and My Father are one." Still as ever is it true that the Lord's works are manifold, and in wisdom has He made them all: the earth is full of His riches; yea, and His works are sought out of all them that have pleasure therein.

But the Christian Nazarite is *Christ's:* therefore in his pleasures, in his business, in his duties, Christ is before him, with him, over him. He has fellowship with the Father and the Son, and there is nothing for him outside this. Here is the principle which makes him of necessity a stranger to what *they* find pleasure in, who find none in Him. The world's "vine of wine," as a whole, he is separate from.

The second point of separation with the Nazarite, is from the dignity and rights of manhood. The long hair with the woman is the sign of authority under which she is, as the apostle teaches. If a man has long hair, it is a shame to him; but the Nazarite humbles himself to this, taking the dependent and subject place, and giving up the rights of man to consecrate himself wholly to God.

Man is indeed a ruined creature, and the first Adam headship is gone forever; the last Adam is the second Man, not the first: yet He also upon earth had not His rights nor claimed them, "came, not to be ministered unto, but to minister, and give His life a ransom for many." His people here also have to walk in His steps, and "he that will be great must be a servant." Yet it is power, none the less, and blessing,—love's privilege, in which again we have fellowship with Christ. Nor should we wonder that a Samson's strength should be in his hair, for the place of dependence and subjection is ever the place of power.

seventh day he shall shave it. And on the [x]eighth day he shall bring two turtle-doves or two young pigeons to the priest, to the entrance of the tent of meeting: and the priest shall offer one for a [y]sin-offering and the other for a [z]burnt-offering, and shall make atonement for him, because he sinned by reason of the [dead] person, and shall sanctify his head that same day. And he shall set apart to Jehovah the days of his separation, and bring a yearling lamb for a [a]trespass-offering; but the former days shall [b]fall out, because his separation was defiled.

And this shall be the law of the Nazarite, when the days of his separation are [c]completed: he shall be brought to the entrance of the tent of meeting; and he shall present his offering unto Jehovah, one yearling he-lamb without blemish for a [d]burnt-offering, and one yearling ewe-lamb without blemish for a [e]sin-offering, and one ram without blemish for a [f]peace-offering. And a wicker-basket of [g]unleavened bread, pierced cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their [h]meal-offering and their [i]drink-offerings. And the priest shall present them before Jehovah, and shall offer his sin-offering and his burnt-offering; and he shall offer the ram for a sacrifice of peace-offering to Jehovah, with the basket of unleavened bread; and the priest shall offer also his meal-offering and his drink-offering. And the Nazarite shall [j]shave the head of his separation at the entrance of the tent of meeting, and shall take the hair of the

x Lev. 15. 14.
y Lev. 4. 2.
z Lev. 1. 14-17.
a Lev. 14. 21.
b *cf.* 1 Jno. 2. 1, 2.
c Acts 21. 26.
d Lev. 1. 3.
e Lev. 4. 2.
f Lev. 3. 1.
g Lev. 2. 4.
h ch. 28. 5.
i ch. 28. 6.
j ver. 9.

The third point of separation we have already looked at,—separation from the dead. It is life in Christ we have, and eternal: it is to be maintained as such, free from defilement with that which has come under the power of death. All these three parts of Nazarite separation are plainly connected and in most perfect harmony.

As to failure, it is here in this last way that it is contemplated. To man's eyes it would seem but an accident, but there are none; the power of circumstances should never prevail against those sanctified to God. How naturally we excuse ourselves by our weakness and the unexpected assaults of the enemy! But true weakness is always strength, and there are no circumstances in which God is not. Nothing of this sort, then, is admitted. The defiled Nazarite goes six days unclean, and on the seventh, he must shave his head. On the eighth, he brings his offering, two turtle-doves or two young pigeons, for the heavenly One to whom the earth was the place of service and sacrifice must be before His eyes on this day typical of new creation.

The former days of his vow are lost days, and he must begin his vow entirely anew, because his separation had been defiled. This lack of fulfillment shows as to that time something which vitiated the whole of it, for if with God, there can be to the soul no lack of power in accomplishment. He brings also a lamb for a trespass-offering.

For us the vow is completed only when our course here is completed. Now *if Christ be in us*, "the body is dead because of sin" (Rom. viii. 10), and in consequence we are exhorted to present our bodies a living sacrifice (xii. 1)—a sacrifice in life, in contrast with the bloody sacrifice of the law. They cannot be suffered yet to have their freedom, for our bodies as yet do not partake in the power of head of his separation, and put it into the fire which is under the sacrifice of peace-offering. And the priest shall take the boiled [k]shoulder of the ram, and one pierced cake unleavened out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite after he hath shaved off the hair of his separation; and the priest shall wave them for a wave-offering before Jehovah: it is holy for the [l]priest with the breast of the wave-offering, and with the shoulder of the heave-offering; and [m]after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed: his offering to Jehovah for his separation, [n]beside that which his hand can get; according to the vow which he vowed, so shall he do, according to the law of his separation.

(VI. 22-27.)

God with man.

5. And Jehovah spake unto Moses, saying, speak unto Aaron and unto his sons, saying, Thus shall ye [o]bless the children of Israel, saying,—

Jehovah [p]bless thee and [q]keep thee;
Jehovah make his [r]face to shine on thee, and be
[s]gracious to thee;
Jehovah [t]lift up his countenance upon thee, and
give thee [u]peace.

And they shall put my name upon the children of Israel, and I will bless them.

k Lev. 7. 32.
l *cf.* Jude 24, 25.
m *cf.* Luke 22. 18.
n Lev. 23. 38.
o Lev. 9. 22. 2 Cor. 13. 14.
p Ps. 134. 3. Eph. 1. 3.
q Jno. 17. 11. 1 Pet. 1. 5.
r Ps. 31. 16. 2 Cor. 4. 6.
s *cf.* Eph. 2. 7, 8.
t Ps. 4. 6. Ps. 11. 7.
u Jno. 14. 27. Phil. 4. 7.

redemption: "we *wait* for the adoption, to wit, the redemption of our body." (viii. 23.) Thus we have to walk in Nazarite separation from what is of ourselves, keep under our bodies and bring them into subjection. (1 Cor. ix. 27.) The liberty of grace is not deliverance from the need of this, but power to enable us for it: the liberty of glory will be alone complete deliverance; we may "drink wine," when there will be no longer in us any evil to arouse, and the pleasures that present themselves to us are the "pleasures" which are at God's right hand for evermore. (Ps. xvi. 11.) Yea, Christ shall "drink the wine new" with us in His Father's kingdom. (Matt. xxvi. 29.)

Then, too, we shall be presented to God in the full value of His work and person, as typified by the offerings with which the Nazarite is presented; separation will be ended in the joy of perfect communion; and the "shoulder" that bare us all the way through according to the full demands of divine holiness, we shall indeed "wave" before God in triumphant exultation.

5. With this, the purification of the camp is completed, and as thus purified, the divine blessing is now given to them and Jehovah's Name is put upon them. There are three pairs of related blessings with which this last is a seventh, making it perfect. The connection of the three parts of the blessing with the three Persons of the Triune God, often referred to, is indeed easy to be traced: that in the mouth of the apostle comes very near it,—"the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost." (2 Cor. xiii. 14.) For the first blessing here is that of preservation as from the Creator-Father; the second, grace in God as revealing Himself, as He has done in Christ; while the third speaks of inner experience and enlightenment, with the deep rest which flows from it, the work of the Spirit of God. All that God is is thus engaged for us; and His name upon His people makes them His representatives on earth. He identifies Himself with them, as One not ashamed to be called their God.

SUBDIVISION 4. (Chap. vii.–x. 10.)

Need met for the way.

The gifts of the princes: implying the unity of heart in Israel, and the equality of all with God.

(VII.)

1. AND it was so, on the day that Moses had completed [v]setting up the tabernacle, and had [w]anointed it, and sanctified it and all its furniture, and the altar and all its utensils, and had anointed them and sanctified them, that the [x]princes of Israel, heads of their fathers' houses, they being princes of the tribes, those that were over those that had been numbered, offered: and they brought their offering before Jehovah,—six covered wagons and twelve oxen,—a wagon for two of the princes, and an ox for each; and they presented them before the tabernacle. And Jehovah spake unto Moses, saying, [y]Take it of them for doing the service of the tent of meeting; and give them unto the Levites, [z]according to their several service. And Moses took the wagons and the oxen, and gave them unto the Levites. [a]Two wagons and four oxen he gave unto the sons of Gershon, according to their service; and [b]four wagons and eight oxen he gave unto the sons of Merari, according to their service,—under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave [c]none, for theirs was the service of the sanctuary: they bare upon the shoulder.

And the princes presented the [d]dedication-gift for the altar in the day when it was anointed; and the princes presented their offering before the altar. And Jehovah said unto Moses, They shall present their offering for the dedication of the altar, each prince on his own day. And he that offered his offering the first day was [e]Nahshon the son of Amminadab, of the tribe of Judah; and his offering was one [f]silver charger, the weight thereof was a hundred and thirty [shekels]; one silver [g]bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of [h]fine flour mingled with [i]oil, for a meal-offering; one [j]gold spoon of ten shekels, full of incense; one young bullock, one ram, one yearling lamb, for a [k]burnt-offering; one shaggy he-goat for a [l]sin-offering; and for a sacrifice of [m]peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Nahshon the son of Amminadab.

[v] Ex. 40. 33.
[w] Lev. 8. 10.
[x] 1 Chron. 29. 6. *ctr.* ch. 16. 2.
[y] 1 Chron. 29. 11–14.
[z] *cf.* 2 Cor. 7. 6.
[a] ch. 3. 25. ch. 4. 25, 26.
[b] ch. 3. 36. ch. 4. 29–33.
[c] ch. 3. 31. *cf.* 2 Cor. 4. 10.
[d] Ezra 6. 17.
[e] ch. 1. 7. ch. 2. 3.
[f] *cf.* 1 Pet. 1. 18. Ex. 25. 29. ch. 4. 7.
[g] 2 Kings 25. 15. Zech. 14. 20.
[h] Lev. 2. 1.
[i] Lev. 2. 4.
[j] 1 Kings 7. 50. Ex. 30. 1–3.
[k] Lev. 1. 3.
[l] Lev. 4. 23.
[m] Lev. 3. 1.

SUBD. 4.

IN the last subdivision here we have now the need for the way met, beginning with the gifts of the princes, both for the Levite service and for the maintenance of the altar, and closing with the account of the method by which as their divine Leader Jehovah communicated to them His will. The connection of points here which at first seems difficult to trace, will be best brought out as we take them up in detail.

1. The gifts of the princes provide, as already said, for the Levite service and for the altar. As free gifts of the tribal heads they have special importance as showing the spirit animating the people, the unanimity prevailing among them,

On the second day offered [n] Nathaniel the son of Zuar, prince of Issachar: he presented his offering,—one silver charger, the weight thereof was a hundred and thirty [shekels]; one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meal-offering; one gold spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Nathaniel the son of Zuar.

[n] ch. 1. 8. ch. 2. 5.

On the third day, the prince of the children of Zebulon, [o] Eliab the son of Helon: his offering was one silver charger, the weight thereof was a hundred and thirty [shekels]; one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meal-offering; one gold spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Eliab the son Helon.

[o] ch. 1. 9. ch. 2. 7.

On the fourth day, the prince of the children of Reuben, [p] Elizur the son of Shedeur: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Elizur the son of Shedeur.

[p] ch. 1. 6. ch. 2. 10.

On the fifth day, the prince of the children of Simeon, [q] Shelumiel the son of Zurishaddai: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden

[q] ch. 1. 7. ch. 2. 12.

and the equal place they have before God. Their different places in the camp, and in relation to one another, do not affect this. They are the one people of God, alike in His love, and to serve in love, that is, freely, though in necessary obedience. This is strongly emphasized here in this long chapter, full of what may seem tedious repetitions, but which show how equally divine love values the response of man's heart to it, wherever found. Each prince has his day, each offering its record, nothing is omitted, nothing passed hastily over, and how important all this is is shown by the word itself. Assuredly, the Spirit of God would not take up so much space with what was of secondary importance: that in the inspired page would be impossible. We may be assured, therefore, if spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Shelumiel the son of Zurishaddai.

On the sixth day, the prince of the children of Gad, [r]Eliasaph the son of Deuel: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Eliasaph the son of Deuel.

[r] ch. 1. 14. ch. 2. 14.

On the seventh day, the prince of the children of Ephraim, [s]Elishama the son of Ammihud: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Elishama the son of Ammihud.

[s] ch. 1. 10. ch. 2. 18.

On the eighth day, the prince of the children of Manasseh, [t]Gamaliel the son of Pedahzur: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Gamaliel the son of Pedahzur.

[t] ch. 1. 10. ch. 2. 20.

there be question with us, how necessary this is as a provision for the road we travel together, that we should enter into and realize thoroughly that Father's heart which is toward His children, not to be measured by their different service or capacities or honors. The children of a king may be variously ranked and decorated, yet they are in absolute equality as his children. So for us who have our common place in the family of God, and our common acceptance in the Beloved. To appreciate this will do much to unite us in mind and heart together, and how much to fortify us for the various difficulties, peculiar to each, which we shall encounter in the way. Pursuing it with such assurance, our difficulties will not divide but unite us together, our different places and capaci-

On the ninth day, the prince of the children of Benjamin, [u]Abidan the son of Gideoni: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Abidan the son of Gideoni.

[u] ch. 1. 11. ch. 2. 22.

On the tenth day, the prince of the children of Dan, [v]Ahiezer the son of Ammishaddai: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Ahiezer the son of Ammishaddai.

[v] ch. 1. 12. ch. 2. 25.

On the eleventh day, the prince of the children of Asher, [w]Pagiel the son of Ocran: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Pagiel the son of Ocran.

[w] ch. 1. 13. ch. 2. 27.

On the twelfth day, the prince of the children of Naphtali, [x]Ahira the son of Enan: his offering was one silver charger of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine

[x] ch. 1. 15. ch. 2. 29.

ties furnish only the occasion of mutual ministry which will link us more and more to one another.

The gifts are first of all for the service of the Levites, such help as one may render to another, without interfering with any special responsibility. The wagons and oxen are divided to them according to their service, the Merarites getting two thirds of all, the Gershonites one third, while the Kohathites get none. This does not seem, and yet is, an equal distribution. The burden of the Kohathites is too sacred to be transferred to the oxen, who made bad work of it at a later time, and their shoulders cannot be released from the toilsome honor. So with us often: the heaviest-laden are but the most trusted, and in the distribution of burdens there is more equality than seems.

flour mingled with oil for a meal-offering; one golden spoon of ten [shekels], full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering; one shaggy he-goat for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Ahira the son of Enan.

This was the dedication-gift of the [y] altar, in the day when it was anointed, from the princes of Israel: twelve silver chargers, twelve silver bowls, twelve golden spoons: each silver charger of a hundred and thirty [shekels], and each bowl seventy: all the silver of the vessels was two thousand, four hundred [shekels], according to the shekel of the sanctuary; twelve golden spoons full of incense; each spoon of ten [shekels], according to the shekel of the sanctuary: all the gold of the spoons a hundred and twenty [shekels]. All the cattle for the burnt-offering were twelve bullocks, twelve rams, twelve yearling lambs, and their meal-offering; and twelve shaggy he-goats for a sin-offering. And all the cattle for the sacrifice of peace-offering: twenty-four bullocks, sixty rams, sixty he-goats, sixty yearling lambs. This was the dedication-gift of the altar, after it had been anointed.

[y] ver. 11.

And when Moses went into the tent of meeting to speak with him, then he heard the [z] Voice speaking unto him from over the mercy-seat which was upon the ark of testimony,—from between the two cherubim; and he spake unto him.

[z] Lev. 1. 1. 1 Sam. 3. 4–10.

(VIII. 1-4.)

The light upon the lamp-stand: the Spirit's testimony to Christ.

2. And Jehovah spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light [a] over against the lamp-stand. And Aaron did so; he lighted the lamps thereof over against the lamp-stand, as Jehovah commanded

[a] *cf.* Jno. 16. 14.

The second class of gifts is for the altar, which went to maintain the offerings, Israel's constant service of praise. These offerings again were, as we well know, types of Christ and His offering, which God saw thus in the offerings of His people, as they continually rose up to Him. Is it not so in fact still and ever that in His people's praise God sees afresh, as it were, His Son's glorious work? Our sacrifices of praise and thanksgiving are but the confession of His name. (Heb. xiii. 15.)

Here, then, we have the first need of the way met, oneness of heart upon the part of the people, a practical spirit of praise, which is answered on God's part with an equal love and acceptance that inwraps the whole people. A different place in service does not imply a difference in His favor, which in Christ is toward us all. How sweet an assurance with which to start! and how will the realization of it unite our hearts together!

2. The second thing we find here is a plain example once more of how the typical meaning governs all. Why should a commandment as to lighting the lamps come in at this place? ending, too, as it does, with a description in part of the lamp-stand itself! For the last Keil can only account as being "quite in keeping with the antiquated style of narrative adopted in these books"!

Moses. And this was the [b] work of the lamp-stand: [it was] of beaten gold; both its stem and its flower, it was beaten-work: according to the pattern which Jehovah had shown Moses, so had he made the lamp-stand.

(VIII. 5-26.)

The purification of the Levites as the Lord's possession given to the priests.

3. And Jehovah spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: sprinkle over them [c] water of purification from sin; and let them pass the [d] razor over all their flesh, and [e] wash their clothes, and cleanse themselves. And let them take a young bullock, and its meal-offering of fine flour mingled with oil; and take thou another young bullock for a sin-offering. And thou shalt present the Levites before the tent of meeting, and gather the [f] whole assembly of the children of Israel; and thou shalt present the Levites before Jehovah, and the children of Israel shall [g] put their hands upon the Levites. And Aaron shall offer the Levites as a [h] wave-offering before Jehovah from the children of Israel, that they may perform the service of Jehovah. And the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a [i] sin-offering and the other for a [j] burnt-offering unto Jehovah, to make atonement for the Levites. And thou shalt set the Levites before Aaron and before his sons, and offer them as a wave-offering unto Jehovah. And thou shalt separate the Levites from among the children

[b] Ex. 25. 31-36.
[c] Ex. 30. 18-21.
[d] Lev. 14. 8.
[e] Gen. 35. 2.
[f] ch. 3. 45.
[g] Lev. 1. 4.
[h] Lev. 8. 27.
[i] Lev. 4. 3.
[j] Lev. 1. 3.

But how plain is it all when we reach the spiritual meaning which underlies it! For where must we find the pattern for our walk but in Christ Himself, realizing too that He is in glory, of which we have seen already the lamp-stand speaks? Thus the reference to the work of the lamp-stand is fully accounted for, coming as it does after the statement that it was the office of the lamps to throw their light upon the lamp-stand itself. This seems to be wholly misunderstood by the commentators, who would have it that the light was to be thrown out upon the part of the sanctuary *opposite* to the lamp-stand. It is rather that the lamps themselves on the end of the branches issuing from it are opposite the shaft, just in the place for lighting it up; and if that be a strange thing for the lamps, that their duty should be to light up the lamp-stand, the spiritual meaning is not strange at all, that it is the work of the Spirit to glorify Christ, and that this is the sure test of what *is* the true work of the Spirit any where, while it is that which we need for our wilderness-walk at all times. To have our eyes upon Christ in glory is to find sure guidance for the way, as well as power to walk in it: how completely, then, here does every thing find its place!

3. The consecration of the Levites takes place after this, for Christ's glory before our eyes must be our competence for such work as is represented here. First, they are purified typically from sin, the whole body shaved—the mere growth of nature removed, the clothes washed,—the habits purified according to the Word. They are then presented before Jehovah, and offered, on the part of the people, to do what as a whole they were responsible for. The Levites are thus the people's representatives, and their service (typically) belongs to the people of God at large. Thus they become the Lord's, being, as taken instead of the first-born, His in virtue of redemption, and then given to the priests for the service of the tent of meeting.

of Israel, that the Levites may be mine. And after that shall the Levites come in to do the service of the tent of meeting. And thou shalt cleanse them, and offer them as a wave-offering, because they are wholly given unto me from among the children of Israel; [k]instead of every one that openeth the womb—every first-born among the children of Israel—have I taken them unto myself. For all the first-born of the children of Israel are mine, both man and beast; in the day that I smote all the first-born in the land of Egypt I sanctified them to myself: and I have taken the Levites instead of all the first-born among the children of Israel. And I give the Levites as a [l]gift unto Aaron and his sons from among the children of Israel, to perform the service of the children of Israel in the tent of meeting, and to atone for the children of Israel, that there be no [m]plague among the children of Israel when the children of Israel approach the sanctuary. And Moses and Aaron and all the assembly of the children of Israel did unto the Levites according to all that Jehovah commanded Moses concerning the Levites: so did the children of Israel unto them. And the Levites purified themselves from sin, and washed their clothes; and Aaron offered them as a wave-offering before Jehovah; and Aaron made atonement for them, to cleanse them. And afterward, the Levites went in to perform their service in the tent of meeting before Aaron and before his sons: according as Jehovah commanded Moses as to the Levites, so they did unto them.

And Jehovah spake unto Moses, saying, This is that which concerneth the Levites: from [n]twenty-five years old and upward shall they enter the work of the host in the service of the tent of meeting; and from fifty years old shall they retire from the work of the host, and shall serve no more; but they shall minister with their brethren in the tent of meeting in keeping charge, and shall do no service. Thus shalt thou do unto the Levites with regard to their charge.

k ch. 3. 40–51.

l *cf.* Jno. 17. 10.

m ch. 3. 38.

n *cf.* ch. 4. 3.

(IX. 1–14.)

Provision for the trials of the way, in the joy of redemption experienced; and for failure if it has come in.

4. And Jehovah spake unto Moses in the wilderness of Sinai, in the second year from their departure out of the land of Egypt, in the first month, saying, Moreover, let the children of Israel keep the [o]passover in its set time: on the fourteenth day of this month, between the two evenings shall ye keep it in its set time; according to all its statutes and according to all its ordinances shall

o Ex. 12. 6.

The term of service is here extended on both sides of the twenty years of burden-bearing. They entered at twenty-five, and after fifty ministered with their brethren, but had no proper charge.

4. We have next the command to keep the passover, and the appointment of a second for those who were hindered by distance or defilement from keeping the first. For the trials of a wilderness-life, how necessary to carry with them the

ye keep it. And Moses spake unto the children of Israel to keep the passover. And they kept the passover in the first [month], on the fourteenth day of the month, between the evenings, in the wilderness of Sinai: according to all that Jehovah had commanded Moses, so the children of Israel did.

And there were men who were [p]defiled by a [dead] person, and they could not keep the passover upon that day. And they came before Moses and before Aaron on that day; and these men said unto him, We are defiled by a [dead] person: why are we kept back, that we may not present Jehovah's offering in its set time among the children of Israel? And Moses said unto them, [q]Stay, and I will hear what Jehovah may command concerning you. And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If any one of you or of your generations be unclean by a [dead] person, or be on a journey afar off, yet he may keep the passover to Jehovah. In the [r]second month, on the fourteenth day, between the evenings, they shall keep it. With unleavened bread and bitter herbs shall they eat it; they shall leave none of it until the morning, nor shall they break a bone of it: according to every statute of the passover shall they keep it. [s]But the man who is clean, and not upon a journey, and forbeareth to keep the passover, that soul shall be cut off from his people: because he did not present Jehovah's offering in its set time, that man shall bear his sin. And if a [t]stranger sojourn among you, and keep the passover unto Jehovah, according to the statute of the passover, and according to the ordinance thereof, so shall he do: there shall be one statute for you—for the stranger and the home-born in the land.

[p] ch. 5. 2.

[q] Lev. 24. 12.

[r] 2 Chron. 30. 2, 18 20.

[s] *cf.* Heb. 10. 25. Jno. 20. 24.

[t] Ex. 12. 43, 48.

remembrance and joy of redemption,—the knowledge, therefore, of God for them in grace, whatever the difficulties through which they might have to find their way! This redemption, let us remember, was a matter of experience; and so for us, although it is true that it is an experience of faith. But the cloud of apprehension has gone from our souls: God has been realized for us; the lamb has been fed upon; the pillar of cloud and fire have been with us in the way. The power of such experience, for those whose walk has been maintained with God, no trials can wear out. They are a provision for the way sweeter and more assuring than was the passover for Israel.

Now if any thing has come in to hinder this joy with us,—distance (which for us, of course, must be moral), or defilement with that which is under death,—thank God, there is gracious provision for us. Partake in uncleanness, we cannot. God has ordained that joy in Christ shall not go on with looseness of life and unjudged ways. And yet He has not shut us out, nor would keep us out from return. The principle of His words to Laodicea remains ever true, "If any man hear My voice, and open the door, I will come in, and sup with him, and he with Me." For the heart that truly seeks *Christ*, there is no dreary pathway of penance enjoined by which to get back to His presence. He does not even say here, "Let him come to Me," blessed as that would be, but—oh the grace of it!—"*I* will come in, and sup with him."

God with us: our way to be with Him.

1. (ix.15-23.) Personally.

(IX. 15—X. 10.)

5. [1] And in the day that the tabernacle was set up, the [u] cloud covered the tabernacle of the tent of testimony; and in the evening it was upon the tabernacle as the appearance of fire until the morning. So it was continually: the cloud covered it, and at night the appearance was of fire. And when the cloud went up from over the tent, then after that the children of Israel journeyed; and at the place where the cloud abode, there the children of Israel encamped. [v] At the word of Jehovah the children of Israel journeyed, and at the word of Jehovah they encamped: all the days that the cloud abode upon the tabernacle they [remained] encamped. And when the cloud tarried upon the tabernacle many days, the children of Israel kept Jehovah's charge, and journeyed not. And if it were so that the cloud was a few days upon the tabernacle, at the word of Jehovah they encamped, and at Jehovah's word they journeyed. And if it were that the cloud remained from evening until morning, and the cloud were taken up in the morning, then they journeyed: whether by day or night the cloud was taken up, they journeyed; [w] whether it were two days or a month or many days that the cloud tarried upon the tabernacle, abiding over it, the children of Israel [remained] encamped, and journeyed not; but when it was taken up, they journeyed. At the word of Jehovah they encamped, and at the word of Jehovah they journeyed: they kept Jehovah's charge according to the word of Jehovah by the hand of Moses.

u Ps. 78. 14. Is. 4. 5.

v Ex. 13. 21, 22. Ps. 77. 20.

w Ex. 40. 34-38.

Such grace shines out for us in this second passover. It is not that any whit of holiness can be given up (in the type here the due order of the feast is fully preserved,—nay, insisted on), but that *grace* is the only way of cleansing as of keeping clean; and grace, thank God, *reigns.*

5. And now, in the last section of this subdivision, we find the people in possession of the unspeakable blessing of Jehovah's presence with them. Cloud by day and fire by night, still and ever in contrast with the world, and thus rendering them independent of it, that glorious Presence led them on. There was no way for them but that which thus was made for them. Where the Pillar stopped they stopped, and for whatever time; when it moved, they moved. For us, there is still what answers to such guidance: with us, though unseen, more wondrous. Do you know it, reader? Ah! not to know it is indeed to be astray, lost in a pathless wilderness! You may think even you have little need,—your circumstances shaped for you, or shrewd, careful judgment exercised as to all your steps; but there is never for any one of us a path in which we can do without Him, neither so hedged in nor so marked out. And who that has one right thought would desire it? Who would desire to be left to himself, or to government by others, or to chance guidance, when God is inviting to a walk with Him? Test us, of course, this will; but, on the other hand, what manifestations of God will it not afford us! Let us well understand: there *is* no walk with God but after this manner; faith needed for it ever; yet a path in light, not in obscurity; the least difficult really of all paths, just because of the infinite resources of Him who goeth with us, and of the tenderness of love which upholds the weakest.

2. (x. 1-10.) The silver trumpets: the testimony of His Word.

[2] And Jehovah spake unto Moses, saying, Make thee two [x] trumpets of silver; of beaten-work shalt thou make them; and they shall be to thee for the calling of the assembly, and for the journeying of the camps. And when they blow with them, all the assembly shall [y] assemble to thee at the entrance of the tent of meeting. And when they blow with one [trumpet], then the princes, the heads of the thousands of Israel, shall assemble unto thee. And when ye blow an [z] alarm, the camps that lie toward the east shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets: and [these things] shall be to you for an everlasting statute throughout your generations. And if ye go to [a] war in your land against the oppressor that oppresseth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies. And in the day of your gladness, and in your [b] set times, and in the [c] beginnings of your months, then ye shall blow with the trumpets over your burnt-offerings, and over your sacrifices of peace-offering, that they may be to you for a memorial before your God: I am Jehovah your God.

[x] Josh. 6. 4. Ex. 19. 13, etc.

[y] Neh. 4. 18-20.

[z] ch. 2. 3, 9.

[a] Ju. 7. 18. 1 Cor. 14. 8. Joel 2. 1.

[b] Lev. 23. 24.

[c] Ps. 81. 3.

(ii.) It is very manifest how the silver trumpets connect themselves with this. There is a personal presence of God with His people, and a personal guidance as the result of that presence; but we need also the balancing-truth that this guidance is according to the Word, and that all that purports to be such must be tested by the Word. These trumpets, therefore, are two, as the number of sufficient testimony; "silver," as being the voice of the Redeemer; "of beaten work," because involving suffering on His part who has come down among men to fill that place. Then they have two special uses,—for journeying, and for assembling together. In the latter case, one blast is enough to gather the princes (are they expected to have quicker ears than the rest?), but for the whole assembly there are repeated blasts. Alas! do God's people now think of any need of the Word of God to summon them together? For the journeying, it was an "alarm"—a sustained note: Scripture does in fact prolong this strain.

But there were many other occasions for the silver trumpets, which were to be in priestly hands, for the spirit of worship alone can use the Word of God aright. In the day of the prevalence of the enemy's power, the sound of the trumpets would bring in the delivering hand of God. And in the day of rejoicing, no less than in the day of trial and oppression, in their set times, and the new moons,—the times of revival and renewed hope, over their burnt-offerings and peace-offerings (as justifying their acceptance and characterizing fellowship with God) the note of the silver trumpet was to be heard. All this is of easy interpretation no doubt; but there is still great need of calling it to mind. To know and do are, alas! by no means the same thing; yet all the blessing of the precious Word of God is found as it is received in the humble and obedient heart.

DIVISION 2. (Chap. x. 11–xvi. 35.)

Growing departure from God: the testimony of history as to the people.

Germs of departure: who is the Leader?

(X. 11–36.)

1. (*vv.*11–28.) The start.

1.[1] AND it was so in the second year, in the second month, on the twentieth [day] of the month, that the cloud was [d] taken up from off the tabernacle of the testimony, and the children of Israel [e] set forward, according to their divisions, out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the word of Jehovah by the hand of Moses. And in the

[d] ch. 9. 17.

[e] *cf.* Phil. 3. 14.

DIV. 2.

THE camp thus ordered, the provision for the journey now complete, the journey itself begins, the true *history* of the wilderness, that from the Red Sea to Sinai being very different in character from what is now before us, and dwelt on for another purpose. There we have seen that what is brought out is the grace that meets the need of the wilderness, although this implies, of course, the need itself being manifested, and *as* grace, the spiritual need, the weakness and failure of the people. But now, while grace is still shown, and in result to be better than ever known, yet the point of view is different: it is now the people themselves with whom we are to be occupied; it is in the full sense *their* history; we are to see by the evidence of this, what they are with whom the Lord has charged Himself. And a terrible witness as to them the history is.

Not that we are to suppose them worse than other people. We should miss altogether the instruction designed for us, if we gathered such a thought. They are exceptional only in this, as being brought into nearer visible relation to God than any other, and that their history is given us, written with the unerring pen of inspiration. "For what nation is there so great," asks Moses, at a later time, "who have God so nigh unto them, as Jehovah our God is, in all things that we call upon Him for?" (Deut. iv. 7.) Alas! this that was their exceeding privilege, was that also which searched out to the very bottom all that was in their heart. "God is light;" and "that which doth make manifest is light." If there be not full self-judgment, and whole-hearted yielding of ourselves to Him, His presence the more realized will be the more intolerable; His rule will be the more, even to His face, rejected and thrown off. "Hath a nation changed their gods, which are yet no gods?" He asks Himself; "but My people have changed their glory for that which doth not profit." (Jer. ii. 11.) Does this prove as to Israel, as it might seem, that they were worse than the nations? Alas! no: had *they* had but false gods, they would not have changed them either! "This is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds were evil." It is the light, as the light, which is necessarily rejected by those whose unchanged hearts desire the shelter of the darkness for their evil deeds. And though, of course, the power of God upon unconverted men, or the needs they have for which they seek His help, may bring individuals or even nations to yield Him homage, secretly or openly revolt again is sure to come. Israel's history is in its principles indeed a pattern one; and herein lies for us its admonition.

"As in water face answereth to face, so the heart of man to man;"—the *heart*, not of necessity the *life:* there are, as to the latter, many God-given restraints and hindrances which prevent its being just what the heart is. Evil too has many forms, some of which look very different from others,—nay, in a true sense, which are: in the day of judgment coming there will be, as we know, the strictest individualization: Godward, at bottom, there is no difference naturally.

[f]first place went the standard of the children of Judah according to their hosts; and over his host was Nahshon the son of Amminadab. And over the host of the tribe of the children of Issachar was Nathaniel the son of Zuar. And over the host of the tribe of the children of Zebulon was Eliab the son of Helon. And the tabernacle was [g]taken down; and the children of Gershon and the children of Merari set forward, bearing the tabernacle. And the standard of the camp of Reuben set forward according to their hosts; and over his host was Elizur the son of Shedeur. And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. And the Kohathites set forward, bearing the sanctuary; and [the others] set up the tabernacle before they came. And the standard of the camp of the children of [h]Ephraim set forward according to their hosts; and over his host was Elishama the son of Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. And

[f] ch. 2. 9. Ju. 1. 2.

[g] *cf.* ch. 2. 17.

[h] ch. 2. 18.

We shall find, thus, Israel's history here to be, in principle, the history of Christendom no less. So it is that Jude sees prophetically the end of false profession among Christians to be that they "perish in the gainsaying of Kore." Alas! not only so, but even when turned to God, there is still in us evil which, if we have eyes to see, we shall find here in its true character. The flesh is in us, and "the mind of the flesh is enmity against God." And in this, indeed, is the main profit of this history, if we are humble enough to learn *ourselves* from it: important in this above all, that thus it is we are able to learn God also in those ways of His which are divinely suitable to what we are.

This, then, is what the second division of the book of Numbers brings before us, the discovery of what the people are, as evidenced by their history, in which we find them, through several stages of declension, reaching at last the complete rejection of their divinely given leaders in the "gainsaying of Kore."

1. Upon the twentieth day of the second month of the second year, the cloud is taken up from the tabernacle, and they start. The equivocal 2 is prominent in the date of their departure, the number of responsibility, 10, alone being joined with it, making it more equivocal. Is it a path of fellowship with God (as the number might mean) upon which they are entering? or is it one which is to be marked by contradiction of His will, and conflict,—a terrible conflict that must of necessity be theirs who contend with God? In fact, the wilderness of Paran is as far as we look at present, and there the cloud abides: from wilderness to wilderness is the whole horizon yet, though as yet we see not plainly the obstacle to further vision, except as the number of responsibility may indicate it, and it surely does so sufficiently.

There may be, however, something more. If "Paran" is to have its natural meaning according to the Hebrew, it would mean, not "unclosing—opening," as Lange takes it, nor "abounding in caverns," as Simonis and others, but "adornment." From the wilderness of thorn (or barrenness) to the wilderness of decoration or adornment, (which would imply the exchange of barrenness for a place which, if a desert still, had become in the people's mind in some way attractive,) —this might foreshadow what in fact took place when Israel, upon the very borders of the land to which God was bringing them, turned their backs upon it, and chose rather the desert than what God had made their own.

over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni. And the standard of the camp of the children of [i]Dan set forward, the rear-guard of all the camps, according to their hosts; and over his host was Ahiezer the son of Ammishaddai. And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. These were the divisions of the children of Israel by their hosts: and they set forward.

. (29-32.)
eeking
he help of
nan.

[2] And Moses said unto [j]Hobab the son of Reuel, the Midianite, Moses' father-in-law, [k]We are journeying unto the place of which Jehovah hath said, I will give it unto you: [l]come thou with us, and we will do thee good; for Jehovah [m]hath spoken good concerning Israel. And he said unto him, [n]I will not go, but I will depart to mine own land and to my kindred. And he said, [o]Leave us not, I pray thee, because thou knowest that we encamp in the wilderness; and thou shalt be [p]eyes for us. And it shall be, if thou come with us, that whatever good Jehovah doeth unto us, the same will we do unto thee.

[i] ch. 2. 25.
[j] Ex. 2. 18.
[k] *cf.* Heb. 11. 14-16.
[l] *cf.* Jno. 1. 46.
[m] ch. 23. 18-24.
[n] *ctr.* Gen. 24. 58.
[o] *ctr.* Heb. 13. 5.
[p] *cf.* ch. 9. 22. *ctr.* Ps.121.

This may seem strained; and yet, alas! do not God's people still decorate the desert instead of entering in by faith into that which is their own? This surely might give in the opening verses of this division the moral of the whole; and it would be quite after the manner of Scripture to do so. The satire that appears in it is but the satire of truth; and what is keener? Israel were, in one way, no lovers of the desert, out of which their hearts turned back so readily to Egypt, and the evils of which they could so bitterly lament. But Egypt was barred to them: to it they could not return; and their choice was in fact between Canaan and the desert. So too for the Christian: he cannot go back to Egypt—to what he was before conversion; he realizes in some sense what the world is,—cannot sink into it without many bitter realizations of this; and yet how often refuses to enter upon his land of promise, hugging the earth till death comes to turn him out of it: and this is what we see in the picture here.

Yet Israel start in good order,—at the commandment of the Lord, and His presence with them, every tribe filling its place. So the Church had its Pentecost, too brief, and never to return on earth; but only the faint image of what shall be, when He who is last Adam shall present her to Himself "a glorious Church, not having spot or wrinkle or any such thing."

(ii.) Yet at the very beginning there is a portent of the future, and the failure of him to whom the people have been committed. Here constantly failure begins, namely, with those in places of fullest responsibility, and upon whom, under God, all seems to depend. So Noah failed after the flood. And Scripture records these things that we may learn from them the needful lesson, that no man, be he who he may, can we trust implicitly. Leaders there must be, and confidence ought to be given them, but with the reservation always that we follow them *as* they follow Christ,—no farther. The sins of the most godly, the errors of the wisest, are in their consequences to be dreaded more than the greater follies and sins of lesser men; and the weak idolatry of those through whom God may have ministered to us largest blessing has been ever productive of the most disastrous results. "Esteem them very highly in love for their work's sake" is the Scripture rule, and "whose *faith* follow."

Israel were going forth under the guiding care of the Almighty. The first of

3. (33-36.) Jehovah the actual and realized Leader.

[3]And they departed from the mount of Jehovah [q]three days' journey; and the [r]ark of the covenant of Jehovah went before them in the three days' journey to seek out for them a place of rest. And the cloud of Jehovah was over them by day, when they went out of the camp. And it was so, when the ark set forward, that Moses said, [s]Arise, Jehovah, and let thine enemies be scattered, and those that hate thee flee before thy face! And when it rested, he said, [t]Return, Jehovah, unto the many thousands of Israel.

[q] Ex. 3. 18.
[r] *ctr*. ver. 31. *cf*. Jno. 10. 4. Deut. 1. 33.
[s] Ps. 68. 1, 2.
[t] *cf*. Ps. 65. 1. Ezek. 43. 1-5. Ezek. 48. 35. Zeph. 3. 17.

(XI.)

The manna loathed.

1. (*vv*. 1-3.) Murmurings: how they begin.

2. [1]And the people were as [u]murmurers of evil in Jehovah's ears: and when Jehovah heard it, his anger was kindled; and [v]fire from Jehovah burned among them, and consumed in the extremity of the camp. And the

[u] Ex. 16. 2. 1 Cor. 10. 10.
[v] Heb. 12. 29. Deut. 9. 22. Ps. 78. 21.

all duties was that of implicit confidence in Him; yet Moses turns to a child of the wilderness, that, with the competence derived from natural acquirements, he may be to them "instead of eyes." Commentators explain this as quite consistent. Followers of the "higher criticism" admit the contradiction, and of course see in it a sign of contradictory documents, which, if we will allow them, they will settle with the scissors. In truth, there is a contradiction; but the fault is not in Scripture, but in man, who so easily forgets his resource in God. Here, too, it is easy to see influences that are at work in Moses' natural link with the Midianite chief. Easy too it is to cover it with fair names, for "Hobab" means "lover," and he is the son of Reuel, "the friend of God." How often human piety and friendship come in as arguments with us in the wrong place! All this evidently illustrates the danger of which we were but just now speaking, in connection with "guides." Nay, the Midianite, as (according to his name) the "man of strife," may well remind us of the fierce controversialism of so many who assume this office. Controversy is often needed, but one *characterized* by a spirit of this sort is no fit leader for the people of God.

(iii.) Accordingly we never see Hobab in this place at all, and on the contrary, we have the divine comment on Moses' request in the ark moving out of its place in the midst of the camp and taking it at their head: "And the ark of the covenant of Jehovah went before them in the three days' journey, *to search out a resting-place for them*." Thus the Lord vindicates Himself from the reproach which the unbelief of His people has cast upon Him. He is the actual and only and all-sufficient Leader, the Shepherd of Israel, whose eyes are never weary, whose heart is never at fault, "who never slumbereth nor sleepeth."

How thoroughly He has identified Himself with the people is seen in the prayer which Moses, as taught of God, utters as the ark sets forward. The enemies that he anticipates are now but Jehovah's enemies, and they scatter as He advances. And when it rests, and the cloud settles down once more, then His face is turned with satisfaction toward His own, who in that sheltering cloud-canopy recognize the brooding wings under which they may rest securely, and not a note even of alarm find how to penetrate.

2. (i.) Yet it is here, and thus early upon their journey onward, that the spirit of the people begins to show itself. There has been no unusual occurrence. No enemy has appeared. No need has made itself felt. The promised land lies but a few days' journey before them, and they are as yet fresh from their long halt at Sinai. It seems as if as yet they knew not themselves any cause for dissatisfaction. They murmur vaguely about "evil," to which they cannot give a name; yet already this murmuring is becoming chronic—begins to characterize them. Alas! there is a source of discontent within man's heart which needs not circumstances to develop; and it is important that this should be manifest at the

people [w]cried unto Moses, and Moses prayed unto Jehovah, and the fire sank. And he called the name of that place [x]Taberah, because the fire of Jehovah burned among them.

2. (4-15.) Manna rejected for flesh: the separation of the Christ who saves, from the "truth in Jesus."

[2] And the [y]mixed multitude that was among them lusted; and the children of Israel also wept again, and said, Who will give us flesh to eat? We [z]remember the fish that we ate in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our [a]soul is dried up; there is nothing at all beside the manna before our eyes. Now the

w Ps. 107.13.
x *cf.* ch. 33. 16.
y Ex. 12. 38. *cf.* Ju.2.2,3. Hos. 7. 8.
z Ex. 16. 2,3. *ctr.* Ex. 2. 23. Lam. 3. 20. Eph. 2. 11, 12.
a *cf.* Luke 12. 19.

beginning. In a world like this, trials will arise; evils there will be, and many, which God's Word never hides from us, but insists upon. The world is really a wilderness in God's account, and should be so in ours. The longing after Egypt shows, not that we have judged too deeply, but not deeply enough. Yet, apart from circumstances altogether, there is enough within us to make heaven itself a weariness, if we could carry it there. This is the meaning of this brief account, in which that there are no circumstances to narrate, no external cause to induce these murmurings, is not only significant for this time, but in connection with all that follows. Here is the underground root of all, the innate apostasy of the heart from God. Circumstances may arise; man will catch at them, and make them his plea in self-justification against God; enmity of heart is fertile in pretexts: they are but pretexts; that is what "Taberah" plainly indicates.

God's anger shows itself, and yet in a way that manifests its unwillingness to strike. A fire from Jehovah burns and consumes in the extremity of the camp: it does not appear that any of the people are consumed in it. The warning is mercy, yet of a judgment that, if it strikes, will be severe enough to testify of the holiness that acts in it. God may delay His judgment, but if it takes its course, righteousness must exact its due.

At Moses' prayer it sinks, but its memory is rightly kept alive. The place is called "Taberah," which means such a burning as does its work. Needful it is, not to confound God's grace or His long-suffering with mitigation of penalty: there was none on the cross, where the Son of God hung for us; there will be none wherever it is penalty that is exacted. Righteousness itself never requires more than it needs must.

These memorial-places in Israel's pilgrimage, have they their representatives in our own history, appropriately marked, as were theirs? Well will it be for us if it is so. Only, for a child of God, penalty in its true sense there can be none, while chastening is his on that very account. "If ye call on Him as Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

(ii.) Their lesson, however, Israel has not learned, and in a short time indeed the murmuring breaks out again, this time taking definite shape, as against the manna, the daily witness of Jehovah's daily care. Pathetically here, therefore, the inspired writer turns aside once more to describe the manna to us, and how it was continually ministered, falling on the camp as the dew fell,—type of the Spirit's ministry of Christ; the taste, too, being that of fresh oil. Variously prepared, the people fed upon it, though now they were crying out for the food of Egypt, with characteristic fickleness forgetting the misery of their bondage there. This lusting begins, indeed, with that mixed multitude which, though it had come out of Egypt with them, had not known in the same way that bondage, nor, therefore, the reality of redemption either. Thus from the mixed multitude also, within it and not of it, the Church has learned the unhallowed cry after the things of the world. Christ, God's only provision for His people, dries up the soul that feeds alone on Him! And true Christians also learn, in modified and more decorous language, to repeat this.

[b]manna was as coriander seed, and its appearance as the appearance of bdellium; and the people went about and gathered it, and ground it in mills, or beat it in a mortar, and boiled it in pots, or made cakes of it, and its taste was as the taste of [c]fresh oil. And when the dew fell at night upon the camp, the manna fell upon it. And Moses heard the people weep throughout their families—every one at the entrance of his tent, and the anger of Jehovah was kindled greatly. And it was grievous in Moses' eyes; and Moses said unto Jehovah, [d]Why hast thou done evil to thy servant? and why have I not found favor in thine eyes, that thou layest the burden of all this people upon me? Have I conceived all this people? have I brought them forth, that thou shouldst say unto me, [e]Carry them in thy bosom, as a nursing father beareth the suckling, unto the land which thou swarest unto their fathers? [f]Whence should

[b] Ex. 16. 31. *cf.* Jno. 6. 32,33,66–71.
[c] *cf.* 1 Jno. 2. 27.
[d] Jer. 20. 14–18.
[e] *ctr.* Is. 40. 11. 1 Thess. 2. 7.
[f] Mark 8. 4.

But does the desire for flesh represent the craving for the pleasures of the world? There are some things that lie against this. For the scene at the *giving* of the manna at first cannot but recur to us, as in some sense parallel to what is before us here. We have there the same desire for flesh, answered in the same way—by a flight of quails; and this not judgment, nor connected with it, but preparatory to the manna, and in fullest harmony, as we have seen, with it. There we accepted the thought that the quails spoke of Christ, in His life yielded up for men, which the *evening*-flight of the quail, well known as characteristic of the bird, strengthens. But if this be so, how can we interpret it in the present case differently? Must not these Scripture-types be consistent throughout if we are to have confidence in the meaning given to them,—especially, as here, where there seem to be such evident links of connection?

But then, again, if it be Christ of whom the quails speak, of abundant grace in which death ministers to life, may it not be that this even, in the hearts of mere worldly professors, becomes a plea for indulgence, grace in this way taken as laxity—as license? Thus the very *death* of Christ may be put in opposition to His *life*,—to the heavenly Man in His own unworldly separateness upon earth, of which the manna speaks. And so the apostle, after exhorting the Ephesian saints against the lawlessness of the Gentiles, urges, "But *ye* have not so learned *Christ;* if so be that ye have heard Him, and have been taught by Him as the truth is in *Jesus*,—that ye have put off, concerning the former conversation, the old man." "Christ" is the Lord's official name, according to which He has done His blessed work, and is on high after having done it; "Jesus" is His personal name on earth. They would not have *so* learned His work for them as to give way to Gentile laxity if they had heard Him and been taught by Him as the Man "Jesus." They must keep the quails in connection with the manna, as God gave them first, not set them against one another, as the people were doing here. God's answer to which is, not to withhold the quails, but to give them in large abundance, for the cross and the grace of the cross are all His delight. But when the people, instead of being humbled and broken down by His goodness, take greedily for the indulgence of their lusts, the flesh between their teeth becomes a mortal plague of which they die. Christ dishonored must become, thus, the cause of divine judgment on those who dishonor Him.

This is every way consistent; and indeed what history, the history of the professing church, gives witness to abundantly. The profession of Christ and of the cross by carnal men, ignorant of the grace they vaunted and abused, untaught in the truth that is in Jesus, has wrought many a pestilential disorder of which it seemed as if the very Church itself would perish. The graves of Kibroth-hattaa-

I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not [g]able alone to bear all this people, for it is too heavy for me. And if thou deal thus with me, [h]slay me, I pray thee, quite, that I may not look upon my misery.

3. (16-30.) Prophecy, the voice of recall.

[3]And Jehovah said unto Moses, Gather unto me [i]seventy men of the elders of Israel, whom thou knowest to be elders of the people, and their officers; and take them to the tent of meeting, and they shall stand there with thee. And I will come down and speak with thee there; and I will take of the spirit which is upon thee and put it upon them, and they shall bear [j]with thee the burden of the people, and thou shalt not bear it thyself alone. And say unto the people, Sanctify yourselves for the morrow, and ye shall eat flesh; for ye have wept in the ears of Jehovah, saying, Who will give us flesh to eat? for it was well with us in Egypt. Now Jehovah will give you [k]flesh, and ye shall eat: ye

[g] *ctr.* Phil. 4. 13. 2 Cor. 3. 5.

[h] 1 Kings 19. 4.

[i] Ex. 15. 27. Ex. 24. 1.

[j] Ex. 18. 22.

[k] Ps. 78. 18–31. Ps. 106 14, 15.

vah,—the "graves of lust"—lie all along the road by which we have reached our present station in the wilderness; and never were they perhaps more numerous than in the Laodicea of to-day. Let the question be honestly entertained by those who read this, *Have* we so learned *Christ* as to have been taught by Him as the truth is in *Jesus?*

(iii.) Connected with this, and as remedial for it, we find the ordinance of the seventy elders, whose special function as given here is that of prophecy—the extension of the spirit which is in Moses, and which in Eldad and Medad is introduced into the camp. We must consider these things in some detail.

In the first place, that they are "elders" is of primary importance; and elders, not simply officially, for that they are to be officers also is stated distinctly, as a thing apart. "Elders" belong to that patriarchal system, which is at least so eminently natural: men of years, and thus of gathered experience, and of weight in their generation corresponding to it: "Elders whom thou knowest to be elders," the Lord says to Moses; those who really answer in character to their years.

They are, moreover, to be "officers," or overseers, of the people,—those who as fathers are intrusted with the discipline to be maintained among the people of God. An exactly corresponding connection between "elders" and "overseers" we find in the New Testament, the function of the overseer being not teaching but "rule," although they might teach also if they had gift for it. No one would suppose that the power to teach would be only possessed by men in years, however suited it might be when found in them.

But the seventy chosen from among these are to have another talent intrusted to them: they are to share with Moses the burden of the people, and for this they are to share the Spirit that rests upon Moses. They too are to be prophets, to bring the word of God directly to the people of God, and by its means to stay departure from Him. Of what they uttered we have not, indeed, a single word. It is not any particular message that is intended to have significance for us, but simply the fact of their prophesying itself, the prophesying of elders who are overseers of the congregation. What are we to learn by this in this connection?

Prophecy we shall find to be the constant resource in days of apostasy. When the priesthood fail in the days of Eli, Samuel is thus raised up to stand between the people and God. When the kings have failed in Israel, the prophets come into ever-increasing importance. When the regular order is disturbed, and the usual channels of blessings are shut up, prophecy is the sign of the sovereign grace of God pouring itself forth through new channels of its own creation.

shall not eat one day, nor two days, nor five days, nor ten days, nor twenty days; [but] even a month of days, until it come out at your nostrils, and be loathsome unto you: because ye have despised Jehovah who is among you, and have wept before him, saying, Why is it that we came out of Egypt? And Moses said, The people among whom I am are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month! [l]Shall the flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And Jehovah said unto Moses, [m]Is Jehovah's hand become short? thou shalt see now whether my word shall come to pass to thee or not.

And Moses went out and spake unto the people the words of Jehovah, and gathered seventy men of the elders of the people, and placed them round the tent. And Jehovah came down in the cloud and spake unto him, and [n]took of the spirit that was upon him and put it upon the seventy men, the elders; and it was so that when the Spirit rested upon them, they [o]prophesied and ceased not. But there [p]remained two of the men in the camp, the name of the one being Eldad, and the name of the other, Medad, and the Spirit rested upon them; and they were of those that were written, but they had not gone out to the tent; and they prophesied in the camp. And a young man ran and told Moses, and said, Eldad and Medad are prophesying in the camp. And Joshua the son of Nun, Moses' attendant,

[l] 2 Kings 7. 2. Jno. 6. 5-7.
[m] Is. 59. 1.
[n] ver. 17. 2 Kings 2. 9.
[o] *cf.* 1 Cor. 14. 1 3.
[p] *cf.* Luke 9. 49, 50.

It connects itself, moreover, with individual faith and the energy which stands for God in the midst of departure. The prophet—for we are not now discussing the exceptional case of Balaam—is the "man of God." James introduces Elijah in his first words in Israel, as the righteous man of fervent effectual prayer, which shuts the heavens and restrains the earth from fruit. And he has before this adduced "the prophets who have spoken to you in the name of the Lord, for an example of suffering affliction, and of patience." Prophesying was not, as the priesthood was, something successional and heritable, but a distinct gift to each person who received it.

The blessing in it is, that the voice of the living God utters itself in the prophet, bringing home His word to the present condition and need of men, making them aware of His presence before which they stand, putting them in connection with Him, and under Him, to be guided and controlled by Him. Is not this just the recall of the people here to that wherewith they had started? Is it not the remedy, therefore, for that which has arisen? God thus comes out after His wanderers to make known to them afresh the care which is over them; and as thus seeking them with the intent to fill their lives with the power of His presence we can understand the special significance of Eldad and Medad, with their glorious names, "God hath loved," "Love," prophesying in the *camp.* The Spirit of God breaks over boundary-lines, and refuses distance, in witness of the overflow of His heart toward the people: the irregularity apparent, and which unintelligent zeal would have rebuked, only making more noticeable the action of God. Worthy of Him are all His ways.

But the voice of prophecy breaks out especially around the entrance of the tabernacle,—the voice of recall how truly in that place! yet one with the voice one of his chosen, answered and said, My lord Moses, forbid them! And Moses said unto him, Art thou envious on my account? [q] Would that all Jehovah's people were prophets, [and] that Jehovah would put his Spirit upon them! And Moses withdrew into the camp,—he and the elders of Israel.

4. (31-35.) The testing.

[4] And there brake forth a [r] wind from Jehovah, and brought over quails from the sea, and let them fall over the camp, about a day's journey on this side and about a day's journey on the other side round about the camp, and about two cubits [deep] upon the face of the earth. And the people stood up all that day, and all the night, and all the next day, and gathered quails: he that gathered little gathered ten homers, and they spread them all abroad for themselves round about the camp. The flesh was yet between their teeth, and was not chewed, when the wrath of Jehovah was kindled against the people, and Jehovah [s] smote the people with a very great plague. And they called the name of the place [t] Kibroth-hattaavah, because they buried there the people that lusted. From Kibroth-hattaavah the people journeyed to Hazeroth; and they abode at Hazeroth.

(XII.)

Prophecy and priesthood rise up against the divine leader: Miriam's leprosy.

3. And [u] Miriam and Aaron spake against Moses on account of the [v] Cushite wife that he had taken: for he had taken a Cushite wife. And they said, Hath Jehovah indeed spoken [w] only by Moses? hath he not also spoken by us? And Jehovah heard it. And the man

[q] *cf.* 1 Cor. 3. 5. 1 Cor. 14. 31.
[r] Ps. 78. 26, 31. Ex. 15. 13.
[s] 1 Cor. 10. 6.
[t] *cf.* Jas. 1. 5.
[u] Ex. 15. 20. *cf.* Rom. 11. 14. Acts 22. 21, 22.
[v] *cf.* Song 1. 5.
[w] *cf.* Luke 9. 33-36.

in their midst. Those who draw near to the sanctuary of God hear it in its fullness, not as scattered voices, but the full harmony of the mind of God, much as the prophecy in the camp may have of special sweetness. As the prophesying of *elders*, it speaks in harmony with nature, in the wisdom acquired from experience, and in judicial utterances. Nature is here, in her highest and best, at one with the supernatural, as she always is, though in man grace must have restored him to his place, for this to be.

(iv.) Finally we find the quails sent, the mercy of God meeting abundantly the need of the people, but which, laid hold of without repentance or faith, the wrath of God falls upon them. The place of blessing becomes known as "the graves of lust."

3. The next stage of decline is a revelation. Truly one may say, The whole head is sick and the whole heart faint. That very prophecy, which we have just now seen as the remedy for the existing evil, fails as it were in Miriam, who drags down Aaron, the head of priesthood, with her in her fall. "Miriam and Aaron spake against Moses." The human leader of Israel is assailed from another side, and where he is most accessible. The matter of accusation is in a Cushite wife that he has taken; but the spirit of self-exaltation is manifestly in their murmurings: "Hath Jehovah indeed only spoken by Moses? hath He not also spoken by *us?*" Who had denied it? But the evident intention is, to put themselves on an equality with Moses, and thus depose him from the pre-eminent place of leadership which God had given him. The Cushite wife was clearly the proof to them that morally he was no higher than they, perhaps not so high. The effect is, to excuse themselves from obedience.

It should be evident that Miriam and Aaron here stand for the people of God in that prophetical and priestly character with which they are endowed accord-

Moses was very [x]meek, more than all the men upon the face of the earth. And Jehovah spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out, ye three, unto the tent of meeting: and they three came out. And Jehovah descended in the pillar of the cloud, and stood at the entrance of the tent, and called Aaron and Miriam, and they both came forth. And he said, Hear now my words; If there be a [y]prophet among you, I, Jehovah, will make myself known unto him in a vision, I will speak unto him in a dream. Not so

x *ctr.* ch. 20. 10. *cf.* Matt. 11. 29. 1 Pet. 2. 23. 2 Cor. 10. 1.

y ch. 11. 25.

ing to the grace of Christianity. Significant it is that God makes *Peter*, who has been by man exalted to the chief place of authority in the ritualistic church, to give utterance to the truth that destroys ritualism altogether: first, that we are "born again," not in baptism, but of the incorruptible seed of the Word of God, that Word "which by the gospel is preached unto you" (1 Pet. i. 23–25); and, secondly, that all believers are "a spiritual house, a *holy priesthood*, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (Chap. ii. 5.) Other priesthood in the Church of Christ can no man find than this, which is under the ***high***-priesthood of Christ in heaven.

As for prophecy, the same apostle exhorts, "If any man speak, let him speak as oracles of God." (Chap. iv. 11.) And the apostle of the Gentiles desires for the Corinthians that all might prophesy. (1 Cor. xiv. 5.) While there was a distinct prophetic gift which belonged only to the few, there was, as one may say, a prophetic *spirit*, which should be found in all the people of God. To "speak as oracles of God" is to be God's mouthpiece in such sort as to be used of Him as those with Him, and having His mind,—capable, therefore, of uttering it distinctly: "If thou take forth the precious from the vile, thou shalt be as My mouth." (Jer. xv. 19.)

In Moses we find a prophet with whom as seen here none could compare among mere men, and whom we have seen acting in priestly character before the consecration of Aaron, the ruler also, under God, of the redeemed people: fit type, therefore, in these respects, of Him who is the Head and Leader of the New Testament. It is not difficult to see in this uprise of Miriam and Aaron against Moses, how the Church has asserted her own competency and independence of her Lord. And indeed His love to the stranger has been, in the eyes of those proud of their place of covenanted privilege, an offense unworthy of Him. So with Israel who believed not His mercy to the Gentiles; and so with the Gentile church itself, building itself up upon its dowry of the Spirit, and intrenching itself within lines of rigid sacerdotalism. The dispensational application is in both cases clear.

Individually also, when the soul has turned from its manna food, and its joy in Christ has waned and become low, how often does it stiffen into a hard ecclesiasticism which, while it may speak much of grace, ignores it, and practically refuses the rule of Christ. Indeed, if He suit us not, how can His rule do so? Yet, as the Spirit of God here, as with the manna before, pauses to remind us of the character of that which is rejected, we are bidden to mark the gentleness of that rule against which they revolt. God had chosen the very meekest man on earth as the ruler of His people. How can we fail to remember those words in precisely similar connection, "Take My yoke upon you, and learn of Me, *for I am meek* and lowly in heart, and ye shall find rest to your souls"? This is not, as many think, the yoke He bears or has borne, that He invites us to share with Him, but the yoke which as Lord He imposes. The shepherd's rod is a sweet badge of authority for our Moses, and this is "the *good* Shepherd, who layeth down His life for the sheep." Who would not submit? *His* yoke means rest from restlessness, rest from the misery of our own ways,—green pastures and tranquil waters. Yet, alas! we can murmur.

[with] my servant Moses: he is [z]faithful in all my house. With him I speak [a]mouth to mouth, manifestly, and not in dark sayings; and the similitude of Jehovah he shall behold. Why, then, were ye not [b]afraid to speak against my servant Moses? And the anger of Jehovah was kindled against them, and he departed. And the cloud removed from off the tent; and, behold, Miriam was leprous, as snow. And Aaron looked upon Miriam, and, behold, she was [c]leprous. And Aaron said unto Moses, Alas! my lord, lay not the sin upon us in which we have done foolishly and have sinned! Let her not be as one [d]dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto Jehovah, saying, [e]Heal her now, O God, I beseech thee. And Jehovah said unto Moses, If her father had but [f]spit in her face, should she not be ashamed seven days? Let her be shut out seven days [g]out of the camp; and after that she shall be brought in again. And Miriam was shut out of the camp seven days; and the people [h]journeyed not till Miriam was received in [again]. And afterward the people departed from [i]Hazeroth, and encamped in the wilderness of Paran.

[z] Heb. 3. 2-6.
[a] ch. 7. 89.
[b] *cf.* 2 Pet. 2. 10. ch. 16. 3.
[c] 2 Kings 5. 27. 2 Chron. 26. 19.
[d] *cf.* Lev. 13. 46.
[e] *cf.* Luke 22. 50, 51.
[f] Lev. 15. 8.
[g] ch. 5. 2.
[h] *cf.* 1 Cor. 12. 26.
[i] ch. 33. 17, 18.

The espial of the land. and the failure to enter in.

1. (*vv.* 1-25.) The charge and its fulfillment.

(XIII., XIV.)

4. [1] And Jehovah spake unto Moses, saying, Send thou men, that they may [j]search out the land of Canaan, which I give unto the children of Israel: of [k]every tribe of their fathers shall ye send a man, every one a prince among them. And Moses sent them from the wilder-

[j] *cf.* Deut. 1. 22-46.
[k] Josh. 3. 1. ch. 1. 4, 5.

God is holy in His grace. His anger is kindled, and He summons the three into His presence, to declare His approbation of Moses, faithful in all God's house: with him He speaks mouth to mouth manifestly, and the similitude of Jehovah he shall behold. Yet these words are not fulfilled but transcended by the greater glory of Him who has been indeed "faithful," not in relation to the earthly but the heavenly tabernacle, and who is "*Son over* God's house," not merely "servant in" it. "Whose house are we," adds the apostle (Heb. iii. 5, 6). "Jesus Christ the righteous" is He to whom God has given the people of His love, and of this we find the heart of the Lord full, where He speaks as One now going to the Father (Jno. xvii.). Faithful to us, faithful to Him,—this is He to whose care we are committed; this is He against whom we can murmur. He whose word is God's word indeed,—who not merely beholds Jehovah's similitude, but is Himself the "express image of the Father." (Heb. i. 3.) Dear Lord, wake up our hearts!

The cloud removes from the tabernacle; Miriam is discovered to be leprous. She who had been exalting herself among the people of the Lord is now excluded from them, and from approach to Him the organ of whose communications to the people she had vaunted herself to be. Israel is even thus fulfilling her seven days, shut out, yet to be restored. For Babylon, the false church, unrepentant to the last, there will be utter exclusion. The principle is always true: while for those humbled there is grace when they accept the humiliation.

4. We now come to the decisive point in the history of the wilderness, the refusal of the people to enter the land, when brought to its very borders, by which they incur the penalty of forty years of wandering, and the death of the whole generation (except two persons) in the wilderness. For these, therefore,

ness of Paran at the word of Jehovah: all the men were heads of the children of Israel. And [l]these are their names: Of the tribe of Reuben, Shammua the son of Zaccur; of the tribe of Simeon, Shaphat the son of Hori; of the tribe of Judah, Caleb the son of Jephunneh; of the tribe of Issachar, Igal the son of Joseph; of the tribe of Ephraim, Hoshea the son of Nun; of the tribe of Benjamin, Palti the son of Raphu; of the tribe of Zebulon, Gaddiel the son of Sodi; of the tribe of Joseph, —[that is,] of the tribe of Manasseh, Gaddi the son of

[l] cf. Ezra 10. 20 44.

the whole character of their life is altered. They are not pilgrims any more, but wanderers; if not aimlessly, yet their aim mere self-preservation for these forty years, so much so that the record of them is not given to us: we have only a few incidents carefully chosen, and which reveal a condition of things conformable to this beginning. Progress stopped does not stop declension, which ripens on the contrary into that rebellion of Korah and his company, which is the crowning sin of all. Of this period it is that God marks the character in Amos afterward in the inquiry, "Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." (Amos v. 25, 26.) Circumcision likewise ceases, as we see by the renewal of it when they enter Canaan. (Josh. v. 2–6.) Thus the very sign of their covenant with Jehovah is lost, and grace alone carries them at last through Jordan, and gives them possession of the land from which they turn back here.

And still "these things happened unto them for types, and are written for our admonition." The Christian church as "partakers of the heavenly calling" (Heb. iii. 1), have but too faithfully imitated the manners of an unbelieving generation, and instead of going on to possess themselves of a heavenly portion, have turned back to the world: a state of things so long and so well established now, that it has the prescription of antiquity. It is orthodox to speak of the Christian *world*, mysticism to talk seriously of being strangers in it. That the little seed of the parable should become a great tree is no more a wonder, and that Christians have "reigned as kings" even from the apostles' times can be proved clearly enough from Scripture: "*without us*" they have not as yet found manuscript authority to omit however.

Alas! the application of the chapters now before us is most easy: there is no skill required to hit so broad a target. Tears and prayers are more our need than satire, and an honest self-judgment which will not spare at home what we denounce abroad—will not cherish our own peculiar form of worldliness, while refusing other forms. May the Lord Himself apply, wherever conviction is needed, the story of failure here.

(i.) The commission of the spies and its fulfillment come first in place. We should not know from the account before us what we find in Deuteronomy, that this spying out the land originated with the people, and not with God. We need not wonder, therefore, that it ends disastrously. Yet God sanctions it: how much may He have in this way to sanction, as what must be because of what we are! and how much trial does our unbelief necessitate for us! He had told them all that they needed to know of the goodness of the land, and assured them of His gift of it to them, as of His casting out for their sins the present inhabitants. what more did they need to know? And yet this side of the matter is in this book entirely ignored, and the whole seems to proceed from God Himself, as if man had no part in it. In truth, the evil of it was in the state of their hearts only, the motive which with them was unbelief; faith finds encouragement in that which discomfits the unbelieving. each is confirmed in its own way.

The names of the spies are given us, each a prince in his tribe, and representing it. If we had skill to read their meanings aright, in the connection in which

Susi; of the tribe of Dan, Ammiel the son of Gemalli; of the tribe of Asher, Sethur the son of Michael; of the tribe of Naphtali, Nahbi the son of Vophsi; of the tribe of Gad, Geuel the son of Machi. These are the names of the men that Moses sent to search the land; and Moses called Hoshea the son of Nun Jehoshua. And Moses sent them to search the land of Canaan, and said unto them, Go up this way by the [m] south, and go up to the hill-country; and see the land what it is, and the [n] people that dwell therein, whether they are strong or weak, few or many; and what the [o] land is they dwell in, whether it is good or bad; and what [p] cities they are in which they dwell, whether in camps or strongholds; and what the land is, whether it is fat or lean, whether there are [q] trees in it or not: and be of good [r] courage, and bring of the fruit of the land. Now the time was the time of the [s] first-ripe grapes.

And they went up and searched the land from the wilderness of Zin as far as Rehob, unto the road to Hamath. And they went up in the south country, and came to Hebron; and there were Ahiman and Sheshai and Talmai, the children of [t] Anak: now [u] Hebron was built seven years before Zoan in Egypt. And they

[m] ch. 2. 10.
[n] Eph. 6.12.
[o] Neh. 9. 25, 37.
[p] Josh. 12. 9 24. 2 Cor. 10. 5, 6.
[q] *cf.* Rev. 22. 2.
[r] Josh. 1. 7, etc.
[s] *cf.* Song 2. 13. Song 6. 11.
[t] Josh.11.21.
[u] *cf.* Eph. 1. 4.

they stand, we should doubtless find light given us as to the reason of their failure for the most part, although they are unanimous at first as to the land itself. The significance of the names of the two faithful ones is plain, and should encourage us to look further. "Caleb" means, no doubt, "whole-hearted," as the man is; and he stands *third* among the *first* three of the twelve, his position being in exact accord numerically with his name. He is the son of Jephunneh, or "who is regarded with favor": the apprehension of grace being that which leads to devotedness. Joshua stands *second* in the *second* three, and it is remarkable that each of these three speaks of deliverance in some way: Igal, "he redeems;" Hoshea, "saviour;" Palti, "deliverance." Hoshea, whom Moses named Jehoshua, "*Jehovah* the Saviour," is the son of Nun, "son:" is it because as Son of God (*Jehovah* the Son) He saves? taking the place of Son of Man also, to bring us to obedience to the Father?

Joshua represents Christ in us, who leads His people into the land; Caleb the spirit of whole-heartedness which will not miss what God has made over to us. It is no wonder that in this account, therefore, the special emphasis should be laid on Caleb, in whom our responsibility is emphasized. In the searching of the land Hebron is prominent, Abraham's dwelling-place for so long, and it is no more a wonder that in it—("communion")—or in connection with it, the glorious fruitage of Eshcol should be found. Yet nowhere does the power of the enemy seem so great as there: three sons of Anak (the "long-necked") oppose possession of Hebron: children of pride, as we may easily conceive them, for what more effectually bars from communion with God than pride!

Here we are reminded that Hebron was built seven years before Zoan in Egypt, which chronologically means nothing more distinct than that it was of ancient date: spiritually read, it is of much greater significance. Zoan was at this time, as it was again in after-times, the capital of Egypt, though upon its borders, and on that account seems to have received its name, which means "a place of departure;" indeed, Mr. Poole tells us, "distinctly indicates the place of departure of a migratory people." How strange a name for the seat of Egypt's empire; and yet what a striking delineation of what the world is! its came as far as the valley of [v] Eshcol, and they cut down thence a branch with one cluster of grapes, and they bare it on a pole between two; and [they brought] of the pomegranates, and of the figs. That place was called the Valley of Eshcol, because of the cluster which the children of Israel cut down thence.

2. (v.26-xiv. 9.) The report and the gainsaying.

[2] And they returned from searching the land at the end of [w] forty days. And they went, and came to Moses and to Aaron, and to the whole assembly of the children of Israel, to the wilderness of Paran, to [x] Kadesh; and brought them back word, and to all the assembly, and [y] showed them the fruit of the land. And they told him, and said, We came to the land whither thou sentest us, and [z] indeed it floweth with milk and honey; and this is the fruit of it. [a] Only, the people are strong that dwell in the land, and the cities are fenced—very great, and we saw also the children of Anak there. Amalek dwelleth in the land of the south, and the Hittite and the Jebusite and the Amorite dwell in the mountains; and the Canaanite is dwelling by the sea and beside Jordan. And [b] Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it. But the men that had gone up with him said, We are [c] not able to go up against the people, for they are stronger than we. And they brought to the children of Israel an [d] ill report of the land which they had searched, saying, The land that we went through to search it out is a land that [e] devoureth its own inhabitants; and all the men that we saw in it are men of great stature. And we saw giants there,—the sons of Anak are of the giants: and we were in our own eyes as [f] grasshoppers, and so we were in their eyes.

[v] *cf.* Eph. 3. 8.
[w] Ex. 24.13, etc.
[x] ch. 20. 1.
[y] *cf.* Eph. 1. 13, 14. 1 Jno. 1. 1-4.
[z] Deut. 1.25.
[a] *cf.* Eph. 6. 10-18.
[b] Josh. 14. 7, 8.
[c] *cf.* 2 Chr. 20. 12.
[d] Deut. 21. 28.
[e] *cf.* Lev. 18. 25.
[f] *cf.* Is. 40. 22.

place of highest eminence so near its border; its seat of dominion only a place of the most transient occupation, as it were a traveler's lodging, and no more!

But Hebron, built seven years before it, speaks of what was ordained for us in God's perfect plan, before this wheel of the world began its rounds. Well may it abide for us, after the history of the world is rolled up and passed away. What peaceful assurance is there in this, that all the sons of Anak shall not suffice to keep Israel out of her inheritance!

(ii.) The spies bring back their report: Yes, the land is good; here is the fruit of it: God has told the truth of it; it is a land that floweth with milk and honey. Only the people are strong, and their cities strong; and the land is filled with them. Faith in the true-hearted says, "Let us go up at once: we are well able to take possession." But the mass have not faith: the very men that had gone up with Caleb have no sympathy with him; the people are stronger than they,—true enough, no doubt, reckoning without God as they are doing. And then they doubly contradict themselves, as unbelief constantly does, and declare in spite of the strength of its swarming population, that it eats up its inhabitants.

Upon this, the unbelief of the people breaks out into irrepressible lamentation, and then into clamor against Jehovah Himself openly and by name. He who had miraculously led them hitherto had only taken this out-of-the-way course to

And the whole assembly lifted up their voice and cried; and the people [g] wept that night. And all the children of Israel [h] murmured against Moses and against Aaron, and the whole assembly said unto them, Would we had died in the land of Egypt! or would we had died in this wilderness! And [i] why doth Jehovah bring us into this land, to fall by the sword, that our wives and our little ones may be a prey? Is it not better to return to Egypt? And they said one to another, [j] Let us make a captain and return to Egypt! And Moses and Aaron fell on their faces before all the congregation of the assembly of the children of Israel. And [k] Joshua the son of Nun, and Caleb the son of Jephunneh, of those that searched the land, rent their garments. And they spake to all the assembly of the children of Israel, saying, The land which we went through to search it, is an exceedingly good land. If Jehovah [l] delight in us, he will bring us to this land, and give it us, a land that floweth with milk and honey; only rebel not against Jehovah, and be not afraid of the people of the land, for they shall be bread to us. Their defense is departed from them, and Jehovah is with us: fear ye them not. And the whole assembly bade that they should be [m] stoned with stones.

3. (*vv*.10 25.) Jehovah sanctified.

[3] And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel. And Jehovah said unto Moses, How long will this people set me at naught? and how long will they not believe me, in spite of all the signs that I have done among them? I will smite them with pestilence, and disinherit them, and will [n] make of thee a nation greater and mightier than they. And Moses said unto Jehovah, [o] Then the Egyptians will hear of it; for in thy might thou broughtest up this people from their midst; and they will tell it to the inhabitants of this land, [who] have heard that thou Jehovah art in the midst of this people, that thou Jehovah art seen face to face, and that thy cloud standeth over them, and that thou goest before them by day in a pillar of cloud, and by night in a pillar of fire. Now if thou kill this people as one man, then the nations that have heard thy fame will speak, saying, Because Jehovah was [p] not able to bring this

g ctr. 2 Cor. 7. 10, 11.
h Ps. 106. 24, 25.
i Gen. 19 18. Ex. 13. 17.
j cf. Acts 7. 37.
k cf. 1 Tim. 6. 11-14.
l cf. Matt. 3. 17 with Eph 1. 6.
m 1 Sam. 30. 6. Acts 7. 54-60.
n Ex. 32. 10.
o Deut. 32. 27. Ex. 32. 12.
p Ezek. 20. 9, etc. Eph. 2. 7.

destroy them by the sword of the Canaanites in the land which was now before them. Well, they would defeat His purpose, make a new leader, and return to Egypt. In vain Joshua and Caleb interpose: unbelief is unreason itself. The multitude only bid them to stone them with stones. Then God must answer for Himself, and the glory of Jehovah breaks forth in the tent of meeting before the eyes of the rebellious people.

(iii.) Jehovah must sanctify Himself, therefore, in judgment, if there be no faith to entertain His grace. Thus it was at the end of the Jewish dispensation; thus it will be at the end of the Christian one; and so the earth will be filled with His glory, as He says here; "when His judgments are in the earth, the inhabitants of the world will learn righteousness." (Is. xxvi. 9.)

people into the land which he had sworn unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying, Jehovah is [q] slow to anger, and of great mercy, forgiving iniquity and transgression, but by no means clearing [the guilty], visiting the iniquity of the fathers upon the children unto the third and to the fourth [generation]. [r] Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. And Jehovah said, I [s] have pardoned, according to thy word. But, as surely as I live, all the earth shall be filled with the glory of Jehovah; for all the men who have seen my glory and my signs which I have done in Egypt and in the wilderness, and have tempted me now these ten times, and not hearkened to my voice, shall in no wise [t] see the land which I sware unto their fathers: none that have despised me shall see it. But my servant [u] Caleb, because he had another spirit in him, and hath fully followed me, him will I bring into the land into which he went, and his seed shall possess it, and the Amalekite and Canaanite dwelling in the valley. To-morrow, [v] turn and take your journey into the wilderness, the way of the Red Sea.

4. (26 35.) The forty years announced.

[4] And Jehovah spake unto Moses and unto Aaron, saying, How long [shall I bear] with this evil assembly, who murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. Say unto them, As I live, affirmeth Jehovah, I will do to you as ye have spoken in mine ears: in this wilderness shall your [w] carcasses fall; and all that were numbered of you, according to your whole number from [x] twenty years old and upward, who have murmured

[q] Ps. 103. 8.
[r] ch. 12. 13.
[s] Ps. 106. 23.
[t] Deut. 1. 35. *cf.* Heb. 3. 7–19.
[u] ch. 13. 30. *cf.* 1 Jno. 5. 4.
[v] *cf.* Jude 5.
[w] 1 Cor. 10. 5.
[x] ch. 1. 18.

Again, also, is the glory of Moses seen, as the one upon whose mediation, as type of the great Mediator, the blessing of the people depends. God had in fact, as Moses pleads, identified His glory with the salvation of His people and their being brought into the land, and in the wilderness declared Himself as the One who forgave iniquity, transgression, and sin, even while also He did not clear the guilty. The generation that had now tempted Him to the limit of His forbearance would perish in the wilderness. Caleb, on the other hand, as following Him fully, should enter into the land. Thus Jehovah is sanctified in judgment and in mercy.

(iv.) The forty years are announced in a distinct communication. In them, those that had desired to die in the wilderness should die there, while their little ones whom they had mourned over as to fall a prey to the enemy, should be brought into the land; in the meanwhile bearing the consequences of their fathers' sin, as needful for those who were children of such fathers: for each day of fruitless search a year in the wilderness. Thank God, however, for the very reason that these were appointed of Him, we cannot say that these were fruitless. Shall we say so at last of any of the Lord's ways with us here? Nay, the more painful even, the more profitable. Divine love could inflict no useless pain, even as it cannot withhold the pain that profits.

against me, shall in no wise come into the land concerning which I have lifted up my hand to make you dwell in it, save Caleb the son of Jephunneh and Joshua the son of Nun. But your [y] little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. And as to you, your carcasses shall fall in this wilderness. And your children shall be shepherds in the wilderness [z] forty years, and bear your whoredoms until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land,—forty days, each day for a year, shall ye bear your iniquities, [even] forty years; and ye shall know my alienation. I, Jehovah, have spoken. Surely this will I do unto all this evil assembly which have gathered together against me: in this wilderness shall they be consumed, and there shall they die.

[y] ch. 14. 3.

[z] Heb. 3. 17.

5. (36-45.) Results.

[5] And the men whom Moses had sent to search the land, who returned and made the whole assembly murmur against him, by bringing up an evil report against the land, even those men who brought up an evil report of the land, [a] died of the plague before Jehovah. But Joshua the son of Nun and Caleb the son of Jephunneh, of the men that went to search the land, remained alive. And Moses spake these words to all the children of Israel: and the people mourned greatly. And they rose up early in the morning and went up to the top of the hill, saying, Here are we, and we [b] will go up to the place of which Jehovah hath spoken; for we have sinned. And Moses said, Why is it that ye are [now] transgressing the word of Jehovah? and it will not prosper. Go not up; for Jehovah is not among you, that ye be not smitten before your enemies. For the Amalekite and Canaanite are there before you, and ye will fall by the sword: because ye have turned back from following Jehovah, Jehovah will not be with you. Yet they presumed to go up to the top of the hill; but the ark of the covenant of Jehovah and Moses did not depart from the midst of the camp. And the Amalekite and the Canaanite who dwelt in that hill came down, and [c] smote them, and routed them, as far as Hormah.

[a] Lev. 10. 2, etc.

[b] *cf.* 2 Chr. 35. 20-24.

[c] *cf.* Acts 19. 13-16.

(v.) Governmental results soon follow. The ten faithless spies perish of the plague. The people, smitten by Jehovah's words, and realizing the greatness of their loss, pass from despair into a burst of courage and determination, all too late. As not accepting the chastening of the Lord, Moses warns them that they are but rebelling under a new form, but his admonitions are as vain as ever. They presume to go up to the top of the hill, but the Amalekites and Canaanites come down upon them, and chase them as far as Hormah, the "place of ban,"—significant of the sentence which lay upon them.

Thus, "they could not enter in because of unbelief," as the apostle says; and here is the crowning failure also in the professing Church, the failure to enter into the heavenly portion, so as to become from pilgrims only desert wanderers.

Governmental ways, but the end in grace.

1. (*vv.* 1-16.) Congruity in the offering.

(XV.)

5. [1][d]And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land of your habitations which I give unto you, and will make an offering by fire unto Jehovah, a [e]burnt-offering, or a sacrifice for the performance of a [f]vow or a voluntary offering, or in your [g]set times, to make a sweet savor unto Jehovah, of the herd or of the flock; then shall he that presenteth his offering unto Jehovah bring as a [h]meal-offering a tenth part [of an ephah] of fine flour, mingled with a fourth part of a hin of oil, and of wine for the [i]drink-offering shalt thou offer the fourth part of a hin with the burnt-offering or with the sacrifice, for one [j]lamb. Or for a [k]ram thou shalt offer as a meal-offering two tenths of fine flour mingled with a third part of a hin of oil; and of wine for the drink-offering thou shalt offer a third part of a hin, a sweet savor unto Jehovah. And when thou offerest a [l]bullock for a burnt-offering, or a sacrifice for the accomplishment of a vow, or for a peace-offering unto Jehovah, then one shall present with the bullock a meal-offering of three tenths of fine flour mingled with half a hin of oil; and of wine thou shalt present for a drink-offering half a hin, an offering by fire, a sweet savor to

[d] *cf.* ch. 1. 1, etc. Rom. 11. 29.

[e] Lev. 1. 3.

[f] Lev. 7. 16.

[g] Lev. 23. 4, etc.

[h] Lev. 6. 20.

[i] Ps. 104. 15. *cf.* Phil. 2. 19.

[j] Jno. 1. 29.

[k] Lev. 9. 2. *cf.* Heb. 10. 5-10.

[l] Lev. 1. 3. *cf.* Phil. 2. 5-8.

Cain condemned to be this, in the land of his vagabondage built a city; and Christianity, when it has lost its heavenly character, takes but the more resolute hold of the earth. Thus comes into existence Babylon the Great.

5. Just at this point there is an interruption of the history, in what at first seems a strange manner, to introduce certain laws relating to sacrifices they should offer when they come into the land. In fact, however, while the reference to their possession of the land at this time (when they have just refused it and been turned back from it) is a plain encouragement to faith, and assurance of the unfailing grace of God toward the people,—there are also in it, if we look deeper, principles of divine government to be found which have the plainest application to the history, as they come undeniably in the right place according to the numerical structure. How God maintains His grace and yet His government we find very clearly, and it prepares us for the development of these things which so shortly follows in the third division of the book.

(i.) First, we have a law given as to the offerings which they should offer on their coming into the land. How comforting this quiet assurance that after all they would come into the land; and that with full hearts which would need to express themselves to God in free gifts and offerings such as are here referred to. When it would be in their hearts to bring such an offering, then God Himself prescribes the way in which it was to be done. For, alas! in our best moods and highest purposes we blunder sadly, and need as everywhere to be controlled and fashioned by His thoughts. Here it is prescribed that with every animal sacrifice of this sort, there shall be a meal-offering and drink-offering in due proportion to the value of the animal. Thus with a lamb a tenth part of an ephah of flour mingled with a fourth part of a hin of oil, and for a drink-offering a fourth part of a hin of wine. For a ram there were to be two tenths of flour, a third of a hin of oil and of wine. For a bullock, three tenths of flour, with a half-hin of oil and wine. We have seen that in the meal-offering Christ is presented in His life down here, as the sacrificial offering speaks of His atoning death. These have to each other, therefore, the same relation as the quails and the manna in Ex. xvi. In the second subdivision here, we have found Israel despising the

Jehovah. Thus shall it be done for one ox, or for one ram, or for a lamb, or for a kid: according to the number that ye offer, so shall ye do for every one, according to their number. And all these things shall every one that is home-born do after this manner, in offering an offering by fire of a sweet savor unto Jehovah. And if a [m] stranger sojourn with you, or whosoever may be among you throughout your generations, and offereth an offering by fire, a sweet savor unto Jehovah, as ye do, so shall he do. As to the congregation, there shall be one statute for you and for the stranger that sojourneth [with you], an everlasting statute throughout your generations: as ye are, so shall the stranger be before Jehovah. One law and one ordinance shall be for you and for the stranger that sojourneth among you.

[m] Ex. 12. 48, 49.

manna, while lusting for the quails. To such an error, therefore, this law of the offerings plainly applies. We must not divorce from the death that atones for us the realization of the value of Christ's precious life. Nay, the true apprehension of the one will correspond to that of the other. Again, though in a different connection, we are reminded that to "learn *Christ*" aright, we must be "taught by Him as the truth is in *Jesus*." Thus the law here given clearly contemplates Israel's failure and its lessons, as given in the preceding history. Let us learn from the repetition of the lesson how jealous God is, how jealous we ought to be, that we do not use Christ merely as a lightning-rod to keep off judgment from our houses, but that we enter into and lay hold of the ways of His life on earth. It is this which implies true fellowship and knowledge of the meaning of His death itself.

We must learn here sharply to *distinguish* what we must at the same time hold firmly together. The cross was *not* simply an incident in the life of Jesus. His life was *not* vicarious as His death was. The *suffering* of His life had, none of it, the character of His death. The cross stands alone in this sense, that there for the first time the Saviour of sinners stood in the sinner's place, and bore the burden of our sins in His own body. There and nowhere else did the wrath which was due to sin fall upon Him. How different what He could say up to the cross, "I know that Thou hearest Me always," from that which we find in the twenty-second psalm as fulfilled upon the cross, "I cry . . . and Thou hearest *not*"*!* What utter contrast between the light of God's favor in which He daily walked, and the darkness of withdrawal, interpreted by the cry, "Why hast Thou forsaken Me?"! Had that shadow been upon all His life, we should not have had the blessed picture that we now have, of One representing God upon the earth, as on the cross He presented man—fallen and sinful man—to God. It was, of course, all through, the same blessed Person; yet in these two places with what a difference! There must be a strange blur upon the sight of him who cannot discern it.

We must distinguish, in order to retain both these precious things in all their preciousness. The lesson here is that we must, along with the burnt-offering which is for acceptance, bring to God the meal-offering also, which speaks of Christ in person and life; and the faith that does this will, if real, be fruitful: "He that sinneth," says the apostle, "hath not seen Christ, neither known Him."

Lack of proportion in these offerings shows at once the tendency to separate between them. Can we know better the work for us without increasing in the knowledge of Him who has done the work? And with the knowledge of Him, if real, grows also that joy in Him which is typified in the drink-offering, a joy not effusive in words merely, or sentiment, but in spending and being spent for Him. And the measure of the oil for the meal-offering is the measure of the

2. (17-36.) The different dealing with inadvertent and presumptuous sin.

[2]And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land whither I am bringing you, then it shall be, when ye eat of the bread of the land, that ye shall offer a [n] heave-offering unto Jehovah: the first of your dough shall ye offer, a cake, for a heave-offering: as the heave-offering of the threshing-floor, so shall ye offer this. Of the first of your dough shall ye give unto Jehovah a heave-offering throughout your generations.

And if ye [o] sin in inadvertence, and should not keep all these commandments which Jehovah spake unto Moses, [even] all that Jehovah hath commanded you by

n *cf.* Rom. 12. 1.

o Lev. 4. 13.

wine for the drink-offering: the measure of the Spirit that is found in our apprehension of Christ is the measure of our joy and devotedness.

In all this, it is specially pressed also that there is one law for the stranger and for the home-born: the grace that is in Christ welcomes all alike. That which for the Jew can be only on condition of faith is for the Gentile also wherever there is faith.

(ii.) Most of the remainder of the chapter (to the end of ver. 36) is a new communication from Jehovah, the account of the Sabbath-breaker being only an illustrative case. And here the subject is clearly the difference between sins of inadvertence and presumptuous sins; to which the law of the heave-offering of the dough is but the preface. This law necessarily also contemplates their coming into the land. By its connection here it would not seem to have, like the sheaf of first-fruits or the loaves of Pentecost, any dispensational significance. Rather would it seem to enforce God's claim to first remembrance when partaking of the blessing which His hand has given. A very simple lesson; and yet there is more danger of forgetting Him amid our blessings than in our need. It is *more* simple for us to "pray" when we are "in affliction," than it is, when we are "merry," to "sing psalms." Thus it is His mercy also that reminds us of the claim of His mercy, and permits us to bring our gift to Him, and that He will thus partake with us in His own bounty. Certainly it is condescending love, not need, that makes Him do so. For us, it is the only thing that sanctifies and makes safe our blessing.

After all, where God was thus before the soul, and there was entire honest-heartedness, not only an individual but the whole congregation might err, and error would need atonement. Where God's Word is perfect, and able to furnish thoroughly to every good work, failure must be, no matter what the point, our own sin. If ignorant, yet why were we ignorant? Ignorance means negligence in some way: stupidity, want of ability to take in the truth, is not excused as if it were the fault of the mind only: God giveth wisdom to the simple. The "fool" is, in Scripture, he for whom God is not. (Ps. xiv. 1.) If any man lack wisdom, let him ask of God, and it shall be given him. (Jas. i. 5.) This, then, being true, the plea of ignorance only avails in one way,—to distinguish from presumptuous sin. Thus of the sin of his unconverted state the apostle could say, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. i. 13.) And so he says to professing Christians, "If we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 26, 27.)

There are doubtless sins also which come between sins of ignorance and such as in fact are the "willful" sins of those who, with "knowledge of the truth," show themselves "*adversaries.*" Peter in the high-priest's palace is a clear example of this. When he denied with oaths and curses that he knew the Man, the hand of Moses, from the day in which Jehovah commanded [you], and thenceforth throughout your generations, then it shall be, if aught be done through inadvertence, [hidden] from the eyes of the assembly, then the whole assembly shall offer one young bullock for a [p] burnt-offering, for a sweet savor unto Jehovah, and its meal-offering, and its drink-offering, according to the ordinance, and one shaggy goat for a [q] sin-offering. And the priest shall make atonement for the whole assembly of the children of Israel, and it shall be forgiven them: for it was an inadvertence; and they have brought their offering, an offering by fire unto Jehovah, and their sin-offering before Jehovah for their inadvertence. And it shall be forgiven all the assembly of the children of Israel, and the stranger that sojourneth among them, for it was an inadvertence on the part of all the people.

And if [r] one soul sin through inadvertence, then he shall present a yearling she-goat for a sin-offering; and the priest shall make atonement for the soul that doeth inadvertently, when he sinneth in inadvertence before Jehovah, to make atonement for him; and it shall be forgiven him. For him that is home-born among the children of Israel, and for the stranger that sojourneth among them, there shall be one law for you, for him that doeth aught through inadvertence; but the soul

[p] Lev. 1. 3.

[q] Lev. 16. 9.

[r] Lev. 4. 27, 28.

certainly it was not ignorance that spoke in him; and yet he was not an "adversary." He had got, through self-confidence, into a place where circumstances were too much for him, and the fear of man wrung from him words base in their cowardice, and to be bitterly repented of. But an adversary he was not; and the grace of the Lord acts in its own blessed way toward the transgressor. This class of sins is not considered in the passage before us.

But from these sins of ignorance, who can declare that he is free? Not the Psalmist, when he makes the similar inquiry, "Who can understand his errors? cleanse Thou me from secret faults." (Ps. xix. 12.) Not the apostle, when he declares, "For I know nothing against myself, yet am I not thereby justified; but He that judgeth me is the Lord." (1 Cor. iv. 4.) Here is at once the integrity of one exercised and self-judged, free from all known offense, and yet the full acknowledgment that there might easily be things wrong, of which he was ignorant, and as to which in the confidence of His grace he could commit himself to Him who by and by will bring all to light. If none of us ought to be able to say less than this, who on the other hand can say more?

And yet these unknown sins are sins, and need, as we see here, the sin-offering. And the whole congregation might be thus guilty:—for us, the whole Church. As we look back, indeed, it is only too plain that the whole Church has been, in fact, involved in ignorance of things to us now so plain that we marvel how any one should be ignorant. Who shall then say that the whole Church of to-day may not be convicted yet of some similar error? We must not so take this, however as to make uncertain what we have really learnt from Scripture. It is the disregard of it that has been ever the cause of error. Scripture is not uncertain; nor, where God has really taught the soul, will it be in that uncertain. Rather, what we have to do is, to test all we may have learnt of man by that to which alone is the ultimate appeal, remembering that God, not the Church, is the Teacher,—His Word, not the Church's voice, the test of truth.

that doeth any thing with a [s]high hand, whether he be home-born or a stranger, revileth Jehovah, and that soul shall be cut off from among his people. Because he hath [t]despised the word of Jehovah, and hath broken his commandment, that soul shall surely be cut off; his iniquity shall be upon him.

And while the children of Israel were in the wilderness, they found a man [u]gathering sticks upon the Sabbath day. And they that found him gathering sticks brought him to Moses and Aaron and the whole assembly. And they kept him in [v]ward, because it had not been declared what should be done to him. And Jehovah said unto Moses, The man shall surely be put to death: the whole assembly shall [w]stone him with stones outside the camp. And the whole assembly led him outside the camp, and stoned him with stones, and he died, as Jehovah commanded Moses.

3. (37-41.) Full consecration.

[3]And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make [x]tassels on the borders of their garments throughout their generations; and that they put upon the tassel of the border a lace of [y]blue, and ye shall have the tassel, that ye may look upon it, and [z]remember all the commandments of Jehovah and do them; and that ye seek not after your own heart and after your own eyes, after which ye go a whoring,—that ye may remember and do all my commandments, that ye may be holy unto your God. I am Jehovah your God, who am bringing you out of the land of Egypt to be your God: I am Jehovah your God.

[s] Ps. 19. 13. *cf.* Heb. 10. 26, 27.

[t] *cf.* Acts 13. 41. Heb. 10. 28-31.

[u] Ex. 20. 8-11.

[v] Lev. 24. 12.

[w] Lev. 24. 14.

[x] *cf.* Luke 8. 44. Ex. 28. 37. 1 Pet. 2. 11.

[y] *cf.* Ex. 28. 37. Phil. 3. 20. Heb. 3. 1. Eph. 4. 1.

[z] *cf.* 1 Pet. 2. 11, 12. 2 Pet. 3. 1, 2.

So for every inadvertence we must bring the sin-offering. Let us notice, however, that in the case before us the burnt-offering is *larger* than the sin-offering. While the guilt of ignorance is confessed, what is emphasized for the soul is the need of knowing better the fullness of the value of that in which we stand before God. It is in the nearness implied in this that we enter aright into the truth that God has given us: we learn better his mind as we draw nearer to Him, and the glory of Christ is revealed with more power to our hearts.

The doom of the Sabbath-breaker illustrates plainly what is presumptuous sin; but this form of it must be chosen with divine wisdom rather than any other, and it speaks most solemnly to us to whom God preaches a "rest" which He will not have dishonored. We are in the sabbatical rest of the day of atonement, and woe to him who refuses to accept what the work of Christ has procured, but must gather the sticks of his own "dead works," to be fuel for the fire on the day that shall soon come.

(iii.) And now again we have what the spiritual sense alone can interpret to us: the people are commanded to make upon the borders of their garments tassels, and upon the tassels a cord of blue, that they may look upon the tassels, and remember the commandments of Jehovah, and do them, that they may be holy to their God. The tassel is literally a "flower," from a root which means "to shine," and which is used of the plate upon the high-priest's forehead, which similarly is connected with a lace of blue. (Ex. xxviii. 36.) This, it is plain, is not a mere casual resemblance: as in the high-priest's diadem holiness becomes the crown of the garments, here we find it on the border of them, next the ground: the lace of blue, the heavenly color, reminding us that *heavenliness* is

The full manifestation of the evil in "the gainsaying of Korah."

1. (*vv.* 1-19.) The rebellion.

(XVI. 1-35.)

6. [1] And [a]Korah, the son of Jitzhar the son of Kohath the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of [b]Reuben, took and rose up before Moses with certain of the children of Israel, two hundred and fifty [c]princes of the assembly, called to the council, men of repute: and they gathered together against Moses and against Aaron, and said unto them, Ye take [d]much on you; for [e]all the assembly,—all of them—are holy, and Jehovah is among them: why, then, do ye lift up yourselves above the congregation of Jehovah? And when Moses heard it, he [f]fell upon his face; and he spake unto Korah and all his assembly, saying, To-morrow will Jehovah show who is his, and who is holy, and will cause him to come near to him: even him whom he chooseth will he cause to come near unto him. This do: take you [g]censers, Korah and all his assembly, and put fire therein, and put incense thereon, to-morrow, before Jehovah: and it shall be that the man whom Jehovah chooseth, he shall be holy: ye take much upon you, ye sons of Levi. And Moses said unto Korah, Hear now, ye sons of Levi: is it a small thing to you that the God of Israel hath [h]separated you from the assembly of Israel, to bring you near unto himself, to do the service of the tabernacle of Jehovah, and to stand before the assembly to minister unto them? And he hath brought thee near, and all thy brethren the sons of Levi with thee; and seek ye the [i]priesthood also? Wherefore thou and all thine assembly are gathered against Jehovah; for what is Aaron, that ye murmur against him? And Moses

[a] Ex. 6. 21. *cf.* ch. 26. 11.

[b] Gen. 49. 3, 4. *cf.* Phil. 3. 4-6.

[c] *ctr.* ch. 7. 2. *cf.* Acts 20. 30.

[d] *cf.* 2 Pet. 2. 10.

[e] Ex. 19. 6. *cf.* Col. 1. 18. Heb. 2. 11-17.

[f] ch. 20. 6. Josh. 7. 6. 2 Cor. 12. 21.

[g] Lev. 10. 1. *ctr.* Lev. 16. 12. Heb. 13.15.

[h] ch. 3. 6, etc. 1 Cor. 3. 4-7.

[i] 2 Chron. 26. 16-21. Heb. 10.21.

holiness. This, where the garment touches the ground, secures the habits, as it were, from the invasion of earthliness. While the flowerlike form may attest the "beauty of holiness," and that it is a living growth where real. Full consecration is clearly the lesson of the tassel and its attachment.

6. We return to the wilderness-history, to pursue to the end, now just at hand, the course of decline and departure from God among the people. Korah's rebellion is the last stage here, as Jude prophetically sees it to be the end of the evil in Christendom, already begun in his day. Ungodly men, ordained of old to this condemnation, had already crept in among them, turning the grace of our God into lasciviousness, and denying the only true God, and our Lord Jesus Christ. Their course would thus end, as the apostle Paul also foretells (2 Thess. ii.), in complete apostasy: "Woe unto them!" he says, "for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Kore." As with the prophets of old, he sees the future as if it had already taken place, and gives the manner of the development of the evil: first, "the way of Cain,"—that is, self-righteousness, which has no need of the atoning sacrifice; then the hireling spirit of Balaam, seducing for reward, which we find again in Pergamos (Rev. ii.); finally, what we have here, the gainsaying of Kore,—the climax of their iniquity, in which they perish. This is not a picture merely of exaggerated ecclesiasticism: from the first, they were in spirit alienated from Christianity; then they could trade coolly with error for personal advantage; the final step is open opposition to God, and Him whom "God hath made both Lord and Christ:" thus their doom is assured.

sent to call Dathan and Abiram, the sons of Eliab; and they said, We [j] will not come up. Is it a little thing that thou hast brought us up [k] out of a land flowing with milk and honey, to [l] kill us in the wilderness, but thou must play the [m] prince also over us? Moreover, thou hast [n] not brought us into a land flowing with milk and honey, nor given us [o] inheritance of field or vineyard! Wilt thou put out the eyes of these men? We will not come up. And Moses was very wroth, and said unto Jehovah, Regard not thou their offering: I have not [p] taken one ass from them, nor have I done harm to one of them. And Moses said unto Korah, Be thou and all thine assembly before Jehovah,—thou and they and [q] Aaron, to-morrow; and take each one his censer, and put incense on them, and present before Jehovah every one his censer, two hundred and fifty censers, and thou and Aaron, each his censer. And they took each his censer, and put fire in them, and put incense on them, and stood at the entrance of the tent of meeting, as well as Moses and Aaron. And Korah gathered all the assembly together against them unto the entrance of the tent of meeting. And the [r] glory of Jehovah appeared unto all the assembly.

2. (20-35.) The separation of the people, and destruction of the adversaries.

[2] And Jehovah spake unto Moses and unto Aaron, saying, [s] Separate yourselves from the midst of this assembly, and I will consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with the [t] whole assembly? And Jehovah spake unto Moses, saying, Speak unto the assembly, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went to

[j] 1 Sam. 15. 23.

[k] *ctr.* Ex. 20. 1, 2. Eph. 2. 11, 12. 1 Pet. 2. 9, 10. Lam. 3. 19-21.

[l] Ex. 14. 11.

[m] Acts 7.27. *ctr.* Phil. 2. 9-11.

[n] *cf.* Ex. 13. 17, 18. Heb. 10. 36 39.

[o] *cf.* 1 Pet. 1. 4 with Eph. 1. 13, 14.

[p] 1 Sam. 12. 3. Acts 20. 33, 34.

[q] Heb. 5. 4-6.

[r] ver. 42.

[s] Gen. 19. 12-17.

[t] *cf.* 1 Cor. 5. 6

Korah is the Leader of a grand conspiracy: a Levite of the family of Kohath, a son of Jitzhar, in that line of ministry which has to do with the most precious things of the tabernacle, yet in spirit dead to all, as his name—probably "ice"—may intimate. His associates are in the first place the sons of Reuben, the rejected first-born, herein being a natural reason for their readiness to join the revolt against the divinely constituted leaders. Their names are Dathan, "laws, decrees," and Abiram, "my father is exalted." These are the sons of Eliab, "My God is Father." These meanings, while in themselves not evil, certainly suit well the pretensions which they support, which would have leveled priesthood and Levite ministry under the plea of the holiness of all the people. Dathan thus could speak of "laws" of ancient right, as that of the first-born, set aside in favor of the new restrictions. Abiram could point to his own father as exalted by this natural right. While their common parent's name might suggest that higher claim, which in fact they make, of equal relationship to God on all sides. They have a companion also, but who appears no more,—another Reubenite, whose name, "On," signifies "labor," or "distress," the son of Peleth, probably "separation," "distinction." In this, one might think that he heard the socialistic arguments of the present day.

All this may seem as if it were dreaming; yet not all names would fit the facts like these. And certainly the day that Jude speaks of, connected, as he connects it, with the judgment of evil in Christendom and the coming of the Lord,—a

Dathan and Abiram, and the elders of Israel followed him. And he spake unto the assembly, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing that is theirs, lest ye be consumed in all their sins. And they gat up from the tabernacle of Korah, Dathan, and Abiram on every side; and Dathan and Abiram came out and took their stand at the entrance of their tents, with their [u] wives and their sons and their little ones. And Moses said, By this shall ye know that Jehovah hath sent me to do all these works,—that they are not of mine own heart: if these die the [v] common death of all men, or if they be visited with the visitation of all men, [then] Jehovah hath not sent me; but if Jehovah make a new thing, and the ground open its mouth and swallow them up, and all that they have, and they go down alive to Sheol, then ye shall know that these men have reviled Jehovah. And it was so, when he had ceased speaking all these words, that the ground that was under them [w] clave asunder; and the earth opened its mouth and swallowed them and their households, and all the men that belonged to Korah, and all their goods. And they went down,—they and all that were theirs, alive to Sheol; and the earth closed over them, and they perished from among the congregation. And all Israel that were round about them fled at their cry; for they said, Lest the earth swallow us up. And a [x] fire came out from Jehovah and consumed the two hundred and fifty men that offered incense.

[u] Josh. 7. 24.

[v] *cf.* Luke 13. 1–5.

[w] Rev. 19. 20.

[x] Lev. 10. 2. *cf.* Heb. 12. 29.

day too solemn to permit trifling about it, and which may well be near at hand,—has features with which it is in strange accordance. More broadly expressed only than in the party of Korah, "the Fatherhood of God and the brotherhood of man" are already current phrases, which go not seldom with the rejection of Christ whether as Moses or as Aaron,—as Lord or Priest; and we have many a son of Levi heading this revolt. Nay, if we understand prophecy, and can believe before it comes to pass, we may even find a reason for On's disappearance, with this one brief notice, from the scene before us. For, assuredly, socialism, while it will have its part in bringing on the evil days of which we are speaking, soon will disappear, and give place to a worse despotism than it now laments. Korah may indeed say that "all the assembly are holy," when he seeks to destroy the authority of Moses and Aaron; but Moses' words show what is hidden behind this: and the last Antichrist who heads the apostasy on the eve of which, as it would seem we are, will be himself both priest and king, if Christ shall not. We cannot here enter on the proofs of all these things. They will be found elsewhere by those who need them; those who do not need, the shadow of the last days in Korah's revolt will be traced easily. It is but a shadow, and it passes quickly. According to Moses' word, the earth opens and swallows up the chief transgressors: Korah, Dathan, and Abiram go down alive into sheol, again the type of its more awful counterpart, when the beast and the false prophet are cast alive into the lake of fire. (Rev. xx.) The two hundred and fifty men who dare to test their title to priesthood by the offering of incense are consumed by fire.

DIVISION 3. (Chap. xvi. 36–xxiv.)

The resources of a priesthood marked out by resurrection.

Sufficient grace.

1. (xvi. 36-40.) One only priesthood.

(XVI, 36—XIX.)

1. [1] AND Jehovah spake unto Moses, saying, Speak unto Eleazar, the son of Aaron, that he take up the censers out of the burning, and scatter the fire afar; for they are sanctified, the censers of these who have sinned against their lives: and let them make them broad plates for a [y] covering of the altar; for they

[y] cf. Ex. 38. 8.

Div. 3.

The third division of the book opens suddenly at this point. The central truth is reached in this central portion, that man being what he is—what his history shows him to be—and in the people of God also humanity still being utterly untrustworthy, priesthood is his one resource, the priesthood of one marked out by resurrection-power and who can sustain the burden of the people, as even a Moses has confessed himself unable.

The spiritual meaning, here as in so much else, alone puts meaning into the history, while the type nevertheless on its side furnishes the means of the orderly display and enumeration of the truth in such a manner as to show the wonderful value of these typical representations. Such value they must have, or they have no sufficient reason for existence at all; and that they do exist, after all that these books have shown us, may be taken as so fully proved, that there can be no need for any further proof upon the subject.

Not meaning to anticipate what can be only fitly brought before us in the study of the succeeding sections, it will yet be well to introduce the subject by a brief statement of the doctrine of priesthood as we find it here emphasized and expanded for us. In itself, priesthood is not a new truth in this book, of course. We have had it in Exodus, still more in Leviticus, and in necessary connection with the whole doctrine of atonement; nor need we expect this to be repeated here: it is the foundation, however, and shown to be the foundation, of what is now before us. For a priesthood marked out by resurrection is of course the priesthood of One who has passed through death and come up out of it. Resurrection is the acceptance openly of the work done in death. Hence we find here *priesthood in a new phase of it*, and indeed, in general, in a new and significant person, Eleazar, who is already the one designated by name in the ordinance of the red heifer (chap. xix.), and to whom shortly afterward (chap. xx.) Aaron gives place. His connection with resurrection we have already noticed, in whom as the *third* son, after Nadab and Abihu have been cut off, the priesthood as it were revives. Even while Aaron is still before us in this very chapter we shall find a significant difference in his acts, which serves to connect him with the Eleazar ministry.

It is the priesthood in resurrection, then, that we find characteristically in Numbers. If it be said that we have had this already in the work of the day of atonement, when Aaron enters the sanctuary, it is true in a sense, no doubt; but his action there is distinct, it is the application of the blood to the mercy-seat. The consequent priesthood in heaven, with all that flows from this, is not there shown us. The distinct power and value of this, so far as we may be given to utter it, will be seen as we go on.

There are three subdivisions here. The first of these, to the end of the nineteenth chapter, gives us the provision of grace in this priesthood, and its application to the need of the way. The second (chap. xx., xxi.) shows us the progress which under it the people are now able to make. In it they are brought, in presented them before Jehovah, and they are sanctified; and they shall be for a sign unto the children of Israel. And Eleazar the priest took the brazen censers which they that were burnt had presented; and they beat them out for a covering for the altar, to be a memorial unto the children of Israel, that no [z]stranger, who is not of the seed of Aaron, come near to burn incense before Jehovah, that he may not be as Korah and his assembly: as Jehovah had said to him through Moses.

[z] cf. Heb. 13. 10, 15.

2. (41-50.) Its confirmation in the healing of the people.

[2] But on the morrow, the [a]whole assembly of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of Jehovah. And it was so, when the assembly was gathered against Moses and against Aaron, that they looked toward the tent of meeting; and, behold, the cloud covered it, and the glory of Jehovah appeared. And Moses and Aaron went before the tent of meeting. And Jehovah spake unto Moses, saying, [b]Get you up from among this assembly, and I will consume them in a moment. And they fell on their faces. And Moses said unto Aaron,

[a] cf. ver. 22. Heb. 12.15.

[b] ver. 21.

fact, really to their journey's end; not, of course, into Canaan itself, but just opposite it, and already in possession of the lands of the kings of the Amorites, Sihon and Og. The third subdivision, the prophecy of Balaam, starting from the present grace in which the people stand, looks boldly on into the future, to see the end of all enemies, and the rule of Him who is the Star out of Jacob, under whom their complete blessing shall be accomplished.

1. First, then, we have the sufficiency of the provision of grace. And here there are six sections, closely connected together, and as plainly separate from what follows, of which they furnish, however, the reason and justification.

(i.) First, this one priesthood is to be fenced off from all intrusion. Judgment has already manifested this in the destruction of the men that offered incense. But of this the memorial is to be preserved: Eleazar (notice how at once we come to Eleazar) is told to take up the censers out of the burning, and of them are to be made plates for the covering of the altar, to be a warning against any intrusiòn of one not of the seed of Aaron into the priestly place.

(ii.) Next, we have the priesthood of Aaron confirmed practically in another outbreak of murmuring on the part of the congregation, who gather against Moses and against Aaron, with the charge that they had killed the people of Jehovah. The glory of the Lord appears, and pestilence breaks out among the people, which is stayed by Aaron's putting on incense and making atonement in this way for them. He stands between the dead and the living, and the plague is stayed. At first sight, the action is a strange one; atonement, according to Leviticus, is by blood: here there is none,—no sacrifice of any kind, and yet atonement is made. Nor can the omission here be put along with such an offering as that of the fine flour, allowed for a sin-offering in the case of extreme poverty on the part of the offerer: here you would expect rather a bullock,—certainly not incense.

If we look more deeply, however, the strangeness of the action disappears, and we perceive how in a way beyond his own knowledge Moses was guided of God at this time. For the priesthood to which we have come, as we find in the next section, is marked by resurrection. Death, therefore, has been gone through; and this implies atonement in that sense to have been made; and once made, it cannot be, and never needs to be, repeated. Interpreted according to Christian truth, we should say that Christ is in heaven: He has finished completely the

Take a [c]censer, and put thereon fire of the altar, and put on incense, and go quickly unto the assembly, and make atonement for them, for there is wrath gone out from Jehovah: the plague is begun. And Aaron took as Moses had said, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made atonement for the people. And he stood [d]between the dead and the living; and the plague was [e]stayed. And they who died in the plague were fourteen thousand and seven hundred, besides those who died about the matter of Korah. And Aaron returned to Moses, to the entrance of the tent of meeting; and the plague was stayed.

3. (xvii.) Manifested in resurrection power.

[3]And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and take of them [f]rods, one for each father's house, of all their princes according to their fathers' houses, twelve rods: thou shalt write every man's name upon his rod; and thou shalt write Aaron's name upon the rod of Levi: for there shall be one rod for each head of their fathers' houses. And thou shalt [g]lay them up in the tent of meeting before the testimony, where I meet with you. And it shall be

c *cf.* Rom. 8. 34. Heb. 7. 25.

d *cf.* Ezek. 22. 30. Rev. 1. 17, 18.

e 2 Sam. 24. 25.

f *cf.* Ex. 4. 2. Ps. 110. 2.

g *cf.* 1 Pet. 1. 21.

work for sin, although He has not finished the work of intercession for His people. That intercession is just what is typified by the offering of incense; and thus all here is perfectly in place.

If it is asked, Why, then, is it called "making atonement"? this, from this stand-point, can be without much difficulty explained. We have seen that, according to the Old Testament, atonement could be over and over again made, and with the *same blood.* On the day of atonement it is put upon the mercy-seat and upon the altar alike, and in each case atonement is said to be made with it. This, to us so strange a thing, becomes simpler when we consider that the word "to make atonement" is the intensified form of the verb "to *cover;*" so that it would naturally take in the thought of the *effect* (as we should say) of atonement, as well as that of the *making* it. Thus the intercession of the risen Priest also, as effectually *covering* the sin of His redeemed, might in this sense be said to make atonement for it. Its power to do this does not set aside, but affirms, the value of His precious death.

To some, and those the most instructed in Christian truth, there may be here, however, a difficulty of another kind. They will think that this does not distinguish between priesthood and advocacy. Christ is, according to the New Testament, a Priest with *God* on account of His people's *weakness,*—an Advocate with the *Father* because of His people's *sins* (comp. Heb. iv. 16 with 1 Jno. ii. 2.)

But I apprehend that this is a distinction which in the Old Testament we should not expect to find, inasmuch as there is in the Old Testament no revelation of the Father. In such things, the shadows of the law are "not the very image." The fundamental truth of Christ's intercession on the ground of His death is yet sufficiently preserved.

(iii.) Thus, then, the priesthood of Aaron is confirmed in the deliverance of the people from the effect of their sin. The third section now shows us the distinctive mark of this efficacious priesthood. Jehovah bids them bring near to Him, in the tent of witness, twelve rods, each rod with the name upon it of a representative man in their several tribes, and the rod of him whom He chose should blossom; Aaron's name standing for the tribe of Levi. "And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, that the man's rod whom I [h]choose shall [i]bud, and I will make to cease from me the murmurings of the children of Israel wherewith they murmur against you. And Moses spake unto the children of Israel, and all their princes gave him a rod, for each prince one, according to their fathers' houses, twelve rods; and the rod of Aaron was among their rods. And Moses laid the rods before Jehovah in the tent of the testimony. And it was so that, on the morrow, Moses went into the tent of the testimony, and, behold, Aaron's rod for the house of Levi had budded; it had even brought forth buds, and bloomed blossoms, and ripened [j]almonds. And Moses brought forth unto all the children of Israel all the rods from before Jehovah; and they looked, and took every man his rod. And Jehovah said unto Moses, Bring Aaron's rod again before the [k]testimony, to be kept for a token against the children of rebellion, that thou mayest make an end of their murmurings before me, that they die not. And Moses did as Jehovah commanded him, so did he. And the children of Israel said unto Moses, [l]Behold, we die, we perish, we all perish: every one that cometh at all near to the tabernacle of Jehovah dieth: shall we ever have finished dying?

4. (xviii. 1-7.) The iniquity borne by the priesthood.

[4]And Jehovah said unto Aaron, Thou and thy sons and thy father's house with thee shall [m]bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, shalt thou bring near with thee, and they shall be [n]joined unto thee and minister unto thee; but thou and thy sons with thee [shall be] before the tent of the testimony.

[h] *cf.* Is. 42. 1. Heb. 5. 4.
[i] *cf.* Is. 11. 1. 1 Cor. 15. 20.
[j] Ex. 37. 19. *cf.* Jer. 1. 11, 12 with Acts 13. 34.
[k] ch. 20. 9. Heb. 9. 4. Heb. 7. 8.
[l] Ex. 12. 33. *cf.* Acts 5. 5, 11.
[m] *cf.* 1 Jno. 2. 1, 2.
[n] *ctr.* Gen. 49. 5-7.

the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

The type of resurrection cannot be mistaken; but the almond gives more than this. We have already seen its significance in connection with the lamp-stand of the tabernacle. As the first tree that wakes up in the spring, its name in Hebrew signifies "the wakeful." It is the herald and pledge of the burst of life which follows. Christ risen is thus the "first-fruits of them that sleep:" rising alone, He yet cannot remain alone; and the risen Priest thus associates with Himself the great multitude of His own. Thus the virtue of the incense is explained by the fruitful rod: "it is Christ that died,—yea, rather, who is risen again, who also is at the right hand of God, who even maketh intercession for us." (Rom. viii. 34.)

(iv.) Here there is One who is competent to carry His people through. Now, therefore, we see the "iniquity of the sanctuary" made to rest upon Him, "that there be no wrath upon the children of Israel." In the work of intercession, Aaron's house may share with Aaron,—the under-priests with the high-priest, only remembering well that it is the high-priest's rod that budded, and that ultimately all rests upon him. Thus He who died for us carries us on to full, final salvation, "in the power of an endless life." "He ever liveth to make intercession for us." With the value of a work done which is of infinite efficacy, we have also a hand of power which sustains us,—all put into His hand who is

And they shall keep thy charge, and the charge of all the tent; only to the [o] vessels of the sanctuary and to the altar they shall not come nigh, that they die not, both they and you. But they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the tent; and no stranger shall come near unto you. And ye shall keep the charge of the sanctuary and the charge of the altar, that wrath come no more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: unto you they are a [p] gift, given unto Jehovah, to do the service of the tent of meeting. And thou and thy sons with thee shall keep your priesthood for every thing concerning the altar, and within the vail; and ye shall perform the service: I give you your priesthood as a service of gift, and the stranger that cometh near shall be put to death.

[o] *cf.* Col. 1. 18.

[p] *cf.* 1 Cor. 12. 4-31. Eph. 4. 8-13.

5. xviii. 8-32.) The priest's recompense.

[5] And Jehovah said unto Aaron, And I, behold, I have given unto thee the charge of my [q] heave-offerings, of all the holy things of the children of Israel: I have given them to thee because of the anointing, and to thy sons, by an everlasting statute. This shall be thine of the most holy things [reserved] from the fire: every offering of theirs of all their meal-offerings, and of all their sin-offerings, and of all their trespass-offerings, which they render unto me: it is most holy for thee and for thy sons. As the most holy things shalt thou eat thereof; every [r] male shall eat thereof; it shall be holy unto thee. And this shall be thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel: to thee have I given them, and to thy sons and daughters with thee, by an everlasting statute: every one that is [s] clean in thy house shall eat thereof. All the [t] best of the oil, and all the best of the new wine, and of the grain, the first-fruits of them which they give unto Jehovah, I have given them unto thee. The first ripe of what is in the land, which they shall bring unto Jehovah shall be thine: every one that is clean in thy

[q] Lev. 7. 31.

[r] Lev. 7. 6.

[s] 1 Cor. 11. 28.

[t] *cf.* Gen. 24. 36.

"Son over the house of God,"* every way divinely competent, at once "Jesus Christ the righteous, and the propitiation for our sins." (1 Jno. ii. 1, 2.)

Thus we have not simply the value of a work done which abides for us, nor even a living Person in whom we are accepted, although both these things are true; we have also One who, with abiding love in His heart toward us, measures out to us with holy and heavenly wisdom the riches that are in His gift.

(v.) We have next the priest's *recompense*. Nor need we think this a thing unworthy of Christ Himself. True, "love seeketh not her own:" it is the spirit of self-sacrifice, not of self-interest, and we need not to be reminded that this was indeed,—this *is*,—the spirit of Christ. Yet, none the less, love has its joys and thus its rewards, such as are fully worthy of it. "Who for the joy that was set before Him," says the apostle, "endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. xii. 2.)

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* Heb. iii. 6; in the Greek, "His,"—*i. e.*, God's "house;" not "his own."

house shall eat of it. Every devoted thing in Israel shall be thine. Every thing that openeth the womb of all flesh which they present unto Jehovah, of man or of beast, shall be thine: only the first-born of man thou shalt in any case [u] ransom, and the firstling of unclean cattle thou shalt ransom. And those that are to be ransomed, at a [v] month old shalt thou ransom them according to valuation, for [w] five silver shekels, according to the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt [x] not ransom: they are holy. Their blood shalt thou [y] sprinkle upon the altar, and their fat thou shalt burn, an offering by fire, a sweet savor unto Jehovah. But their flesh shall be thine: as the wave-breast, and as the right shoulder, it shall be thine. All the heave-offerings of the holy things which the children of Israel offer unto Jehovah, have I given thee and thy sons and thy daughters with thee, by an everlasting statute: it is an everlasting [z] covenant of salt before Jehovah, to thee and to thy seed with thee. And Jehovah said unto Aaron, In their land thou shalt have [a] no inheritance, neither shalt thou have any portion among them: [b] I am thy portion and thine inheritance, among the children of Israel. And to the children of Levi I have given all the tithes in Israel for an inheritance, for their service which they perform, the service of the tent of meeting. And the children of Israel shall no longer come near the tent of meeting, lest they bear sin, and die; but the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity: it is an everlasting statute throughout your generations. And among the children of Israel they shall possess [c] no inheritance; for I have given for an inheritance to the Levites the tithes of the children of Israel, which they offer as a heave-offering to Jehovah; therefore I have said unto them that among the children of Israel they shall have no inheritance.

And Jehovah spake unto Moses, saying, Unto the

[u] Ex. 13.13.
[v] ch. 3. 40.
[w] ch. 3. 47.
[x] *cf.* Matt. 26. 53, 54.
[y] *cf.* Heb 12. 24.
[z] *cf.* Heb. 13. 20, 21.
[a] ch. 26. 62. Ezek. 44. 28.
[b] Ps. 16. 5. Lam. 3. 24.
[c] *cf.* Luke 9. 48. Heb. 13.13, 14.

We shall, in general, easily gather the meaning of what is here; in which we find also once more the priestly house sharing with the head of it. First, their dues of the offerings of the people: what belonged to God Himself, but instead of going up to Him on the altar, became the portion of those who attended upon His altar. Here is seen Christ's joy in what is the expression of His people's faith,—in a faith which receives and embraces His blessed work, and assimilates the soul to that which it embraces.

Then, the first-fruits, the sign of ready harvest and the recognition of its Giver,—the blessing, and what alone preserves it as a blessing. With this, every devoted thing, and the firstling among beasts. In the land itself the priests were to have no inheritance. Their inheritance was God only; and so we may hear Christ's voice in the Psalms: "Jehovah is the measure of my portion,"—so it should be read,—"and of my cup; Thou maintainest my lot: the lines are fallen to me in pleasant places; yea, my inheritance is fair to me." (Ps. xvi. 5, 6.)

Levites thou shalt speak, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for an inheritance, then ye shall offer up of it a heave-offering unto Jehovah, a [d] tithe of the tithe. And your heave-offering shall be reckoned unto you as the corn from the threshing-floor, and as the fullness of the wine-press. Thus ye shall also offer unto Jehovah a heave-offering of all your tithes which ye receive from the children of Israel, and ye shall give thereof Jehovah's heave-offering unto [e] Aaron the priest. Out of all that is given you, ye shall offer the whole heave-offering of Jehovah; of all the best of it shall be the hallowed part thereof. And ye shall say unto them, When ye heave the best of it, then it shall be counted to the Levites as the increase of the threshing-floor, and as the increase of the wine-press. And ye shall eat it in every place,—ye and your households; for it is your recompense in return for your service in the tent of meeting. And ye shall bear no sin on account of it if ye heave from it the best of it, and ye shall not profane the holy things of the children of Israel, that ye die not.

6. (xix.) Purification from sin.

a (*vv.* 1-10.) The provision.

6 (*a*) And Jehovah spake unto Moses and unto Aaron, saying, This is the statute of the law that Jehovah hath commanded, saying, Speak unto the children of Israel that they bring unto thee a [f] red [g] heifer, without [h] blemish, wherein is no defect, upon which hath never come [i] yoke. And ye shall give her unto [j] Eleazar the

d Neh. 10. 38.
e *cf.* Phil. 4. 18. Matt. 25. 40.
f *cf.* Josh. 2. 18. 1 Pet. 1. 18, 19.
g Lev. 4. 28. *cf.* 2 Cor. 5. 21.
h Ex. 12. 5. *cf.* 1 Pet. 2. 22-24. Heb. 7. 26.
i Deut. 21. 3. *cf.* Jno. 10. 18.
j *cf.* Jno. 17. 19.

Lastly, the Levite tithe: for the ministry pays its tribute to worship, and that of its best. In all this, that Christ should covet and should receive His part, is sweet to think.

(vi.) The provision of the water of purification from defilement with the dead closes this part;—again a pregnant instance of the spiritual meaning governing the arrangement of the whole book. Lange follows Keil in connecting the institution with the mortality which ensued upon the revolt of Korah. The latter says, "Now, so long as the mortality within the congregation did not exceed the natural limits, the traditional modes of purification would be quite sufficient. But when it prevailed to a hitherto unheard-of extent, in consequence of the sentence pronounced by God, the defilements would necessarily be so crowded together that the whole congregation would be in danger of being infected with the defilement of death, and of forfeiting its vocation to be the holy nation of Jehovah, unless God provided it the means of cleansing itself from this defilement, without losing the fellowship of His covenant of grace. The law which follows furnished the means." So Keil; but if truly such a mere temporary expedient, the ordinance of the red heifer only shows the more how "all these things happened unto them for types, and are written for our admonition." Defilement with death is evidently a special feature of this wilderness-book, and we have thus met with it in the law of the Nazarite, and in the provision of a second passover. Death is, in fact, what characterizes the world as a wilderness, not a permanent abode, nor able to sustain life; and it defiles because it is the penalty of sin. In all over which death rules, therefore, it is the lesson here, there is defilement for the living—typically, for those that have what is really life before God; and this is what decline, in whatever form or degree, in the child of God bears witness of, that he has slipped away from the joy of his own heavenly portion, and that, as the apostle puts it (Phil. iii. 19), he "minds" priest, and he shall bring her [k] outside the camp, and one shall kill her before his face. And Eleazar the priest shall take of her [l] blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times. And one shall [m] burn the heifer before his eyes: her skin and her flesh and her blood, with her dung, shall he burn; and the priest shall take [n] cedar-wood and hyssop and scarlet, and cast them into the midst of the burning of the heifer. And the priest shall [o] wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp; and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and be [p] unclean until the even. And a man that is clean shall gather the ashes of the heifer, and [q] lay them up outside the camp in a clean place; and it shall be for the assembly of the children of Israel, to be kept for water of purification: it is a sin-offering. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even. And it shall be unto the children of Israel, and to the stranger that sojourneth among them, for an everlasting statute.

k cf. Heb. 13. 12.
l Lev. 17. 11. 1 Jno. 1. 7.
m cf. Heb. 12. 29.
n Lev 14. 4. *cf.* Gal. 6. 14.
o Lev. 1. 9.
p cf. Hab. 1. 13.
q cf. Rev. 1. 18. Rom. 6.

—he *affects*—"earthly things." It is this, and the remedy for it, that this ordinance of the red heifer sets before us: thus not a mere incidental matter, but the very thing which is in question all the wilderness-history through. "Pure religion and undefiled before God and the Father is this," says another inspired writer: "to visit the fatherless and widows in their affliction, and to *keep one's self unspotted from the world.*" (Jas. i. 27.)

The "red heifer without spot, wherein is no blemish," of course, is Christ: there could be no other answering to this, nor capable of putting away defilement from the soul. The *female* animal is taken, no doubt, as the type of passivity, willlessness; in this, as the red color shows, "obedient unto death." In this, too, the patient servant of God, as the heifer intimates, yet, as without spot or blemish, so without yoke,—for a *yoke* implies always something of discipline and *enforced* subjection, impossible in Him. How beautifully all this speaks of One the opposite of those for whom He is offered, and whose obedience unto death is not only as sacrifice to put away our sins, but as example also, to endear obedience to our hearts!

The sin-offering character is plain: the heifer is brought forth without the camp and slain in the presence of Eleazar, its blood sprinkled toward the tent of meeting—presented in this way to God. The whole body, even with the rest of the blood, is burned; and into the midst of the burning are cast cedar-wood, hyssop, and scarlet, things the significance of which we have seen in connection with the cleansing of the leper in Leviticus. There, the glory of the world is viewed as stained with the blood of Christ; here, it disappears, for faith, in the judgment of the cross: the world is crucified unto us, and we unto the world. (Gal. vi.)

A man that is clean now gathers the ashes of the heifer, and they are laid up in a clean place outside the camp, to be kept for the congregation of the children of Israel, for a water of purification.

Here is the essential difference between this and all other offerings: it is an offering once offered which (ideally, at least,) never needs to be renewed. In all other cases, if any man sinned, fresh blood had to be shed, a fresh sacrifice to be made; but in this, the *virtue* remained of what had already been offered: the *b* (11-22.) The application.

(*b*) He that [r]toucheth the dead body of any soul of man shall be unclean seven days. He shall purify himself with it on the [s]third day, and on the [t]seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any soul of man who is dead, and purifieth not himself, defileth the tabernacle of Jehovah, and that soul shall be cut off from Israel: because the water of purification hath not been sprinkled upon him, he is unclean, his uncleanness is yet upon him. This is the law when a man dieth in a tent: Every one that cometh into the tent, and every one that is in the tent, shall be unclean seven days. And every [u]open vessel, that hath no covering bound on it, shall be unclean. And every one that toucheth one slain with the sword in the open field, or one dead, or the [v]bone of a man, or a grave, shall be unclean seven days. And they shall take for the unclean of the ashes of the burnt sin-offering, and shall put [w]running water thereon in a vessel, and a clean man shall take [x]hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon all the souls that are therein, and upon one who hath touched a bone, or one slain, or a dead person, or a grave. And

[r] ch. 6. 6. *cf.* 2 Cor. 6. 17.
[s] *cf.* Phil. 3. 10. Rom. 6. 4. Col. 3 1.
[t] *cf.* 2Thess. 1. 11.
[u] *cf.* Prov. 4. 23. Song 4. 12.
[v] Ezek. 39. 15. Matt. 23. 27.
[w] Lev. 14. 5.
[x] Ex. 12. 22.

ashes were the memorial of an already accepted work. How suited is this to the place in which we find this ordinance, where we have before us the resources of a resurrection-priesthood, such as we have seen Eleazar directly typifies. although care is taken also to identify it with that of Aaron. Eleazar accordingly appears throughout; *not*, surely, (as Keil and others conclude,) because the high-priest had to keep apart from the defilement of death; here as elsewhere it is the spiritual meaning which necessarily governs all. The reason can only be found in the character of the priesthood itself, which is here emphasized.

Death itself, in the wisdom of God, becomes the remedy for death, and deliverance from the power of it. In the death of Christ, the believer passes out of the region of death—out of the world,—is dead to it. and no more of it. But here, the power of resurrection must be known, in order that we may be practically cleansed from its pollution: for the cleansing from defilement here, running—literally, living—water was to be put into a vessel with the ashes, and a clean person was to sprinkle it upon the unclean on the *third* day and on the seventh day. The third day is emphasized as the resurrection-day: "if he purify not himself the third day, then the seventh day he shall not be clean." The Spirit of God is, of course, as always, typified by the "living water:" He it is who, bringing the soul into the apprehension of association with Christ in resurrection, makes the death of the cross effectual in purifying us from the world. Still the man is not really clean until the evening of the seventh day,—that is, ready for the eighth. The eighth is the beginning of a new week, the entrance into new creation, the sphere into which resurrection brings us: old things are passed away, and the new eternal things have become our portion.

Vividly the defiling power of the world is set before us: "This is the law, when a man dieth in a tent: all who come into the tent, and all that are in the tent, are unclean seven days; and every open vessel, that hath no covering bound upon it, is unclean; and whoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, is unclean seven days." Whatever the unclean man toucheth also is unclean. And so dangerous the clean person shall sprinkle upon the unclean upon the third day, and upon the seventh day he shall purify him; and he shall wash his clothes, and bathe in water, and be clean at even. And the man that is unclean, and doth not purify himself, that soul shall be cut off from the congregation, for he hath defiled the sanctuary of Jehovah: the water of purification hath not been sprinkled upon him; he is unclean. And it shall be for them an everlasting statute. And he that sprinkleth the water of purification shall wash his clothes, and he that toucheth the water of purification shall be unclean until the even. And all that the unclean person [y]toucheth shall be unclean, and the soul that toucheth [him] shall be unclean until the even.

[y] ver. 11. Lev. 15. 10.

(XX., XXI.)

Progress.

2. [1] And the children of Israel, the whole assembly, came into the wilderness of Zin in the first month. And the people abode in Kadesh; and [z] Miriam died there, and was buried there. And there was [a] no water for the assembly; and they gathered together against Moses and against Aaron. And the people strove with Moses, and spake, saying, Would that we had died when our brethren died before Jehovah! And why have ye

1. (xx.1-13.) Sufficiency and perpetuity of the provision.

[z] cf. Ex. 15. 20.

[a] Ex. 15. 22. Ps. 63. 1.

is the occupation with evil, even when in a right way and of necessity we have to do with it, that he who sprinkled the water of purification must wash his clothes; and he that touched the water was unclean until the even. All this should not need interpretation: it does imply a jealousy over ourselves to be needful, such as we are often little up to. And when, as now in the newspapers of the day, all that the world is full of is spread day by day before men, how great must be the effect of this for those that have not, as Job had, made a covenant with their eyes!

Here ends, then, the provision of grace,—six sections, not seven, ending with victory over that in us which tends to lead the child of God away from God, but not yet the Sabbath-rest that awaits us. We are only on a journey yet: now, however, to make progress in it,—speedy, as we shall see, and sure, although failure also there still may be. Scripture must be (as to its histories) a terribly disappointing book for a perfectionist. Thank God, it is full of a better glory, which he that has eyes for it may everywhere see.

2. From the first arrival in Kadesh until the period we now reach, almost the whole of the forty years have passed, which were entailed upon the people by their refusal at that time to enter into Canaan. The almost entire silence as to this time in the history is significant. It is the time of the dying out of the generation under sentence, and in it also (though not as involved in the same sentence) Miriam and Aaron pass away. But they pass to make room for those who now in the power of God are to take possession of the land of promise. In these two chapters, with a sudden energy, all enemies overcome, they press forward to its very borders, the land of Sihon and Og coming also into their hands. Thus we have seven sections, completing the journey.

(i.) "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants," says God by Micah to the people; "and I sent before thee Moses, Aaron, and Miriam." But now death begins to deal with this trio of leaders. Miriam first departs; and shortly after, Moses and Aaron receive their sentence. The people are still in the wilderness, and murmuring as of old: there would seem no advance, no difference, yet now it is that the sufficiency brought the congregation of Jehovah into this wilderness, to die in it,—we and our brutes? And why have ye made us to come up out of Egypt, to bring us into this evil place? It is [b]no place of seed or figs or vines or pomegranates, and there is no water to drink. And Moses and Aaron went from before the congregation to the entrance of the tent of meeting. And they fell upon their faces; and the glory of Jehovah appeared unto them. And Jehovah spake unto Moses, saying, Take the [c]rod, and gather together the assembly,—thou and Aaron thy brother, and [d]speak unto the rock before their eyes, and it shall give its water; and thou shalt bring forth for them water out of the rock, and shalt give the assembly and their beasts drink. And Moses took the rod from before Jehovah as he had commanded him, and Moses and Aaron gathered the congregation together before the rock; and he said unto them, [e]Hear, now, ye rebels: are [f]we to bring you water out of this rock? And Moses lifted up his hand and [g]struck the rock with his rod twice, and [h]much water came out; and the assembly drank, and their beasts. And Jehovah said unto Moses and Aaron, [i]Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land that I have given them. These are the waters of [j]Meribah, because the children of Israel strove with Jehovah, and he sanctified himself in them.

[b] ch. 16. 14, 15.
[c] ch. 17. 8.
[d] *cf.* 1 Cor. 10. 4. Rom. 6. 10. Heb. 9. 25-28.
[e] *ctr.* ch. 12. 3.
[f] *ctr.* 1 Cor. 3. 5. 1 Cor. 15. 10. Eph. 3. 8.
[g] ver. 8.
[h] *cf.* Luke 22. 50-52.
[i] *cf.* Gal. 6. 7.
[j] ver. 3.

and perpetuity of the provision become apparent for them. The rod of priesthood which is before God He bids Moses take, and *speaking* to the rock, it will give forth its water. There is no need now of smiting: that has been done long since, and the efficacy of it abides. How this connects with the lesson of the incense, and the one offering of the red heifer, unrepeated, is seen easily. The sufficiency of priesthood results from the abiding efficacy of accomplished atonement, and he who dishonors this cannot bring the people into the land. As at the former Meribah, toward the people, spite their murmuring, all is grace,—a grace which Moses' ill-advised words and action seriously misrepresent. God's resentment of the interference shows how grace is yet supreme, and how jealously He upholds its supremacy. Moses even must be set aside if he is not loyal to it.*

Thus Jehovah was sanctified in the people when they strove with Him. Nothing is more holy than that grace which alone produces and secures holiness. "Sin shall not have dominion over you, because ye are not under the law, but under grace." The Spirit of God here typified in the water is the Spirit of holiness, and it springs for us from that work of Christ which bears most complete witness to the holiness of God: "But Thou art holy," is the utterance of the patient Sufferer, and the explanation of that forsaking of the Righteous One which in the ways of God had not its equal in mystery. But the Holy One must dwell among the praises of Israel. (Ps. xxii.)

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*The resemblance of the scene at Kadesh to that in Rephidim is surely intended to be noticed, and brings the more into notice the points of contrast. May not the substantial typical identity account for the apostle's words, "They drank of that spiritual rock that *followed them;* and that rock was Christ"? while the difference between the first *smiting* and the after-*speaking* is thus brought out. For the believer, the abiding Spirit is thus witness that atonement is made once for all. That the rod used was here Aaron's rod of priesthood, not Moses', with which he had done signs in Egypt, the connection seems to show, as well as the fact that it was taken from before the Lord.

2. (14-21.) The opposition of Edom (the flesh) and the way of progress.

[2] And Moses sent messengers from Kadesh to the king of [k] Edom, [saying,] Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us,—how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians evil entreated us and our fathers. And we cried unto Jehovah, and he hath heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in thine uttermost border. Let us [l] pass through thy land, we pray thee: we will not pass through the fields, nor through the vineyards, nor will we drink of the water of the wells; we will go by the king's highway; we will not turn to the right hand nor the left until we have passed thy border. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the highway, and if I and my

[k] cf. Gal. 5. 17.

[l] cf. Gal. 3. 3.

(ii.) Under grace like this, the people may go on their way. But as soon as they start, they find opposition also which they cannot directly overcome. Right in their path, as it would seem, lies the territory of Edom, and Moses sends messengers from Kadesh, claiming brotherly relation, and seeking a path by the king's highway through their land. They are ready to bind themselves by compact to do nothing but pass through. They will turn neither to the right nor to the left. If they drink of the water of their wells, they will pay for it. To all this they obtain for answer but a flat and surly refusal; and when it is thought they will press their suit in person, Edom comes out against them with a high hand.

"Edom" is only "Adam" slightly changed. The meaning is the same; the vowels change very easily in Hebrew. The flesh assumes many a disguise,—soon detected, however, by the infallible touch-stone, Christ. Edom is now a nation, under government, civilized, and what not; but it has no good will to the people of God. This long, narrow, mountainous strip of land looks like nothing so much as a barricade thrown up by giant hands to keep the pilgrim-people out of Canaan. It may indeed be asked, Why could not they have gone up by the way of the spies,—through the south, and by Hebron? and some have answered that by the flank march they followed, they cut the Canaanites in two at Jericho. Perhaps; but from our point of view, the scriptural canon is "Now all these things happened unto them for *types;*" and that the river Jordan,—the river of death,—though dried up for the people of God, is God's way for us into heaven. It is through the death of Christ, and as dead and risen with Him, that we find our place in the heavenlies. This it will be the fitting place, however, to take up elsewhere, if the Lord permit, when we come to their actual entrance in the book of Joshua.

In the way that they go now, Edom is evidently the great barrier. Less than twenty miles across, it is more than six times the distance to go round. And not only so, there were in this way a king's highway and wells of water; how pleasant an alternative to the pathless desert-route! But Edom is there in force, and he will not permit it. Nor can you change this enmity into friendship; and so exactly with the flesh: "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed *can* be:" "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other." (Rom. viii. 7; Gal. v. 17.) Thus the barrier is there; and that, though many refuse to believe in any irredeemable old nature such as this within the Christian, and claim kinship, and would fain make a brother out of Edom. It cannot be.

cattle drink of thy water, then I will pay for it: I will only, without any thing else, go through on my feet. But he said, Thou shalt not go through. And Edom came out against him with much people and a strong hand. So Edom refused to give Israel passage through his border; and Israel [m]turned away from him.

3. (22-29.) Aaron gives place to Eleazar.

[3]And they journeyed from Kadesh; and the children of Israel, even the whole assembly, came unto Mount [n]Hor. And Jehovah spake unto Moses and unto Aaron in Mount Hor, on the border of the land of Edom, saying, Aaron shall be gathered unto his people; for he shall not go into the land which I have given unto the children of Israel, [o]because ye have rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and [p]strip Aaron of his garments, and put them upon [q]Eleazar his son; and Aaron shall be gathered [to his people], and die there. And Moses did as Jehovah

m *cf.* 1 Pet 2. 11. 1 Tim. 6. 11. 2 Tim. 2. 22 26. Prov. 14. 7.

n ch. 33. 37-39.

o Ps. 99. 6-8. *cf.* 1 Cor. 3. 11-15.

p *ctr.* Heb. 7. 8; 23-25, 28.

q *cf.* Rom. 1. 4. Rev. 1. 13-18.

What, then, is the remedy? To force a passage through? For the conquerors of Canaan, that ought to be no supremely difficult task. Nay, with God with them, it is certain that every enemy *must* give place. So, too, with the Spirit of God dwelling in the Christian: who could deny the omnipotence of that Spirit against which the flesh lusts?

But the apostle's exhortation is different. It is not to war against the flesh, but "walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Israel here were to walk where the cloud led; but the cloud never led them through Edom. Had this been His way, could He have allowed the enemy to have barred it? Of course not; and so exactly with the Spirit's leading now. It is a lesson we have had in other ways before, nowhere clearer and more distinct than here, where the path of progress is seen to be (all the more through Israel's vain overtures), not through Edom's territory, but around it. Reckoning one's self dead to sin is neither ignoring it nor fighting it: it is turning away. Conflict is not to be maintained with *Edom:* that with Amalek we have already discussed in its own place. (Ex. xvii.)

(iii.) And now Aaron passes away, and gives place to Eleazar: priesthood is seen henceforth wholly in its resurrection-form. We might have expected this, according to the type, before; but examination will show, as elsewhere, that all is perfectly in place. At the very beginning of the division, as we have seen, Eleazar takes a foremost place; yet it is Aaron who puts on incense and stops the plague. It is He who as Priest offered up Himself whose intercession avails with God. The continuity of the priesthood is thus maintained: otherwise there might seem to be a breach; Aaron is the head of priesthood, in fact, on this account, and it is *his* rod, therefore, that blossoms. Eleazar derives all from Aaron, —only continues Aaron's work in a new form, and Aaron may without loss of dignity give way to him. Eleazar, therefore, now is seen again at the preparation of the ashes of the heifer of purification. At the failure at Meribah Aaron again appears, but here only to share in his brother's sin and be set aside,—a failure which is only personal to himself, officially there is none; but it would not have done for *Eleazar* to have been cut off from Canaan. In the overtures to Edom, there is no place for either; and now, at Mount Hor, Aaron yields, as we see, his priesthood to Eleazar.

We have not to interpret his failure; alas! we are at no loss to understand this: but why is it at Hor that he departs? should there not be meaning in this? The canon which is alone worthy of Scripture is that there is meaning EVERYWHERE; and in this case it is striking enough that the names "Aaron" (which commanded; and they went up into Mount Hor before the eyes of the whole assembly. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount; and Moses and Eleazar came down from the mount. And when the whole assembly saw that Aaron was dead, they mourned for Aaron thirty days, [even] the whole house of Israel.

4. (xxi. 1-3.) The power of the world overcome.

[4] And the Canaanite, the king of Arad, who dwelt in the south country, heard that Israel was coming by the way of the spies; and he fought against Israel, and took some prisoners. And Israel [r] vowed a vow unto Jehovah, and said, If thou wilt indeed give this people into my hand, then I will utterly destroy their cities. And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities. And they called the name of the place Hormah.

[r] Ju. 11. 30. Lev. 27. 28.

is really "Aharon" and "Hor" are from the same root. Thus "Hor" is oftenest interpreted as signifying "mountain," while "Aaron" is said to signify "mountainous." If these be the meanings indeed, I am able to discern no spiritual meaning in them; but there is an alternative: indeed, the fundamental meaning of the root from which they are derived is that of "swelling," and so "conception." "Aaron" has been suggested even to mean "progenitor,"—more literally, "pregnant," and "Hor" would be the same thing. Can it be that Aaron passing away at Hor *does but come to the significance of his name?*

For if Aaron's replacement by Eleazar be indeed but the manifestation of his own fruitfulness,—if the heavenly priesthood be but the fruit of the blessed work of the priesthood of the cross, then the names are indeed full of meaning, and fruitful Aaron becomes fruitful indeed in his successor: the priesthood shows its power in this transition from an earthly to a heavenly sphere.

It will be asked, perhaps, But was it not *Aaron* (not Eleazar) who went into the holiest on the day of atonement? Most certainly; for it is the power of the work on earth that has opened heaven, and sprinkled the mercy-seat. But Aaron, nevertheless, does not give us there the true heavenly Priest. He but does his work and comes out. Of course, the vail is never rent throughout Judaism: yet in another way Eleazar does typify the heavenly priesthood of the One risen out of death.

All, then, is significant; everywhere there is entire accuracy and perfect beauty, which will assuredly only come out the more, the more closely and believingly we examine it.

(iv.) The first victory of the new generation, a presage of many soon to follow, now takes place. The king of Arad, dwelling in the south of Canaan, himself a Canaanite, hears that they are coming into the land by the way of the spies; and he fights with them, taking a few prisoners. Israel then vow a vow unto Jehovah, that, if He will deliver them into their hands, they will destroy their cities. Accordingly they prevail against them, and put their cities under the ban.

The generation before had been beaten on this very battle-ground, and by this very people, as it would seem: at all events, Canaanites,—those with whom were to be the final battles for the land, in which Arad itself was. Hence Israel's victory now was not only the sign of recovery from their former state, but a pledge of the conquest of the land also. These Canaanites stand for those "spiritual hosts of wickedness in the heavenly places" (Eph. vi. 12, *R. V.*) who now seek to keep us from the possession in faith of what is ours in heaven; and who, as the "world-rulers of this darkness," use the world and the things of it

5. (4-9.) The compassing of Edom by the way of the sea: the cross as capacity to walk with God.

5 And they journeyed from Mount Hor by the way of the Red Sea, to [s] compass the land of Edom; and the soul of the people was [t] impatient on the way. And the people spake against God and against Moses, [saying,] Why have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, and no water, and our soul loatheth this [u] light bread. And Jehovah sent fiery [v] serpents among the people, and they bit the people, and much people of Israel died. And the people came unto Moses, and said, We have [w] sinned, because we have spoken against Jehovah and against thee: pray unto Jehovah that he take away the serpents from us; and Moses prayed for the people. And Jehovah said unto Moses, Make thee a fiery [serpent,] and set it on a pole; and it shall be that every one that is bitten, when he looketh upon it, shall live. And Moses made a [x] brazen serpent, and put it on a pole; and it

[s] ch. 20. 21. Ju. 11. 17, 18.

[t] Ex. 15. 24. *cf.* 1 Pet. 4. 12, 13. Jno. 16. 33.

[u] *cf.* Jno. 6. 66 68. 2 Cor. 11. 3.

[v] Deut. 8. 15. 1 Cor. 10. 9. *cf.* 1 Tim. 1. 20.

[w] Ps. 78. 34. 2 Sam. 12. 13. 1 Jno. 1. 9.

[x] *cf.* Ex. 27. 2. 2 Cor. 5. 21.

to deprive the soul of heavenly light. The book of Joshua introduces us fully to this conflict, which, according to God, is a conflict without compromise. Israel devote their cities to the ban, and God is with them and delivers up the Canaanites. Thus the first part of this septenary series concludes in victory.

(v.) But as yet there is no rest, and victory itself does not seem to accomplish much. They have had to turn from the near road through Edom, and exchange its prospect of ease and speedy progress for the waterless desert with its iron walls. Again murmuring breaks out in the host, and they speak against God and against Moses, and complain of the divinely given manna as "light bread." Thereupon "Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died."

From the serpent's bite, indeed, man has got the poison which is in him and consuming him; and the judgment here, as all divine judgments, is a revelation of the evil upon which it comes. Not circumstances beget this murmuring, be the circumstances what they may: the seriousness of the evil is that it is from within, not from without, and that it is of the serpent—satanic. For Satan is the adversary and accuser, and we have learned from him to believe, not in God's love, but in His enmity to us. Hence the mystery of His ways—our opportunity to trust Him—becomes effectual argument for unbelief. The sands of the desert nourish serpents, if not much beside.

But now we have a word little heard in Israel, the word of confession: "We have sinned against Jehovah and against thee." How good when we can weigh ourselves thus in the sanctuary-balances, and bring to God our bekah of "half-weight"! (Ex. xxx. 13.) Now, then, God declares the remedy: "Make thee a fiery serpent, and set it upon a pole; and it shall be that every one that is bitten, when he looketh upon it, shall live." Here our Lord's words in the gospel leave us in no doubt whatever of the interpretation: "And as Moses lifted up the serpent in the wilderness, so also must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have everlasting life." This Lange strangely calls "the profoundest, but also *most obscure* application of the passage." There is, in fact, no other application worth mentioning than this, which illuminates the whole subject. How good it is that we should have an authoritative exposition of that the obscurity of which arises from this strange juxtaposition of Christ and the serpent. But the cross is indeed the obscurity which enlightens every thing.—the contradiction by which all things else are reconciled.

We may, nay, we *should* ask, How does Christ lifted up upon the cross compare with this serpent lifted up? If we take the clue that we have already got, and follow it whither it may lead us, we shall find assuredly how self-consistent was so that when a serpent had bitten a man, and he [y]looked unto the brazen serpent, then he lived.

6. (10 20. The journeying to the limits of the land.

[6] And the children of Israel journeyed, and encamped in [z]Oboth; and they journeyed from Oboth, and encamped at [a]Ije-Abarim, in the wilderness which is before Moab, toward the rising of the sun. From thence they journeyed, and encamped at the brook Zered. From thence they journeyed, and encamped beyond the [b]Arnon, which is in the wilderness that cometh out of the border of the Amorites; for the Arnon

[y] Jno. 3. 14-18. Jno. 12. 32. Gal. 3. 13, 14. *cf.* 2 Kings 18. 4 with Col. 2. 16, 17.

[z] ch. 33. 43.

[a] ch. 33. 44.

[b] ch. 22. 36.

is the truth, and how confidently we may intrust ourselves everywhere to these clues which are everywhere held out to us.

Lange indeed speaks of it as a "dead, mechanical principle of hermeneutics, according to which the same image (*e. g.*, the leaven) must always represent the same thing." This too must be understood aright, or one could not defend it. If Christ be compared to a lion, and Satan to a lion, it is plain that the same symbol may have in this way a good or evil application. That attribute of the lion, who "goeth about, seeking whom he may devour," could only be applied on the one side, and not on the other. But no one would be likely to mistake in this. On the other hand, when Lange takes the serpents here as indicating, "not the sins of Israel, but the counteracting agency of the sins—the punishment," he confounds the fact with the figure, and loses altogether the serpent out of the picture. Not being consistent in this either, it is true that he also introduces it again.

But we must adhere to this consistently throughout, that the serpent represents him who is the "old serpent, the devil, or Satan," God making the chastening judgment to reveal the evil which has necessitated it, as already said. The brazen serpent is, then, first of all, to quote Keil's words, "intended as a figurative representation of the poisonous serpents, rendered harmless by the mercy of God. For God did not cause a real serpent to be taken, but the image of a serpent, in which the fiery serpent was stiffened, as it were, into dead brass, as a sign that the deadly poison of the fiery serpent was overcome in this brazen serpent."

Disease and death were abroad among the people through the bite of the fiery serpent, corruption ending in eternal death is for men at large the result of the fall,—of Satan's venom infused into the race. Now the Son of Man is lifted up from the earth—separated from men in death, a passive Sufferer; on the other hand, the Son of God, the Only-Begotten, the Father's love-gift,—that whosoever believeth on Him should not perish, but have everlasting life.

Death, as man's portion judicially from God, is met, for believers, by His sacrificial death.

Corruption of nature is met by that gift of everlasting life, a true life in the Son of God, which results, for man, in a new, divine nature, and the beginning of which is in a new birth. The remedy for the serpent-venom in our veins is this cross of Christ, in which He, lifted up, draws men to Him. Who can murmur at his circumstances with the patient form of the Son of Man before his eyes? who doubt his God who has given Christ for him? Thus the life which has come to us out of death is sustained and invigorated, the serpent paralyzed, and man is preserved to walk with God in peace. This is the way to "compass the land of Edom,"—the divine method of the circumvention of the flesh.

(vi.) And now we come to the account of the journeying, certain stages only being marked out, and the list, with few exceptions, different from that in chap. xxxiii., which has a different purpose. Here, the encampments give us, no doubt, stages of true progress, although (to our shame it must be said) we can tell little about them. They are, however, nine in number (3 x 3), the number of divine manifestation intensified. Gloriously they will speak for God one day, is the border of Moab, between Moab and the Amorites. Wherefore it is said, in the book of the [c] wars of Jehovah,—

Vaheb in a storm, and the brooks of Arnon,
And the outpouring of the brooks which descendeth
toward the dwelling of Ar,
But stayeth at the border of Moab.

And from thence to Beer: that is the well of which Jehovah said unto Moses, Gather the people, and I will give them water. Then sang Israel this [d] song:—

Spring, O well!
Sing to it in response!
A well which [e] princes digged,
Which nobles of the people hollowed out,
With the ruler's wand,
With their staves.

[c] *cf.* Josh. 10. 13. Eph. 6. 10-20. Rev. 12. 7-12, etc.

[d] Ex. 15. 1, etc.

[e] *ctr.* ch. 16. 2.

as the history of our lives will. Meanwhile we have been busier fixing their places on the map (and failing) than in seeking in them any spiritual significance. As to all but two, we have little beside the names, which I give with their meanings, though even as to these there will be differences of judgment :—

1. Oboth : either "hollows" or "[water-] skins."
2. Ije-Abarim : "heaps of the passages."
3. Zared : "willow."
4. Arnon : "continual stream" (?) *Lit.*, "the stream that propagates itself."
5. Beer : "the well."
6. Mattanah : "gift."
7. Nahaliel : "the inheritance of God (El)."
8. Bamoth : "heights."
9. Pisgah : "survey."

The end, at least, is clear :—thank God, the end *is* clear !—they reach the spot where the land, their own land, stretches before them; and they are able to look back, too, over the desert passed.

For the rest, only the fourth and fifth stages are at all dwelt upon. The fourth is marked as the boundary of Moab, between Moab and the Amorites, the latter territory now to become their own. Here we have a fragment of song, little understood, and therefore giving much scope for criticism. From its being a quotation from the "book of Jehovah's wars," it would certainly seem a battle-song, especially coming in this place where in fact they had to do battle. Mere geography would be tame enough. Yet the common version is generally given up, with its reference (otherwise suitable enough) to the Red-Sea passage, and "Vaheb" is taken to be a proper name, though elsewhere unknown as such, and yielding no plain meaning. The Septuagint give "Zoöb," from which some critics, comparing it with Deut. i. 1, infer that we should read "Zaheb," the "Di" of "Dizahab" being separable from the rest; and this may be the truth of the matter, the only difference being between v and z. In this case, it means "gold," and the full name "lord"—or perhaps "plenty—of gold."

The voice of song breaks out again at Beer : Israel's heart is filling up now, and new mercies awake it. They are now traveling in a land of frequent streams, and there is no more complaint of lack of water. They know God better also, and if there be apparent need, they have learned how near the water lies to them, and can be trusted more to their own labor to secure it for them. After all, the labor is but holiday-work ; a ruler's staff can dig deep enough for the purpose. Here they celebrate the way the princes dug : happy employment

And from the wilderness [they came] to Mattanah; and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth to the ravine which is in the country of Moab by the top of [f] Pisgah which looketh toward the desert.

. (21 35.) Possession nd rest.

(21-32.) ihon: the indrance o the pirit.

[7] (*a*) And Israel sent [g] messengers unto Sihon, king of the Amorites, saying, Let me pass through thy land: we will not turn aside into field or vineyard; we will not drink of the water of the wells; we will go by the king's highway until we have passed thy border. But Sihon would not suffer Israel to go through his border; and Sihon gathered together all his people, and came out against Israel into the wilderness, and came to Jahatz, and fought against Israel. But Israel [h] smote him with the edge of the sword, and [i] possessed his land from the Arnon to the Jabbok, as far as the children of

[f] Deut. 34. 1.

[g] ch. 20. 14.

[h] Josh. 6. 21, etc.

[i] *cf.* 1 Cor. 3. 21-23. 1 Tim. 4. 8.

when rule is thus loving service, and the outflow of the Spirit is the issue of endeared ministry! Blessed are they that give and they that receive!

(vii.) In the last section, we go back, as is plain: the people have hardly, if at all, crossed the border of Moab before war breaks out. It is Jehovah's war, as we have seen; and now already Israel begin to take possession, before they have crossed Jordan. This is, again, a difficult section to read aright, and our difficulties display our little skill in these divine enigmas. Few even realize them to be that, and see little more in them than pictures of rude times and scraps of ancient history. The German commentators in general one might suppose to belong to some society of antiquarians; and the "higher criticism" among ourselves does but poorly, if not slavishly, follow these. Our very grammars and dictionaries, with which of necessity we have to work, are mostly compiled by rationalists and unbelievers; and those that are not such can yet scarcely escape from the pervading influence. What other book than the glorious Word of God could come through the ordeal of being left thus in the hands of half friends or undisguised enemies, and after all manifest the living power that it does to-day?

Right across their way now, and meaning to bar the way to Canaan, lie two Amorite kings—of the nations that they are to meet afterward in the land itself, —Sihon, king of the Amorites, who dwells at Heshbon, and Og, himself of the race of the giants, king of Bashan. Can we point out, even approximately, the spiritual powers that are indicated here?

Their lands do not lie in Canaan proper, which is all across the river, the type of the heavenly inheritance, the other side of death. When the two and a half tribes, therefore, at a later time, propose not to go over Jordan, but to take their inheritance in the fertile plains of the eastern side, Moses opposes it as rebellion against God. He afterward indeed withdraws his opposition; but the fact remains that these tribes settle down in what is typically the wrong side of death —*not heaven, but earth.*

Yet their possessions have been acquired by conquest, and according to God. "Behold, I have begun to give Sihon and his land before thee," is Jehovah's word to Moses: "begin to possess, that thou mayest inherit his land." (Deut. ii. 31.) Of their right to possess, then, there can be no question.

How, then, possess it? The final division, as it will be in the fast coming day, may surely enlighten us here. In Ezek. xlviii., we have the partition of the land among the tribes from *east to west:* each, therefore, pointing *across* the Jordan, the seat of the tribe being thus in the land, with a dependency, as it would seem, on the other side of the river. How perfectly is the earthly the type of the heavenly in this! In heaven our portion is; and yet, in the coming day, Ammon; for the border of the children of Ammon was strong. And Israel took all these cities; and Israel dwelt in all the cities of the Amorites,—in Heshbon, and in all its dependencies. For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, as far as the Arnon. Wherefore they say that speak in parables,—

Come ye unto Heshbon!
Let the city of Sihon be built and fixed firm!
—But fire is gone out of Heshbon,
A flame from the city of Sihon:
It hath consumed Ar of Moab,
The lords of the heights of Arnon.
[j] Woe unto thee, Moab!
Thou art undone, people of Chemosh!
He hath given his sons that escaped,
And his daughters into captivity
Unto Sihon, king of the Amorites.
—And we have laid them low!
Heshbon is perished even to Dibon!
And we have laid waste even to Nophah,
With fire, to Medeba.

j Is. chs. 15 & 16, etc.

to reign with Christ over the earth makes our allotments stretch in the self-same manner *across the river.*

But we belong to heaven: to settle down short of that is to do as the two and a half tribes did; and so has Christendom done: it has reigned on earth before it could reign with Christ, and has become earthly. Yet, as with Reuben and his brother-tribes, it reigns over what it has conquered: its conquests alone make possible its reign. Nay, it reigns, in a certain sense, by its own right; just as, by a perfectly natural evolution, the little seed becomes a tree, in our Lord's parable. None the less is the tree the type of Babylon the Great (Dan. iv.); and just as naturally the birds of the air come and lodge in the branches of it. (Matt. xiii. 4, 19, 32.)

In one application, therefore, the kingdoms of Sihon and Og represent the world that Christianity has conquered; and these two kings would represent the powers of the world in resistance to it. Thus far it is easy to go; but it does not help us much with the individual application except we can go further. Can we more nearly approach the ideas represented in Sihon and Og?

Alas! in man as gone astray from God, it is the whole man that resists the truth of God. The lusts of his flesh lead him away on the one hand, the darkened mind rejects the light on the other. The wisdom of the world is foolishness with God, while to it the heavenly wisdom of the cross is equally foolishness. And these two things—the wisdom of the world and the lusts of the flesh—are what, in the first epistle to the Corinthians, the apostle takes up as enemies to the Church of God, thus in conflict with the powers of evil. And this is truly man in his whole being, apart from conscience, which indeed will speak for God, where not stupified—"commending ourselves," says the apostle again, "to *every man's* conscience in the sight of God." (2 Cor. iv. 2.)

Mind, then, and heart,—spirit and soul —in both these man is opposed to God. In both Satan rules, a double kingdom of the Amorites, may we not say? For these Canaanitish nations most surely represent, as the book of Joshua shows in detail, the "spiritual hosts of wickedness in the heavenly places," with which

So Israel dwelt in the land of the [k]Amorite; and Moses sent to spy out Jaazer; and they took its dependencies; and he dispossessed the Amorites that were there.

k cf. 2 Cor. 10. 5.

b (33 35.) Og: the soul-hindrance.

(*b*) And they turned, and went up the way to [l]Bashan; and Og, the king of Bashan, came out against them,—he and all his people, to battle at Edrei. And Jehovah said unto Moses, Fear him not; for I have given him into thy hand, and all his people, and his land; and thou shalt do unto him as thou didst unto Sihon, king of the Amorites, who dwelt at Heshbon. And they smote him and his sons and all his people, so that they left him none remaining; and they [m]possessed his land.

l cf. Ps. 22. 12.

m ver. 24.

we are in present conflict. Here it would seem as if we might have a clue which it would be well to follow.

"Amorites" nearly all the learned now follow the lead of Simonis in supposing to mean "mountaineers;" and this, says Grove, "is quite in accordance with the notices in the text, which, except in a few instances, speak of the Amorites as dwelling in the elevated portions of the country. In this respect they are contrasted with the Canaanites, who were the dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land." Spite of the consensus of commentators, this does not, however, seem so sure. "Canaanite" can hardly be "lowlander" as distinct from "Amorite," "highlander," when Canaan is the father of all, and "Canaanite" is too firmly identified with the thought of "trader" to allow the separation. Keil disputes both derivations, saying that "the derivation [of 'Amorite'] from *amir*, 'summit,' is not established." Indeed, no such word is in the Bible, according to which the Amorites would rather be "talkers," a meaning to which the terrible words of the epistle of James are not needed to give a bad sense. "Our tongues are our own," is the very language of rebellion; "who is lord over us?"

If there be the difference between these two—Sihon and Og—that has been suggested, then it is hardly possible to doubt what is represented by Og, whose name, though taken generally to be "long-necked," * (no doubt, because of its suitability to a giant,) can only rightly mean, as it would appear, "a cake baked in the ashes." He is king of Bashan, or *the* Bashan, "the fertile," and his strong city is Edrei, "plenty of pasture;" while he dwells in Ashtaroth, a city named after the Phœnician Venus, who was worshiped with shameful rites. When to this is added that the only relic of him is a monstrous *bed*, all is said of him perhaps that can be, and enough, it may be, to identify him with the spirit of luxury and effeminacy, the second enemy of the church at Corinth. That this Og is a giant, alas! we too well know: many a strong man has been cast down by him.

What, then, is Sihon? and can he correspond in any wise to the evil of the *spirit*, the wisdom of the world? There is not much agreement as to his name, though what seems to be most legitimately from the Hebrew root is "sweeping off," perhaps, "refuse," "offscouring," as the wisdom of the world is which would thus count God's wisdom. Or, it may be, actively "sweeping away," as pride of intellect would the things of God. He is constantly spoken of as king of Heshbon where he dwelt, a word which in our common version is only given as "account," "device," or "reason." It certainly gives the thought of mental work. He comes out to meet Israel at Jahatz, which from the Arabic is given by Gesenius as "a place trodden down," probably a "threshing-floor." While according to the song of victory, the pursuit ends at Medeba, "quiet waters."

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* In this way, akin to Anak, but which requires to be from *Oneq* transformed to *Oneg*, and then contracted into *Og*.

The people in the mind of the Spirit: God for them fully manifest.

1. (xxii. 1–38.) The prophet and the power over him.

(XXII,–XXIV.)

3. [1] And the children of Israel journeyed, and encamped in the plains of Moab the other side of Jordan from Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore [n] afraid because of the people, for they were many; and Moab was disquieted because of the children of Israel. And Moab said unto the elders of Midian, Now will this company lick up all around us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of Moab at the time; and he sent messengers unto [o] Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, a people is come out of Egypt: behold, they cover the face of the land; and they are settling upon my border. And now come, I pray thee, [p] curse me this people; for they are stronger than I: perhaps I may be able to smite them, and drive them out of the land. For I know that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed, with the [q] rewards of divination in their hands; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as Jehovah shall speak to me. And the princes of Moab abode

[n] Josh. 2. 9.

[o] Jude 11. Rev. 2. 14. 1 Cor. 13. 1, 2.

[p] 1 Sam. 17. 43. 2 Sam. 16. 5-12.

[q] *cf.* 1 Pet. 5. 2. Micah 3. 11.

Thus the meaning of the names (and we have little else to interpret by) would seem to justify the application we have suggested. Both of these kings—Sihon and Og—occupy a land which by the gift of God Israel may seize and hold,—nay, should do so. Reason is not to be given up because Satan is using it against the truth of God; and natural blessings are not to be refused because men make of them carnality and disorder. Whatever God has given may be taken from His hand without suspicion, *if it be indeed from His hand.* Here there is room for question,—yea, need of most jealous care. That which is not from His hand, whatever it be, is stolen goods, not honestly our own, and blessed it cannot be.

3. And now, the people being thus just at their journey's end, we find the glory that is their rearward (Is. lviii. 8) manifesting itself for them, the last challenge of the enemy thrown back,—yea, the unwilling mouth of a foe made to pronounce their blessing. The voice of prophecy awakes, and in a strange and startling manner, to make the triumph more complete, a divine oracle breaks forth out of the bosom of heathenism, announcing the fullness of the grace with which God has visited His people. That it is after the wilderness-journey has been completed,—after their sad history has testified to the uttermost against them,—when judgment upon judgment from God has made known His displeasure at their sins,—this makes only the wonder of the grace the more, and the perfectness of the salvation. After all this, seen in the vision of God, there is no stain upon them, no accusation can prevail against them. Only thus the more "shall it be said of *Jacob* and of Israel, What hath *God* wrought!" Blessed be this God of Jacob, who is *our* God! and this salvation in all its fullness is our own.

(i.) The subdivision has two sections, in the first of which we have a study, so to speak, of the prophet himself, in order that we may the more realize the greatness of the prophecy. We see the man, and the influences by which he is moved; and they are all of the earth, if not rather satanic; but over all this is a mightier power, the power of God Himself, in whose hands he may struggle, but unavailingly, whose will, spite of himself, he must accomplish. All the infatuation is with Balaam. And God came unto Balaam, and said, Who are these men with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me: Behold, the people that is come out of Egypt, it even covereth the face of the land; come, now, curse me them; perhaps I may prevail in fighting with them, and drive them out. And God said unto Balaam, Thou shalt [r]not go with them; thou shalt not curse the people, for they are [s]blessed. And Balaam rose up in the morning, and said unto the princes of Balak, Depart unto your land, for Jehovah refuseth to let me go with you. And the princes of Moab rose up, and came unto Balak, and said, Balaam refuseth to come with us.

And Balak sent [t]again princes, more, and more honorable than they. And they came unto Balaam, and said unto him, Thus saith Balak the son of Zippor, Let [u]nothing, I pray thee, hinder thy coming to me; for I will put on thee exceeding honor,—yea, whatever thou sayest to me, I will do: come, then, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more. And now, I pray you, abide ye also here this night, that I may know

[r] *cf.* ver. 19, 20.

[s] ch. 6. 24-27. *cf.* Eph. 1. 3.

[t] *cf.* Matt. 4. 3, 5, 8.

[u] *cf.* 1 Tim. 6. 10.

seen with which man labors to achieve his own everlasting ruin; the outbreak of conscience, and the strange softening of a heart that nevertheless persistently hardens itself against God: a mysterious, terrible struggle, in which the soul, without Satan being permitted to break in, decides for itself its destiny. Yet we see also how completely God is sovereign in a world of deadliest opposition to Him. The play of adverse forces are but as the balance-wheels of a perfect mechanism which submits itself entirely to the control of a master, so that he can look on and predict with unerring precision all that shall be.

Balak, king of the Moabites, it is who, alarmed at the victories of the Israelites, sends for Balaam to curse the people. "Balak" seems to mean "waster," a name in designed contrast, as it would appear, with his genealogy, being but *ben-Zippor*, "son of a sparrow." What grandiloquent titles do men assume to cover their real insignificance! and how much more do they glory in power for destruction,—in being a Cæsar or a Napoleon,—than in the angels' message of peace and good will! Balaam the son of Beor answers to this Balak as in all respects a fit associate. He is a "devourer of the people," son of the "consumer," sought for his skill in cursing, and ready for a bribe to destroy a nation out of hand. No doubt he professes fealty to Jehovah, but without real knowledge of Him, as his acts plainly show. In his efforts to destroy the people of God, it cannot be even pleaded that he hates them: he would only destroy them in cool blood for gain.

Balak's first embassy is, however, unsuccessful: Jehovah refuses, as he tells the messengers, to give him leave to go. He makes no secret of it that his own will is good enough, while he conceals the fact that God has shown him that the people are blessed. Balak has reason to suppose that with more pressure he will come; for it was notorious that the gods of the heathen could be made compliant. He sends more and more honorable representatives: Balaam must let *nothing* hinder him from coming; for indeed he will promote him to very great honor. Balaam protests that he is strictly bound by Jehovah's will; yet desires his own, and God leaves him to it, only making him understand that after all he must speak His word alone: and Balaam goes.

what more Jehovah will say unto me. And God came to Balaam that night, and said unto him, Since the men have come to call thee, [v]rise up, go with them; but only the thing that I say unto thee shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And the [w]anger of God was kindled because of his going; and the angel of Jehovah took his stand in the way as an adversary against him. And he was riding upon his ass, and his two servants with him. And the ass saw the angel of Jehovah standing in the way, and his drawn sword in his hand, and the ass turned aside out of the road, and went into the field; and Balaam smote the ass, to turn her into the road. And the angel of Jehovah stood in a hollow way between the vineyards, a wall on this side and a wall on that side. And the ass saw the angel of Jehovah, and she pressed herself against the wall, and pressed Balaam's foot against the wall; and he smote her again. And the angel of Jehovah went still further, and stood in a narrow place, where was no place to turn, either to the right or to the left. And the ass saw the angel of Jehovah, and she lay down under Balaam; and Balaam's anger was kindled, and he smote the ass with his staff. And Jehovah [x]opened the ass's mouth, and she said unto Balaam, What have I done to thee, that thou hast smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: would there were a sword in my hand, and now I would slay thee. And the ass said unto Balaam, Am I not thine ass, whereon thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. And Jehovah [y]opened Balaam's eyes, and he saw the angel of Jehovah standing in the way, and his drawn sword in his hand; and he bowed his head, and fell upon his face. And the angel of Je-

[v] *cf.* ver. 12. ch. 13. 2.

[w] *cf.* Ju. 14. 3, 4.

[x] 2 Pet. 2. 16. *cf.* Luke 19. 40. Prov. 6. 6.

[y] 2 Kings 6. 17. Gen. 21. 19. Luke 24. 16, 31. ch. 24. 3.

Upon the road occurs that which has provoked the wonder of unbelief at all times. God's anger is kindled because he goes, and the angel of Jehovah takes his stand in the way as an adversary against him. There is no great need for wonder here. While on the one hand there were purposes to be served by Balaam's presence with the king of Moab, that did not in the least affect the state of soul which provoked the anger of God. Balaam needs a warning, and God deals with him much as He had dealt with Moses forty years before, only that now, instead of Zipporah and the stone of circumcision, He uses the ass, less insensate than himself, to save and rebuke him.

Of course, there is a miracle here, as there is not in the other case: for that it would be presumption to apologize. The strangeness of it was the more calculated to work upon a heart hardened to ordinary appeals, to humble him by making him realize how far he had sunk below the brute, whose actions were such things as his divinations assumed power to interpret; while the mercy of God, thus breaking through the natural boundary-lines to convict and save him, should have broken down with them every barrier of sin and unbelief. The extraordinary means used here are witness to the state of soul to which they were hovah said unto him, Why hast thou smitten thine ass these three times? behold, I came out as an adversary to thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times; had she not turned from me, I had surely slain thee, and preserved her alive. And Balaam said unto the angel of Jehovah, I have sinned, that I knew not that thou stoodest in the way against me; and now, if it be evil in thine eyes, I will get me back again. And the angel of Jehovah said unto Balaam, Go with the men; but only the word that [z]I shall speak unto thee, that shalt thou speak. And Balaam went with the princes of Balak. And Balak heard that Balaam was coming; and he went out to meet him to the city of Moab, which is in the border of Arnon, which is in the utmost border. And Balak said unto Balaam, Did I not earnestly send unto thee, to call thee? why didst thou not come to me? am I not [a]able indeed to give thee honor? And Balaam said unto Balak, Behold, I am come to thee: am I now indeed able to speak any thing? the word that God putteth into my mouth, that shall I speak.

z cf. Ex. 4. 15. Jer. 1. 17. ver. 38.

a cf. Jno. 16. 10, 11.

2. (*v.* 39–xxiv.) The prophetic utterance.

a (*v.* 39–xxiii. 10.) A people unique and alone.

[2](*a*) And Balaam went with Balak, and they came unto Kiriath-huzoth. And Balak [b]sacrificed oxen and sheep, and sent unto Balaam, and to the princes that were with him. And it was so in the morning that Balak took Balaam, and brought him up to the [c]high places of Baal, and he saw from thence the extremity of the people. And Balaam said unto Balak, Build me here [d]seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered up on [every] altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: it may be Jehovah will come to meet me, and whatever he may show me I will declare to thee. And he went to a bare height.

b Ex. 32. 5.

c cf. 1 Kings 12. 31. 2 Kings 17. 10, 11.

d ch. 29. 32, etc.

appropriate, and on the other hand to the infinite pity of God which could not use even one like this as a mere machine to accomplish His purposes without laboring after his soul. An ass's voice may indeed thus be made, not merely human, but *divine.*

(ii.) The prophecy of Balaam divides, as is evident, into four parts, the last part dividing again into four. Keil has rightly pointed out that the three points of view from which the blessings are pronounced are nearer and nearer to the camp, and in more and more complete view of it. In the first place, Balak takes him to the heights of Baal, that he may see from thence the utmost part, or "end" of the people. This does not mean, as some would make it, the whole of the people to their utmost end: it is not the fair sense of the words, and takes away, as we may easily see, from the spiritual significance which everywhere in Scripture governs all. Balak's first effort is to diminish them in Balaam's eyes,—he would not have him see too much. And this gives emphasis to what Balaam says, "Who can count the dust of Jacob, and the number of the *fourth part* of Israel?" The end camp was just the fourth part, and instead of the partial nature of the view being allowed to diminish the greatness of the people, And God met Balaam; and he said unto him, The seven altars did I prepare, and I have offered up upon [every] altar a bullock and a ram. And Jehovah put a word in Balaam's mouth, and said, Return unto Balak, and thus shalt thou speak. And he returned unto him, and, lo, he stood by his burnt-offering,—he and all the princes of Moab. And he took up his parable, and said,—

From Aram hath Balak brought me,
The king of Moab—from the mountains of the east.
Come, curse me Jacob;
Yea, come, denounce Israel!
[e] How shall I curse? God hath not cursed!
And how shall I denounce? Jehovah hath not denounced!
For from the [f] top of the rocks I see him,
And from the hills I behold him:
Lo, a people that dwelleth [g] alone,
And shall not be reckoned among the nations.
Who hath counted the [h] dust of Jacob?
Even the number of Israel's fourth part?
Let *me* die the [i] death of the upright!
And let my last end be like his!

e Deut. 33. 29. *cf.* Rom. 8. 33, 34. Is. 54. 17.

f *cf.* Rom. 8. 1. Col. 2. 9,10. 1 Cor. 1.30.

g Lev. 20. 24. ch. 6. 2. Deut. 33. 28 *cf.* Phil. 3. 20.

h *cf.* Rev. 7. 5-9. Gen. 13. 16.

i Deut. 32. 29. *cf.* Acts 7. 59. 60. Ps. 116. 15.

b (10 24.) Their justification and salvation.

(*b*) And Balak said unto Balaam, What hast thou done to me? I took thee to curse mine enemies, and, behold, thou hast altogether blessed them! And he answered and said, Must I not take heed to speak what Jehovah putteth in my mouth? And Balak said unto him, Come, I pray thee, with me to [j] another place whence thou mayest see them; (thou seest but the extremity of them, and dost not see them all;) and curse them for me thence.

And he took him to the field of Zophim, to the top of [k] Pisgah. And he built seven altars, and offered up a bullock and a ram on [every] altar. And he said unto Balak, Stand here by thy burnt-offering, and I will go to meet —— yonder. And Jehovah came to meet Balaam, and he put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak. And he came

j *cf.* 1 Kings 20. 23. Rom. 4. 6-8.

k *cf.* Deut. 32. 48 52.

it just moves him to say, "If only the 'end' is so much, what must be the whole?"

In the next place, Balak takes him to the field of Zophim, to the top of Pisgah,—plainly the place for a good view; but here occurs a mistake in the common version, which has caused the blunder as to the extent of what was seen at first. Balak is here made to say, "Come, I pray thee, with me unto another place, from whence thou mayest see them: thou *shalt* see but the utmost part of them, and *shalt not* see them all." Now here Balak plainly at least makes the "utmost part" or "end" to be *not* the whole. But this is just what Balaam had seen before. A very simple alteration sets all right. Future and present are the same tense in Hebrew; and we have but, with Keil, to read the present instead of the future: "thou *seest* but the utmost part of them," instead of "thou *shalt*

> to him; and, lo, he stood by his burnt-offering, and the princes of Moab with him; and Balak said unto him, What hath Jehovah spoken? And he took up his parable, and said,—

see." From the place where he had been standing, he *had* seen but the utmost part of them; now Balak is going to show him *all*. He thinks he made a mistake before, and that was the reason perhaps he had not succeeded; for divination depended upon what was before the eyes. What force, then, does this give to the announcement when Balaam is looking over the *whole* camp, from one end to the other, "God hath not beheld iniquity in Jacob"! How it would spoil this to suppose that Balaam had here only got a partial view! Balak might have said, "Balaam, you may see no spot *there*, but there are plenty elsewhere." Now it is impossible to say so. Look where you will: those whom God has justified cannot be condemned.

But now he comes nearer still, and from the top of Peor, Balaam sees the people abiding in their tents according to their tribes; and the nearer he gets, the more profound is the impression made on him: now he says, "How goodly are thy tents, O Jacob!" The nearer vision you have of the people of God, the more fully you will realize the wonder of their blessing.

But we must take up the prophecy in order.

From the heights of Baal, little can yet be seen: it is a place entirely given to the worship of Satan under this name, with which the history of Israel afterward makes us terribly familiar. They worshiped demons upon such far-off heights, for they knew nothing of him who delights to dwell with his redeemed people. "Thou shalt call Me Ishi," my husband, Jehovah says by Hosea, "and thou shalt no more call Me *Baali*," my Lord; "for I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." (Chap. ii. 16, 17.) How fain would God have us know that He has a heart!

Yet even from the stand-point of the enemy it is to be seen that the people of God are different from other people, and the curse that he would have hurled dies unuttered on Balaam's lips. Jacob, the supplanter, cannot be cursed; and Israel, God's prince, cannot be defied. El, the Mighty One, has not cursed! Jehovah—truth-keeping covenant-God—has not defied! And as he bows before God, right in the stronghold of the enemy, the top of the rocks give him unobstructed view. He sees with the vision of God, not from the low level, where the view is partial and obstructed by the things of earth, and he sees that the people dwell alone,—separate from others, because God has marked them off; they are not reckoned among the nations. This, of course, is said of Israel, and true of them; but how much more deeply significant of that Church of the living God whose type Israel is, and to which we belong! "Ye are not of the world," says the Lord Himself to us, "but I have chosen you out of the world." And to the Father He says of us, "They are not of the world, even as I am not of the world." This not being *reckoned* among the nations is of course from God's side, His grace and His gift. The people might not be true to their calling; nor were they: the Church of God has not been true to hers. This does not lessen the value of a truth which comes foremost here in the vision of the people of God. "They dwell alone," says God. The many, alas! now seem anxious to deny this. In denying it, they leave out God, for God dwells with His people; but with the world He cannot dwell. "Can two walk together except they are agreed?"—a question asked by God Himself, and which He supposes can be answered only in one way.

Yet God is true, and He counts not His people with the world. Blessed be God, the cross of Christ is that by which we are separated from it irrevocably. There is a "great gulf fixed," though with a bridge over it yet, and a door that opens freely, yet only one way. The men of the world are not shut out from the city of refuge,—yea, God beseeches still to flee for refuge to the hope that the gospel gives.

Rise up, Balak, and hear!
Give ear to me, son of Zippor!
[l]God is not man, to lie;
Or son of Adam, to repent.
Hath he said, and will not perform?
Or spoken, and shall not make it stand?
Behold, I have commission to bless:
Yea, he hath blessed, and I cannot turn it.
He hath not [m]beheld vanity in Jacob;
Nor seen [evil] travail in Israel:
Jehovah his God is [n]with him,
And the [o]shout of a King in his midst.
God [p]bringeth them out of Egypt:
He hath [q]strength like that of the aurochs;
For [r]augury there is not against Jacob,
And there is no divination against Israel.
In its time shall it be said of Jacob and of Israel,
[s]What hath God wrought!
Lo, the people rise up as a lioness!
And as a lion he raiseth himself up!
He shall not [t]lie down till he eat of the prey,
And drink the blood of the slain.

[l] Mal. 3. 6. Heb. 13. 8. Jas. 1. 17. Rom. 11. 25–29.

[m] *cf.* Song 2. 2, 14. Song 4.1-7. Jno. 13. 10. Zech. 3.3-5. 1 Jno. 1. 7.

[n] Ps. 46. 11. *cf.* Matt. 1. 23. Matt. 28. 20. Jno. 14. 3. Rev. 21. 3.

[o] *ctr.* 1 Sam. 4. 5. *cf.* Josh. 6. 16, 20. 2 Cor. 2. 14.

[p] Ex. 20. 1, 2, etc.

[q] Ps. 18. 34. *cf.* Phil. 4. 13. Eph. 3. 16, 17. 2 Cor. 12. 9, 10.

[r] Is. 54. 17. Job 1. 12. Job 2. 6.

[s] *cf.* Ps. 126. 1, 2; Rom. 11. 33-36. [t] Gen. 49. 27; Ps. 18. 37.

Now comes the increase: "Who can count the dust of Jacob?" Jacob, of course, is himself here compared to "dust." It is a figure of humiliation; but then he needs humiliation just as surely as he is Jacob. He finds it, too, because he needs it,—because God is faithful; but he increases in this way amazingly. Even in this way also he is separated from the world, enduring chastening because he is a son; and thus, in result, "Israel" comes forth with increase. And the picture of men to whom all things contrary work for good, moves even the heart of Balaam: "Let *me* die the death of the upright, and let my last end be like his." But, as Matthew Henry says, many would be saints in heaven who have no desire to be saints on earth.

The place of the second prophecy is the field of Zophim on the top of Pisgah. "Zophim" means "watchers," for whom Pisgah, with its width of view, was just the right place. Balak knew all about this place, of course; and many a keen and jealous eye, no doubt had watched the camp from thence. All the more, as we have seen, it suits the purpose of God to bring out His thoughts as to His people. And now Balaam comes back from his eager hunt after auguries, to proclaim the irreversibleness of His decrees: "God is not man, that He should lie; nor son of man, that He should repent: hath He said, and shall He not perform? or hath He spoken, and shall He not make it stand? Behold," says the abashed and confounded man, "I have received commandment to bless; yea, He *hath* blessed, and I cannot reverse it." And then comes the astonishing declaration as to the people whose history the Spirit of God has been tracing out in the way we have already seen: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them."

Of course, this is the blessed truth of justification. He does not say, There hath been no iniquity; God could not say that: He says He hath not beheld it. Every Christian heart knows why: it is because He *has* seen the precious blood which has been shed for sin. Could He speak of it as there, when the blood of Christ has blotted it out from before Him? Justification is of the ungodly; *owns*, therefore, that we have been ungodly. "Christ died for the ungodly:" that which declares the guilt removes it.

c (*v.* 25–xxiv. 9.) Their portion now as dowered with the Spirit.

(*c*) And Balak said unto Balaam, [u] Neither curse them at all nor bless them at all. And Balaam answered and said unto Balak, Did I not tell thee, saying, All that Jehovah sayeth, I will do? And Balak said unto Balaam, Come, I pray thee, I will take thee to [v] another place. Perhaps it will be right in the eyes of God that thou shouldst curse them for me thence. And Balak took Balaam to the top of [w] Peor, that looketh over the face of the waste. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam said, and offered a bullock and a ram on [every] altar.

And Balaam saw that it was good in Jehovah's eyes to bless Israel; and he went not, as at other times, to meet auguries, but set his face toward the wilderness. And Balaam lifted up his eyes, and saw Israel tabernacling, according to their tribes, and the Spirit of God came upon him. And he took up his parable, and said,

The oracle of Balaam, son of Beor,
Even the oracle of the man with eyes that had
been [x] shut:

[u] *cf.* Rev. 3. 5 with Jer. 31. 3.
[v] ver. 13.
[w] ch. 25.1-9. *cf.* 1 Cor. 5. 1.
[x] ch. 22. 31.

But the words "iniquity" and "perverseness" of the common version are susceptible of a rendering closer to the original, and which gives a fuller significance to what is said. It may seem, indeed, otherwise, and that to substitute "vanity" for "iniquity" takes from the blessedness of what is here. Vanity, in our apprehension of it, is not at all the same as sin; and yet in Scripture it is often put for it. The "workers of iniquity"—a common expression in the Psalms—is literally, "workers of *vanity.*" "Worthlessness," perhaps, comes nearer the double sense of the original, and here the fullest sense is true that we can give to it: sin, and that which sin has wrought, redemption has to say to; and in God's sight, His people have not spot or wrinkle. "Thou art all fair, my love," says the Bridegroom of the Song; "there is no spot in thee." And so it must be if Christ is the righteousness of His people,—if we are perfect in the comeliness that He has put upon us.

Then the other word, "perverseness," is rather "*labor*," or "travail." It is the word which, as we have seen, gives us the first part of the name "Amalek" —*amal.* It is not work: man in Eden was to work; but toil, the drudgery of work, most of all that which the heart away from God incites to. "All things are full of labor," says the preacher: "man cannot utter it; the eye is not satisfied with seeing, nor the ear with hearing." "All the labor of man is for the mouth, but the soul is not filled." And from this the grace of God in Christ would draw us off: "Come unto Me, all ye that *labor* and are heavy-laden, and I will give you *rest.*"

Thus, then, the vision of God sees His people endowed with the portion He has given them; but there is more than this, they have Himself: "Jehovah his God is with him, and the shout of a King is among them." This is the filling up of the cup, and makes simple what has gone before.

A cypher in itself is worthless, and six cyphers are no more than one; but put but a unit before them,—now they are a million. So whatever Israel by himself may be, Israel with Jehovah with him is indeed a host. And "the shout of a King," in this case what a security that in joyful obedience to this easy yoke rest will be their portion! Redemption is the foundation of all: "God brought them forth out of Egypt." We know from Moses' plea more than once what that implies. He who thus interfered for them cannot without loss to His name

His oracle who heard the sayings of God,
Who seeth with the vision of the Almighty;
Falling, but his eyes uncovered:—
How [y]goodly are thy tents, O Jacob!
Thy tabernacles, O Israel!
As the valleys are they spread forth;
As gardens by the river's side;
As aloe-trees that Jehovah planted;
As [z]cedars beside the waters!
Water poureth from his buckets,
And his seed is in many waters;
And his [a]King shall be higher than Agag,
And his kingdom shall be exalted.

[y] cf. Ezek. 48. Ps. 48. 2, 12, 13.
[z] Ps. 92. 12, 13.
[a] cf. Ps. 24. 7-10. Ps. 45. Ps. 72. etc.

now leave them. Thus strength is secured. Nor can there be augury against Jacob, nor divination against Israel: in the due time it shall be said of *Jacob* and of Israel,—for you must know the material if you would fully appreciate the workmanship,—What hath *God* wrought! A wholly different thing from "What hath *Israel* wrought!" Yet Israel will themselves now do much, therefore; if her enemies rouse the lion, let them now beware!

The third prophecy (and that which follows also,) is from the top of Peor that looketh toward the waste, and it is toward the wilderness that Balaam sets his face in uttering it. He is now at last persuaded, as his words have shown, that no enchantment will avail against Israel, and he goes no more, as he had hitherto done, to seek them. It is Jehovah's will to bless, and he yields himself now for the first time, without resistance, to that will. Then the Spirit of God comes upon him, not simply the word of God is communicated to him as before, but he is laid hold of, forcibly however, as one not in real sympathy, so that he falls, his eyes however, once shut, being now really opened; and himself taken possession of, and transformed, for the time, into another man. In this condition he is made to proclaim as a divine oracle the victory over him that God has gained, type of all other victories. The names, if translated, make this very striking:—

> "The oracle of the people-devourer, the consumer's son!
> Even the oracle of the man whose eyes had been shut!
> *His* oracle who heard the sayings of God (*El*, the mighty),—
> Who saw the vision of the Almighty!
> Falling, but his eyes opened [now]!"

How useless to strive blindly against the Almighty! and yet this is what the world is doing to-day, as it ever did. Thus we need not wonder that the prophecy goes on to the world's collapse.

But, first, we have quite another thing—the portion of Israel, even in the world itself,—the wilderness: there the people of God are, camping in divine order according to their tribes. Their dwellings are not palaces, but only tents,—yea, Jacob's tents; and a prince of God dwells there. How goodly are thy tents! spread out in lowliness indeed, as the valleys are; but which all the streams of the hills water: for that is the law of nature, it is the ordinance of God, that that which is lowly should be thus ministered to. The next figure brings out this thought more fully: they are "as *gardens* by the river's side,"—yea, gardens planted by Jehovah Himself, with lign aloes, rare and fragrant exotics, or with cedars, elsewhere given us as the stateliest things in nature, and with unfading leaf.

Such is the wealth that the water nourishes: and this water, type of the living Spirit, sweetest dowry of heaven for the land that is married—Beulah land! plenteous it is indeed in the portion of the saints: "Water shall flow out of his buckets; and his seed shall be among many waters." Then the figure suddenly changes, although the spiritual connection is maintained: "and his King shall be higher than Agag; and his kingdom shall be exalted."

God [b]bringeth him out of Egypt;
He hath strength like that of the aurochs.*
He shall eat up the nations his adversaries,—
Yea, he shall break their bones,
And smite them through with his arrows.
He [c]couched, he lay down as a lion;
And as a lioness,—who will rouse him?
Blessed is he that blesseth thee,
And cursed is he that curseth thee!

[b] ch. 23. 22. *cf.* Rom. 8. 29, 30.

[c] Rev. 5. 5, 6.

d (10-25.) The prostration of the world before their King.

(*d*) And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, lo, thou hast altogether blessed them these three times. And now flee thou to thy place! I said I would very highly honor thee; and, behold, Jehovah hath kept thee back from honor. And Balaam said unto Balak, Did not I also speak unto thy messengers whom thou sentest to me, saying, If Balak will give me his house full of silver and gold, I cannot go beyond the word of Jehovah, to do good or evil out of mine own heart: that which Jehovah sayeth, I will speak? And now, behold,

In this picture of fullest blessing, supremacy over Amalek could not but be noted. We have seen what Amalek stands for (Ex. xvii.), and how in the previous prophecy the restlessness of the flesh is met and conquered by the rest-giving yoke of the meek King of Israel. Now, as the direct consequence, Amalek's king is brought down, the meaning of whose name as given by Simonis, "very high," seems most in agreement with the sense. Israel's King is higher than the highest. And is not self-exaltation that which gives the rein to the lusts of the flesh?

In the desert aspect, indeed, Amalek is not destroyed; for that, we must wait for the final prophecy; yet in the wilderness already Christ is the remedy for the power of sin: over him who is subject to Christ it has lost dominion. But it is not Israel that is exalted here, but Israel's King; and this is the style of Scripture: "Not I, but Christ that dwelleth in me."

Yet "Israel" is a name of power; but for this to be realized, we must come back again to the foundation. Here, therefore, comes back the refrain of redemption and its results. "*God* brought him forth out of Egypt: he hath as it were the strength of an aurochs:* he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."

Balaam closes with two quotations from older prophecies which reaffirm the unchangeable word of God. The first is from Jacob's prophecy of Judah, here applied to the whole nation. The second is from God's promise to Abraham, which is thus fulfilled to his posterity. Both declare from an enemy's mouth how surely, how fully, every utterance of God shall come to pass.

But Balak hardens himself against the judgment of God, which has thus denounced the ruin of those that oppose themselves to His people. He thus accepts the curse, and has to hear it, and of the prostration of the world-power at the feet of Israel's King in the coming day. The unwilling seer, prefacing his utterance with the solemn asseveration once more of his competency to give forth a

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*Tristram says, "The great-horned *auerochs* probably became extinct only in the middle ages. After careful examination of the subject, there cannot now remain a doubt on the identity of the *reem*, or unicorn, with the historic *urus*, or auerochs, now indeed the "ox of yore.'" He quotes Cæsar's words in his Gallic war (iv. 29): "These *uri* are scarcely less than elephants in size; but in their nature, color, and form, are bulls. Great is their strength and their speed: they spare neither man nor beast when once they have caught sight of them."

I am going to my people; come, I will admonish thee what this people shall do unto thy people in the [d] last days. And he took up his parable, and said,—

The oracle of Balaam, son of Beor,
Even the oracle of the man with eyes that had been shut!
The oracle of one that heareth the sayings of God,
And who knoweth the knowledge of the Highest;
Seeing with the vision of the Almighty;
Falling, but his eyes uncovered:
I see him, but not now;
I behold him, but not nigh:
There hath come a [e] Star out of Jacob,
And a Sceptre hath risen out of Israel,
And hath smitten through the sides of [f] Moab,
And dashed against each other all the sons of tumult.
And [g] Edom is a possession—
Seir also a possession,—his enemies;
And Israel doeth valiantly.
Yea, out of Jacob one hath [h] dominion,
And destroyeth what is left from the city.

And he looked upon [i] Amalek, and took up his parable, and said,—

Amalek, first of the nations!
And his latter end [to go] to destruction!

[d] *cf.* Gen. 49. 1. Is. 2. 2. Dan. 2. 28.
[e] *cf.* Matt. 2. 2, 9, 10. Rev. 22.16.
[f] ch. 21. 29.
[g] Is. 63. 1-6.
[h] Ps. 2. 6-9. Is. 11. 1-4.
[i] 1 Sam. 15. 2, 3.

divine oracle, adds to it now his "knowledge of the *Most High*"—God's well-known millennial title. Him who represents and makes good this title, he announces in those words which have been echoed ever since by expectant faith,—

"I see Him, but not now;
I behold Him, but not nigh:
There hath come a Star out of Jacob,
And a Sceptre hath risen out of Israel,
And hath smitten through the sides of Moab,
And dashed against each other all the sons of tumult."

Lange indeed protests, "It is not in this way that the ideal Messiah would be announced"! Is it not Messiah who has the rod of iron in the second psalm? But so is Scripture misinterpreted by our prejudices and misconceptions. On the other hand, it may be safely asserted that the Word of God is as full of a conquering as of a suffering Messiah, and most distinctly declares the judgment of the world at His hands. God "hath given Him authority to execute judgment also because He is the Son of man." The world itself groans for Him who will destroy the sons of tumult, who according to the parallelism of the passage are represented here by Moab, Israel's enemy at this time. Isa. xxv. 10, in like manner, associates the treading down of Moab with the coming of the Lord. Edom too, that refused Israel even a passage through their land, shall become the possession of their hated enemies; and out of every city in which the children of Esau dwell they shall be destroyed to the last remnant.

Not only so: Amalek shall be destroyed, the Kenite wasted and carried captive by Assyria, Assyria itself smitten by a power from the west, which shall smite

And he looked upon the [j]Kenites, and took up his parable, and said,—

[j] Ju. 5. 24. Gen. 15. 19.

Firm is thy dwelling-place,
And thy nest fixed in the rock!
But the Kenite shall be wasted,
Until Asshur carry thee captive away.

And he took up his parable, and said,—

Ah! [k]who shall live when God appointeth this?
And ships shall come from the coast of Kittim,
And shall afflict Asshur, and afflict Eber,
And he also [shall go] to destruction.

[k] *cf.* Rev. 6. 17.

And Balaam rose up, and went and returned to [l]his place; and Balak also went his way.

[l] *cf.* Acts 1. 25.

Eber—the Hebrew—also, but then at last fall prostrate under the universal Conqueror. That this represents what will take place in the "end of days," Balaam distinctly says; it is at the coming of the Lord that the world is thus judged, and Israel vanquishes all her enemies. The names of ancient peoples that have disappeared being found in the prophecy, need not be a difficulty, as, when the world is preparing for judgment, the nations that were connected with Israel reappear. Moab has been referred to, and is found again with Edom in Isa. xi. 14, and Edom separately in chap. lxiii. 1; the Assyrian in chap. x. 12, and in millennial blessing in chap. xix. 23–25. Amalek and the Kenite we have not elsewhere. But the revival of the Roman empire to meet its doom from the coming Lord is clearly predicted in Rev. xvii., of which the restored kingdom of Italy is a forewarning. Greece too has taken her place once more among the kingdoms of the world, and every thing points to Israel's speedy revival as a nation. Here is not the place for long prophetic detail; but the student of Scripture will find even in these few hints enough to put him upon a track in following which he may satisfy himself of the truth of what has been stated.

Here, then, is the complete accomplishment of blessing for the people of God. The resurrection-priesthood is seen in the fulfillment of its wondrous work; and with this the third division of the book fittingly closes. In its spiritual application to ourselves, this fourth prophecy cannot be, as far as I am aware, interpreted as to details: we have too little knowledge as yet of what these various powers represent. But the final extinction of Amalek and of Edom, with the overthrow of all enemies, is associated, for the Church with the coming of the Lord, who is Israel's King also; and here, fittingly, the teaching of type and parable ends in and coalesces with the plain speech of prophecy: visions end when the full Vision comes, and twilight passes into the full glory of the day.

DIV. 4.

THE fourth division is, naturally, of smaller compass than usual in the book of Numbers, which is throughout characterized by this number. In this division, it is testing in its consequences that is put before us. And this has three parts:—

First, there is seen the necessity, in the high-handed departure from God that takes place, for such atonement as is made by Phinehas,—atonement to the *government* of God by judgment of the evil, for the zealous execution of which he gets the assurance of everlasting priesthood.

Secondly, the new numbering of the people shows how they have come through the wilderness, their increase or diminution, and God's faithfulness to His word, whether in grace or judgment.

Thirdly, it is seen that for the realization of the inheritance Moses must give place to Joshua,—Christ personally with us to Christ in Spirit—typically what

DIVISION 4. (Chap. xxv.–xxvii.)

The testing in its consequences.

(XXV.)

The everlasting priesthood of Phinebas: atonement by judgment.

1. AND Israel abode in Shittim; and the people began to [m]commit fornication with the daughters of Moab. And they called the people to the [n]sacrifices of their gods; and the people ate, and bowed down to their gods. And Israel [o]joined himself unto Baal-peor, and the anger of Jehovah was kindled against Israel. And Jehovah said unto Moses, Take all the [p]heads of the people, and hang them up to Jehovah before the sun, that the fierce wrath of Jehovah may be turned from Israel. And Moses said unto the judges of Israel, [q]Slay every one his men that have joined themselves unto Baal-peor.

[m] Josh. 22. 17. 1 Cor. 10. 8. Rev. 2. 14, 20. 2 Cor. 11. 2, 3.
[n] 1 Cor. 8. 1 Cor. 10. 19-33.
[o] Ps. 106. 28-31. 1 Cor. 6. 15-20.
[p] ch. 16. 1,2.
[q] Ex. 32. 26-29. Deut. 13. 6-9. 2 Cor. 13. 1, 2.

Christ declared to His disciples, when He said, "It is expedient for *you* that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." The truth is not here that the law cannot bring us to heaven (as many think), true as, of course, this is, but one much less realized by the people of God than this; nor does Moses represent the law here. We shall speak of all this, however, better in its own place.

1. Israel abide in Shittim, no doubt, so called from its acacias; but the word literally means "things that turn aside," as the acacias with their strong thorns do. Yet the acacia is only spoken of with commendation in Scripture, and so takes its place in the promises of blessing for the renewed earth. (Isa. xli. 19, Joel iii. 18.) It furnishes the gum arabic of commerce, which, says Tristram, "exudes from the tree spontaneously, as I have often observed in hot weather, but is also obtained more systematically by making incisions in the bark; and the Arabs not only collect it for sale, but for food in times of scarcity. They also say that it allays thirst." "It flourishes most in the dry beds of extinct water-courses, and where no other tree can find moisture. It is a very conspicuous feature wherever it occurs. The timber is very hard and close-grained, of a fine orange-brown color, with a darker heart, and admirably adapted for fine cabinet work."

With so many precious reminders of Him who was indeed *before God* (not before man only, as so many think), "a root out of a dry ground," the type of a life independent of circumstances and overmastering death; yielding spontaneously, yet also to the hand of violence, the precious sustenance for our souls; we can understand why the shittim-wood should furnish material for the ark, for the table of show-bread, and other furniture of the sanctuary which speak of Christ.

Yet the acacia has its thorns to guard the treasure that it carries, and such is the lesson we are to gather from it now. The resurrection-priesthood, so glorious in its efficacy for the people, as we have already seen, develops here new characters, characters which may at first seem even contradictory of the grace which has gone before, but which are not,—are only the other side of it. The priesthood of Phinehas springs from, and is the continuation of, the priesthood of Eleazar, yet is perpetuated and sustained by judgment; nay, strange as it may seem, *atonement is made by judgment:* "Phinehas hath *turned away* My wrath from over the children of Israel, in that he was jealous with My jealousy among them, so that I consumed not the children of Israel in My jealousy. Wherefore say, 'Behold, I give unto him My covenant of peace; and it shall be unto him, and to

And, behold, a man of the children of Israel came and brought near unto his brethren a Midianite woman, in the [r]sight of Moses, and in the sight of the whole assembly of the children of Israel, and they were weeping at the entrance of the tent of meeting. And [s]Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and he rose up from the midst of the assembly, and took a javelin in his hand, and went after the man of Israel into the tent-chamber, and thrust both of them through—the man of Israel and the woman through her belly. And the plague was stayed from the children of Israel. And those that died in the plague were [t]twenty and four thousand.

And Jehovah spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned away my wrath from over the children of Israel, in that he was [u]jealous with my jealousy among them, so that

[r] *cf.* 1 Cor. 5. 1, 2. Phil. 3, 19.

[s] *cf.* Rev. 1. 14-16. Rev. 2. 18.

[t] 1 Cor. 10.8.

[u] *cf.* Jno. 2. 14-17. *ctr.* 1 Kings 20. 9-14.

his seed after him, a covenant of everlasting priesthood, because he was zealous for his God, and *made atonement* for the children of Israel.' "

A solemn and yet salutary theme, then, is before us. Again we see, at Shittim, the people of God in their constant liability to get away from God. They begin to give up their separation from the nations among which they are, and as this is no arbitrary thing, but needful separation from the iniquity in which these were plunged, a wild and awful license is the result. Idolatry, the degradation of God, issues (as always) in the degradation of man. "Israel joined himself unto Baal-peor, and the anger of Jehovah was kindled against Israel." Judgment, as is implied in this, goes forth: pestilence begins to do its deadly work, and to appease this anger the heads of the people are sentenced to be hung up to Jehovah before the sun.

But the zealous deed of an Israelite anticipates this sentence. In the midst of the outbreak of lamentation among the congregation, gathered now before Jehovah at the entrance of the tent of meeting, a man of the children of Israel shamelessly brings near before them all a Midianite woman to his tent. Now it is that the zeal of Phinehas awakes: he executes swift judgment, and God accepts this as atonement. It is God's wrath he executes, and the wrath is stayed from Israel: the plague ceases.

Notice how, each time that Phinehas is named, his relation to Eleazar and to Aaron is insisted on. It is what man would most of all have put out of sight. Priestly intercession we understand, but execution of judgment we do not ordinarily consider priestly work: yet the connection here is emphasized. "Phinehas" means "mouth of brass," and implies the firmness of the word of God which here he executes. So "Jesus Christ the *righteous*" is the title of Him who is our Advocate,—righteous, and the "propitiation for our sins." (1 Jno. ii. 1, 2.)

Righteousness, yea, divine righteousness, was shown in the manner of His work for us; and the cross is the solemn declaration of righteous judgment upon sin. So much every Christian bows to and delights in; and herein was propitiation alone possible for us. He bare our sins, that we might not have to bear them; being borne for us we cannot bear them for ourselves. "Their sins and iniquities will I remember no more" is now the unchangeable word of the same righteousness of God which the cross has so fully manifested and glorified.

But if so, what is the typical meaning of the scene before us? Why is Phinehas the executor of judgment, instead of bearing it? Why is the everlasting priesthood declared his on this very account? And why, above all, does Jehovah's own mouth declare, that in this execution of judgment he had "*made atonement*" for the children of Israel?

> I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace; and it shall be unto him, and to his seed after him, a covenant of [v]everlasting priesthood, because he was jealous for his God, and made [w]atonement for the children of Israel. And the name of the man of Israel that was slain,—that was slain with the Midianite woman, was Zimri, the son of Salu, prince of a father's house among the [x]Simeonites. And the name of the Midianite woman was Cozbi, the daughter of Zur; he was tribal head of a father's house in Midian.

[v] *cf.* Ps. 45. 1-7 with Heb. 7. 24.
[w] *cf.* Heb. 12. 5-11. 2 Cor. 4. 17. Acts 14. 22.
[x] *cf.* ch. 26. 14. Hos. 7. 9.

God's Word is true and unchangeable, absolutely self-consistent throughout; and we need not fear to ask such questions. To shirk or shuffle over them would be to do grievous dishonor to His Word, and injury to our own souls. But what, then, are we to say of this certainly most exceptional aspect of atonement, by the *execution* of judgment, not upon a substitute for sinners, but upon the sinners themselves?

"For he that eateth and drinketh unworthily," says the apostle, "eateth and drinketh *judgment* * to himself, not discerning the Lord's body. *For this cause many are weak and sickly among you, and many sleep.* For if we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, *that we should not be condemned with the world.*"

Note that he is writing explicitly to Christians, making no doubt of their Christianity, as we may see by his very language, "that ye should not be condemned with the world." This means, of course, that they are not of the world. What an unscriptural and unchristian doctrine would it be, that the temporal judgments falling upon unbelievers here deliver them from final condemnation! No, assuredly; nothing but the blood of Jesus can put away sin from before God, or justify the ungodly, so that he shall not be judged forever.

The judgment spoken of here is the judgment of children, for it is children who are alone entitled to it, so that "if ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The thorn of tribulation grows for us thus on the shittah-tree: the cross it is that has procured for us a chastening so needful; and we surely see how the priest after all may have to do with it, how the work of intercession may bring it on. If we look back to that fundamental promise of God to Abram which we find in the fifteenth chapter of Genesis, there where Jehovah pledges Himself, by all the value of the sacrifice for Him, to fulfill the promise of inheritance, the emblems that represent Him in thus binding Himself are the *furnace of fire* and the burning lamp. This is the pledge that needful discipline shall not be wanting, where the "deep sleep" falling upon His people may require this. And to this afterward the burning bush answers, which is not consumed because God is in the fire. The Egyptian oppression was thus, on its reverse side, covenant mercy. And this is only an example of what is a constant principle of the divine ways.

And "when we are judged we are chastened of the Lord, that we should not be condemned with the world." For though the cross is our salvation, God must be consistent with Himself. He must be holy in His ways,—must show that He cannot lightly deal with sin: His *government* must represent aright His character. Thus the cross cannot excuse from discipline, but secures it; as He says to Israel, "You only have I known of all the families of the earth; therefore will I punish you for your iniquities."

If it is asked still how this can be called "making atonement," we must re-

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* See Rev. Vers., 1 Cor. xi. 29, and margin of the common version.

And Jehovah spake unto Moses, saying, [y] Harass the Midianites, and smite them; for they harass you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain in the day of the plague on account of the matter of Peor.

y ch. 31. 2.

The second numbering, as contrasted with the first; and its witness.

(XXVI. 1–XXVII. 11.)

2. [1] And it was so, after the plague, that Jehovah spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the [z] sum of the whole assembly of the children of Israel, from twenty years old and upward, according to their fathers' houses,—all that go forth to war in Israel. And Moses and Eleazar the priest spake with them in the plains of Moab, beside Jordan, near Jericho, saying, [Take the sum of the people,] from twenty years old and upward, as Jehovah commanded Moses and the children of Israel that came out of Egypt:—

z ch. 1. 2, 3.

1. (*vv.* 1-18.) The camp of Reuben: the lesson of power.

a Reuben, the first-born, not able to maintain his place in nature, but finding it in *new* creation, and so with the Almighty.

(*a*) Reuben, the first-born of Israel: the sons of Reuben: of Enoch, the family of the Enochites; of Phallu, the family of the Phalluites; of Hetzron, the family of the Hetzronites; of Carmi, the family of the Carmites. These are the families of the Reubenites; and they that

member how in the sixteenth chapter atonement is said to be made by the incense also, and that the Hebrew word, which is the intensive form of the verb to "cover," is used with regard to every fresh *application* of atonement, as we should rather say. By his zealous action Phinehas, *in the line of the risen priesthood*, as is impressed upon us here, *covers* the children of Israel, NOT apart from the value of that death which a *risen* priest implies, but rather as insisting on its value. The cross of Christ it is by which we are crucified to the world. If we do not maintain this position, God is true to it and to us in maintaining it as to us; and in respect to His *government* this is necessary : *with regard to it* this judgment *covers*, though only in the hands of our Phinehas could it do so.

2. (i.) We have now the second numbering of the tribes, the wilderness-journey being accomplished, and in view of their speedy settlement in the land ; to which the claim of the daughters of Zelophehad is evidently an appendix. This second numbering is, of course, intended also for comparison with the first,—a comparison which should furnish us with many lessons. We are dull, however, and slow in reading them ; few of us, it is to be feared, to the very last of our lives here, could give much account of the meaning of the Lord's ways with us. There is a day coming, however, in which everything shall be told out, and its full meaning be apprehended.

The tribes come before us according to their relation to one another in their camps, the camp of Reuben, the natural first-born, being first, however, as in the former numbering, but here also Manasseh preceding Ephraim. It is accountability, not grace, that occupies us, although grace necessarily shines through all God's dealings with His people. The relation of the tribes in their camps has important connection with their history, as we are formed so much by our associations (though in this case they are not voluntary, but ordained by God Himself) and has therefore a fitness which, in its spiritual meaning for us, we have already considered. Individual responsibility is in no wise affected by it. Let us look now at what this numbering presents to us, in contrast with the former one, and in connection with what we may find of their history elsewhere.

(*a*) First, REUBEN. Reuben according to his name speaks of sonship, natural rather than spiritual, and yet upon which the spiritual may be grafted. Man, were numbered of them were [a]forty-three thousand, seven hundred, and thirty. And the sons of Phallu, Eliab; and the sons of Eliab were Nemuel and [b]Dathan and Abiram. This is that Dathan and Abiram, called of the assembly, who contended against Moses and against Aaron in the company of Korah, when they contended against Jehovah; and the earth opened her mouth, and swallowed them up together with Korah, when that company died, when the fire devoured two hundred and fifty men; and they became an example. But the [c]children of Korah died not.

b Simeon: helpful association must be with God.

(*b*) The sons of Simeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites; of Zerah, the family of the Zarhites; of Saul, the family of the Saulites. These are the families of the Simeonites—[d]twenty-two thousand, two hundred.

[a] ch. 1. 21.
[b] ch. 16. 1.
[c] *cf.* Ps. 88. title.
[d] ch. 1. 23. ch. 25. 14.

as the offspring of God, is in His likeness prominently by that *intelligent will*, in the possession of which his responsibility is realized. By it he may degrade himself below the beast, and in yielding it to God alone he is blessed and ennobled. These lessons we have had before in connection with Reuben. (Gen. xlix.; Num. ii.) His four sons we have also briefly looked at in Ex. vi. 14: Enoch—the "dedicated," Phallu—the "separated," Hetzron—"the "enclosed," Carmi—the "vine-dresser;"—all these are susceptible of a good meaning, although all these may be apart from fruit. They remain as permanent heads of families in the account before us, other names being added which are of great significance.

Thus the son of Phallu is Eliab—"God is Father,"—a meaning which, according to the peculiar ambiguity of these Reubenite names, may be either the claim of mere nature, forgetting the fall, or the true cry begotten of the Spirit in the heart of the child of God. That this is no mere fancy is proved by the names of those that spring from him. Dathan and Abiram have already shown us the spirit of rebellion which goes with the assumption of the merely natural claim. Nemuel, on the other side,—"circumcised of God,"—shows how, as brought to the realization of "no confidence in the flesh" (Phil. iii. 3), we may obtain the true claim of grace, in *new* creation: for every child born in Israel was circumcised on the eighth day. (Gen. xvii. 12.)

In Nemuel, then, is Reuben truly fruitful;—the promise of his name is fulfilled. And in the diminution of his numbers (from forty-six thousand, five hundred, at the beginning, to forty-three thousand, seven hundred and thirty, at the close), we may learn the loss resulting in our lives from fleshly reasoning and pretension. Let us notice, as in agreement with all that we have seen of Reuben, that he inherits Sihon's territory, Heshbon itself being rebuilt by the men of Reuben (chap. xxxii. 37), although later it became a Levite city in the tribe of Gad. Of these things we may see more in their place.

(*b*) Of SIMEON it is difficult to speak with clearness. The name given him does not seem to characterize him, and Jacob does not in his prophecy as to the tribe appear to refer to it. Moses, in his blessing leaves out Simeon entirely. There is little or no history attaching to them: they seem to be found generally associated with others; in the land, with Judah; and their inheritance falls within the portion of Judah (Josh. xix. 1): they have no individual man of any special prominence.

All this, if put together, tells a tale, however, of its own, and it does not seem as if we could be wrong, in characterizing Simeon as the Lot among the children of Israel. Always seeking companionship, he takes the color of the company he keeps, and never attains to individuality. In the matter of Shecc Gad: resurrection-power?

(*c*) The sons of Gad according to their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites; of Ozni, the family of the Oznites; of Eri, the family of the Erites; of Arod, the family of the Arodites; of Areli, the family of the Arelites. These are the families of the sons of Gad, according to those numbered of them,—[e] forty thousand, five hundred.

e ch. 1. 25.

hem, he would seem to have imbibed fierceness from Levi, who, upon another occasion and in a different spirit, still shows the unflinching determination which we see in the Hivite massacre. On the other hand, in the Midianite snare, we may easily understand them to have been deeply involved as we see, in fact, that it is the conduct of a prince of Simeon that rouses the zeal of Phinehas. *Association* is the bane all through, a spirit of dependence which seeks help, not of God, but man; and which, while it may give them a transient appearance of prosperity, in the result shows itself as disastrous. In the beginning of their wilderness history they are fifty-nine thousand three hundred strong, third among all the tribes; but at the end they are but twenty-two thousand two hundred, absolutely the weakest of all. Nor do they ever after come into prominence: no name of note occurs among them; hasty maturity, as so often, has passed into a long decay, which, as far as history goes, is final, although it cannot avail against the grace which gives Simeon his place at last in the revived nation.

Of this grace of God, in contrast so great with their history, the names of the tribal families seem to speak in a remarkable way. Thus they begin with another Nemuel, "circumcised of God," which in Genesis appears as *Je*muel, "may God circumcise him!" Here, indeed, Simeon's own name is fulfilled: a hearing God *hath* heard! Blessed be He! we know Him well.

Next comes Jamin, "right hand," the place of honor and dignity, to which grace alone can exalt the children of men. Then Jachin, "*He* shall establish." Then Zerah, in which the former, Zohar, "splendor," appears more significantly as the "sunrise." And lastly, Saul, even as the son of the Canaanitess, may remind us of how the Canaanite is made to illustrate, as here in his connection with the families of Israel, redemption from the curse.

(*c*) The third tribe here is GAD. Both from his name and history, Gad seems a warrior-tribe; though, as with the Arab now, they could unite the pastoral occupation with it. In Jacob's prophecy he is overcome before he overcomes, and thus knows how to turn defeat into a victory. In Leah's mouth his name is a prophecy of increase; and his seven sons all survive in families.

The names here do not, however, fall into ready sequence, and are some of them difficult also to interpret certainly; nor does the blessing of Gad by Moses do more apparently than confirm the character which we have already seen to belong to him. Connecting all together, and allowing its due emphasis to Jacob's original prophecy, it would seem that Gad represents the strength that is ministered when weakness and defeat have taught their lesson,—the *divine* strength thus found when our own has failed and broken down,—a practical power of resurrection, which suits well with the third place in which we find the tribe in this chapter.

Power seems to be indeed the lesson illustrated by this first camp all through—the camp of Reuben, whose standard we have seen to be faith. These two things, faith and power, are in necessary connection. In Reuben himself we find the source of it in God the Almighty, as declared in the covenant of circumcision, which affirms relationship to Him to be in grace, in *new* creation. In Simeon, next, the alliance that gives power is with God alone; though, of course also, if with God, we shall realize our relation, and be helpers to each other according to His ordinance. Here, however, we have to take exceeding care; for to lean upon each other is still weakness, and not strength. Here, therefore, as we find

2. (19-27.) The camp of Judah: illustrating *service*.

a Judah: whole-hearted?

[2](*a*) The sons of Judah: Er and Onan; and [f]Er died, and Onan, in the land of Canaan. And the sons of Judah according to their families were, of Shelah, the family of the Shelanites; of Pharez, the family of the Pharzites; of Zerah, the family of the Zarhites. And the sons of Pharez were, of Hetzron, the family of the Hetzronites; of Hamul, the family of the Hamulites. These were the families of Judah, according to those numbered of them,—[g]seventy-six thousand, five hundred.

b Issachar: humbled to serve.

(*b*) The sons of Issachar according to their families: of [h]Tola, the family of the Tolaites; of Puah, the family

[f] Gen. 38. 1-4.

[g] ch. 1. 27.

[h] Ju. 10. 1.

with Simeon now, the circumcised Nemuel must come first, that the Jamins and the Jachins may follow in due place. Thirdly, then Gad gives us the practical acquirement of the lesson, first of all by realized weakness and defeat, that God alone may be exalted,—a practical resurrection-lesson blessed to learn indeed.

(ii.) The second camp here is that of Judah, whose standard is righteousness, first in the order of march, as Paul names it in his epistle to Timothy (2 Tim. ii. 22), "follow *righteousness*, faith." Here there is a different thought, and another side of righteousness seen in the place assigned to Judah, which speaks, I believe, of *service*. All obedience is that, of course; even for those "who only stand and wait." That Judah comes first of the three associated tribes is simple enough. The outflow of the full heart manward is in service, as it is Godward in praise. The spirit of praise it is that banishes legality and makes the life a true offering to God. Then, indeed, Issachar may follow, and the husbandman that laboreth be partaker of the fruit; Zebulon speaking of that open, recognized association of God with us, which is the seal upon true labor. Let us look at Judah, then, from this point of view, and see of what the names found may remind us.

(*a*) First, then, we are carried back to Er and Onan, that we may remember what a history was that of Judah's family. In these the enmity to God, and the iniquity in which it displays itself find their condemnation and pass away. No fruit of righteousness—Tamar, the "palm"—can be from these. In the third son, Shelah, does Judah's seed find, as it were, its resurrection, and his name tells of "peace," now for the first time found.

Shelah is fruitful, but much more Tamar's seed; of which Pharez, the "breaker forth," breaks out into a multitudinous fruit, which fills up all the after history of Judah. Hence come her kings, and her great King; while twin with Pharez comes Zerah, or the [sun] rise, from whom come afterward singers, as Ethan, and warriors, as Shammah, Sibbechai, Maharai, stout defenders of the throne. A little care may easily find here the meaning.

Two families of Pharez have special mention, Hetzron ("inclosure"?), and Hamul ("compassionate.") They may perhaps represent tendencies which easily come into opposition with one another, and which should not, whose true meaning is seen in union, as with the walled palm-stem of which we have been led to think, and which supports its plenteous fruit.

These histories at least, we may be sure, are parables, even to the genealogical tables, which, as merely that, have been so utterly neglected, or worked in a fashion which has been barren of all profit. Let us only remember, God in all His Word is thinking of our souls; and we have the fullest warrant for the interpretation of names. "It is the glory of God to conceal a thing," says the wise man; "but the honor of kings to search out a matter." (Prov. xxv. 2.) Where are God's kings to-day? and who will listen to the voice that says, "Know ye not this parable? and how, then, will ye know all parables?"

(*b*) Issachar follows, looking, as his name imports, for *recompense:* so does every of the Punites; of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites. These were the families of Issachar, according to those numbered of them,—[i]sixty-four thousand, three hundred.

i ch. 1. 29.

c Zebulon: the seal on service.

(*c*) The sons of Zebulon according to their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites. These were the families of the Zebulonites, according to those numbered of them,—[j]sixty thousand, five hundred.

j ch. 1. 31.

laborer expect the fruitful fields which are to justify his work. Issachar has but four sons, the name of the first of which is that of apparently the sole great man of his tribe, Tola, the judge of Israel after the death of Abimelech. Tola's name is significant enough as a lesson to the great: it means "a *worm*," or rather, the coccus of the oak,* which produces the "scarlet" or "crimson" dye used in the East, and with which was produced the "scarlet" familiar to us in the vail of the tabernacle and elsewhere. Tola's name, first in the list of the families of Issachar, seems clearly to teach what is a fundamental principle for all who are to find from their labors the reward they seek. "Scarlet," or better "crimson," is the blood color, and the mode of its production speaks plainly in this respect. But how solemn, then, is the language of the twenty-second psalm, "I am (*tola*) a *worm*, and no man"! He whose this voice really is, went down indeed, to do for us His redemption-work, into a depth immeasurably below the place of man as God made him first, the place into which, simply as becoming man, He had descended. And the Tolas are they, who, having learned the depth of His humiliation, have learned in this to recognize their own, and so to take their place upon Job's dust-heap, conscious henceforth that for them recompense, if it be not in hopeless judgment, must be "mercy" merely. (2 Tim. i. 18.)

How fittingly, then, does Tola lead among the families of Issachar. Then first with Puah does "utterance" become safe. It will no longer be for the glory of man, but in truthful testimony to Him who is no longer heard about with the hearing of the ear, but whom the eye has seen, and seen in fullest glory in the abyss of sorrow. Not simply will the *lips* either "utter" this: the *life* will be utterance, or there is no real one. So Jashub, "he returns," following Puah, may indicate. So the prodigal; and this is what conversion in its true sense indicates, a turning back to God. Finally, and in the fourth place, suitably to the weakness of which it reminds us, we have Shimron with his warning note. "*On guard*" may better perhaps than any thing else express his name.

(*c*) This completes Issachar: Zebulon who follows is more difficult to interpret. In his name, and according to what he represents in Jacob's prophecy, he may seem to have close affinity with Simeon in character. But there is a difference: Leah's "Now shall my husband dwell with me" might well be the joyful language of Israel, in view of the relationship which He who dwelt in their midst had entered into with them. The separation to Himself implied by this, Zebulon, in Jacob's words, disregards for commerce with the Gentiles. It is not positive alliance with this nation or that, that seems so much indicated. as the passing out of God's enclosure to seek his own things outside untrammeled.

Here, on the other hand, Zebulon seems to rest in the shelter of the divine arms; and we think as we look at the names of his families of that association of God with us, which, where it is found, is the manifest seal of God upon the ways that please Him. What it implies in us can perhaps not be better expressed than just in *contentment to be there*,—the enclosing arms not felt as a restraint, but as a shelter, statutes but songs; with which we have traced the circle, and come back once more to Judah.

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*Properly the kermes insect, *Coccus ilicis*, (Coccus of the oak); the cochineal being the *coccus cacti*, and American.

3. (28-41.) The camp of Ephraim: fruitfulness.

[3] The sons of Joseph according to their families: Manasseh and Ephraim. The sons of Manasseh: of Machir, the family of the Machirites; and Machir begat Gilead; of Gilead [come] the family of the Gileadites. These were the sons of Gilead: of Jeezer, the family of the Jeezerites; of Helek, the family of the Helkites; and of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites; and of Shemida, the family of the Shemidaites; and of Hepher, the family of the Hepherites. And [k] Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah and Noah, Hoglah, Milcah, and Tirzah. These were the families of Manasseh, and those numbered of them, [l] fifty-two thousand, seven hundred.

These were the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites. And these were the sons of Shuthelah: of Eran, the family of the Eranites. These were the families of the sons of Ephraim, according to those numbered of them,—[m] thirty-two thousand, five hundred. These were the sons of Joseph according to their families.

[k] ch. 27. 1, etc.

[l] ch. 1. 35.

[m] ch. 1. 33.

The names of the three families seem to speak of the realization of this being with God, in its results in blessing: Sered, "escape," the joy of the dove which has fled from the stormy wind and tempest to be at rest in its sanctuary home; Elon, "oak," or "strength," which the oak typifies, and which God is to the weakest that have fled to Him; lastly, Jahleel, "expectation of God," the blessed result for one weaned from other dependences, in which the need of the creature finds its holiest expression, and its interpretation spiritually.

(iii.) The third camp now is Ephraim's, in which we find, however,—it is quite intelligible why—Manasseh foremost. This, as we have seen, is the order of progress, if Ephraim give us the governing thought. In this place Manasseh may represent *whole heartedness*, as with the apostle in Phil. iii. 13; and from him springs Machir, "one who recollects"? for as on the one hand forgetting is the fruit of remembrance, so also do we forget in order to remember: the resolute turning from things here is to occupy oneself with the things beyond: "set your mind on things above," says the apostle. (Col. iii. 2, *marg.*) "not on things on the earth." From hence springs again Gilead, the "rocky," hard, as it may seem, and rough, but strong; and Gilead branches out into six families: Jeezer, "where there is help;" Helek, "equal division;" Asriel, "divine bond;" Shechem, "shoulder,"—that which bears the burden; Shemida, "name of knowledge,"—speaking of that one Name, in the apprehension of which is indeed true knowledge? Lastly, Hepher, "a digging, a well,"—the series ending with that which provides for permanent refreshment and growth.

Zelophehad the son of Hepher is introduced here, not as the head of a distinct family in Manasseh, but as preparing the way for what follows in the next chapter.

Ephraim comes after Manasseh with three sons, and a grandson. Much difficulty is connected with these names, which need an intelligent believing study they have never yet received. I do not, therefore, attempt their explanation. And the same exactly is to be said of—

The sons of Benjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites; of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites. And the sons of Bela were Ard and Naaman: [of Ard,] the family of the Ardites; of Naaman, the family of the Naamites. These were the sons of Benjamin according to their families; and those numbered of them were [n] forty-five thousand, six hundred.

[n] ch. 1. 37.

4. (42 51.) The camp of Dan: the trial?

[4] These were the sons of Dan according to their families: of Shuham, the family of the Shuhamites. These were the families of Dan after their families. All the families of the Shuhamites, according to those numbered of them, were [o] sixty-four thousand, four hundred.

[o] ch. 1. 39.

The sons of Asher according to their families: of Jimna, the family of the Jimnites; of Jishvi, the family of the Jishvites; of Beriah, the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. These were the families of the sons of Asher, according to those numbered of them,—[p] fifty-three thousand, four hundred.

[p] ch. 1. 41.

Benjamin, where the many questions that have been raised, had they been sought to be answered with a more spiritual end than a mere dry settlement of difficulties, would long since have put us in possession of that which would have not only conclusively solved the difficulties, but been for us fruitful in true blessing; as it is, we must pass on, having no place for criticisms as yet unfruitful, and with which now almost every one who has the desire and skill can easily become acquainted. The connection of Benjamin with the camp of Ephraim has been already briefly considered.

(iv.) We come now to the fourth camp, that of Dan. Dan, though only second in number of the tribes of Israel, has but one family, that of Shuham, just as only one son is ascribed to Dan in Gen. xlvi., Hushim. The natural inference is that Shuham and Hushim are the same, and that the one name by transposition has become the other; but then the *transposition itself must have a meaning:* the earlier name signifies "hastening," while the latter is "depression, humiliation." Dan, child of the bondmaid, stands yet for the spirit of rule—a rule which is rightly service, but which in man so easily becomes the tyranny of pride and self-interest. The first duty of government is *self*-government; and the ruler's school is therefore that of discipline. So with God's kings: the backside of the desert was Moses' school, where he who had once been hasty in judgment became the meekest of all men. David too had not only his shepherd training, but his affliction at the hand of Saul. And now for ourselves also the same rule holds good: "if we suffer, we shall also reign with Him."

The one name here may have a meaning then; and its change from the old form show how from the hasty spirit of self Dan grows into his proper shape and into a multitude. Abasement is God's way of exaltation; and there is no other way: the heart is exercised, the eye is cleared, the mists roll off; the testing has done its work in transforming Hushim into Shuham. Dan becomes a prince indeed, and fulfills his name.

Asher is also the child of a handmaid, and his place in connection with Dan has been already indicated; but neither in the case of Asher nor of Naphtali do

The sons of Naphtali according to their families: of Jahtziel, the family of the Jahtzielites; of Guni, the family of the Gunites; of Jetzer, the family of the Jetzerites; of Shillem, the family of the Shillemites. These were the families of Naphtali according to their families; and they that were numbered of them were [q] forty-five thousand, four hundred.

5. (51-56.) The apportionment of the land according to the number.

[5] These were the numbered of the children of Israel,—[r] six hundred and one thousand, seven hundred, and thirty.

And Jehovah spake unto Moses, saying, Unto these shall the land be apportioned for an [s] inheritance, according to the number of the names: unto the many

q ch. 1. 43.
r ch. 1. 46.
s cf. Josh. 14, etc. Ezek. 48. ctr. 1 Pet. 1. 3 5.

the names speak as yet with clearness, while prophecy and history are comparatively silent also. Unwillingly, therefore, we must leave them without notice here.

(v.) With this closes the first part of what is clearly a septenary series; the last three parts being distinct from the first four, as even the numbering of Levi is distinct from that of Israel with whom they have no inheritance. This fifth section now provides that according to the number of the tribes their inheritance in the land shall be allotted them. These numbers evidently represent gains or losses for which they were responsible; and as they had thus flourished so should they inherit. The section fills, therefore, exactly its numerical place, and contains a very solemn warning for us. The "lot," according to which the division was to be, makes this still more directly from the Lord. (Prov. xvi. 33.)

So little complete—to our common shame—has the mere outline interpretation of this chapter been to us, that of necessity the lesson of the numbering itself could not be attempted to be given in detail. I add therefore here from another some remarks which are not only of much interest in themselves, but which may help to stimulate the zeal of others to look more believingly into the seemingly more barren places of God's precious Word. In barren spots it is that the ore is found by the miner's labor.

"Here. not less than elsewhere, numbers are significant, indicating prosperity (Gen. xlviii. 19) and strength (Luke xiv. 31).

"Reuben (Num. i. 20; xxvi. 5) heads the list,—the first-born, and therefore entitled, according to nature, to the leadership; but because of sin, he was not to have the excellency. In these forty years' wanderings, his numbers dwindle,—at the close, we see him weaker than at the beginning. Looking at his history for a reason for this, we come to the rebellion of Dathan and Abiram, who were of this tribe (Num. xvi. 1). Desiring to be leaders, under pretense of claiming their rights for the people, they rebel against God's authority in Moses, turn back in heart to Egypt, and murmur at the trials of the way. Swift judgment overtakes them,—the earth opens and swallows them up, but the leaven of their example spreads among the people, and rebellion is only checked when fourteen thousand are slain by the plague. (Num. xvi. 49.) How many, like these children of Reuben, rebel against God's authority, in pure self-will, and murmur at the trials of the way, only to weaken themselves and their brethren, finding that, instead of being exalted by their independence, they have become abased!

"In looking at Simeon, we are struck with the shrinkage from fifty-nine thousand, three hundred, to twenty-two thousand, two hundred,—his strength but little more than one third of what he had at the start, and we cannot help remembering that it was a prince of this tribe who was the leading offender at Baal Peor, upon whom also judgment was summarily executed (Num. xxv. 8); and doubtless his brethren (*v.* 6) who were sharers in his sin partook also of his judgment, leaving Simeon's ranks woefully depleted. But what was this sin

> shalt thou give the more inheritance, and to the few thou shalt give the less inheritance; to each shall be given his inheritance, according to the tale of those numbered of him. Notwithstanding, the land shall be apportioned by lot: according to the names of their fathers' tribes shall they inherit; according to the utterance of the lot shall his inheritance be apportioned to each, be it much or little.

that wrought such havoc? What Balak's efforts at cursing could not effect, mixture with the Midianites did, in measure. Rebellion, the sin of Reuben, does not leave the tribe so weak as mingling with strange people does Simeon. How many, alas! of God's people have proven, as Simeon did here, that mixture with the world saps their strength and destroys their spiritual prosperity! It is the Pergamos state of the Church—marriage with the world, and is so described in Rev. ii. Then, too, as though in solemn warning, it was at the *close* of the journey that Simeon thus sinned, and there was no time for recovery. Like Solomon afterward, and Lot before, the last thing mentioned is the sin, and their lamp (of testimony) goes out in obscure darkness. David failed grievously, but there was a good measure of recovery (though he bore his scars to the grave). Let us beware of the first symptoms of coldness or worldliness, lest we too, like Simeon, find our last days here blighted by irremediable failure.

"Gad also shows a weakening at the close. His outward history shows no reason for this, unless his close connection with Reuben and Simeon (Num. ii. 10–16) made him a sharer in their sin and judgment. Association with evil workers, even where one outwardly is not a partaker, has a weakening effect. How we can see this all around!—a repetition of Jonathan,—upright himself, yet linked with the house of Saul. Many of God's people are growing weaker, through ecclesiastical, business, social, or family relationships with those who drag them into worldliness.

"Secret causes sap the strength of Naphtali, and he comes out of the course weaker by eight thousand men than when he entered it. With nothing unusual laid to his charge, he has gone backward. Let us beware lest some 'little foxes' spoil our vines,—lest, while outwardly blameless—with nothing positive in our conduct to be condemned as in Reuben, or in our associations as Gad, we may show even greater deterioration than either. It is loss of *first love*, even where there are abundant works, which brings such weakness.

"Fruitful Ephraim seems to contradict his name, losing eight thousand men. It is one thing to have a name by grace, quite another to prove it in our walk.

"But this catalogue has also a bright side. Warnings alone might discourage us. Besides, it is not true that the wilderness is a place that only weakens: on the contrary, rightly gone through, the strength is renewed—'thy pound hath gained ten pounds.' There is Judah, who gains nearly two thousand in those forty years of trial. Did Caleb's faith stimulate them all? (Joshua was not, perhaps, so closely identified with Ephraim, though of that tribe, being the companion of Moses—Ex. xxxiii. 11.) Jonathan and David, and a host of others, show what the faith of one man can do in encouraging others. Companionship with a man of faith is helpful; unless, like Lot, we lean on him, instead of imitating his faith. Caleb, at the close of his journey, could say (Josh. xiv. 11), 'As yet, I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and to come in.' So the numbers of Judah speak of vigor undiminished. May it be so with us at the close. Issachar and Zebulon, in the same camp with Judah, can bear the same testimony—that the wilderness does not necessarily weaken. Even here there is a difference,—Issachar's increase of nearly ten thousand being much greater than that of Zebulon. Those who succeed, do so in various degrees.

"Manasseh reverses Ephraim's experience, and is an illustration of the fact

6. (57-62.) Levi: the victory of grace

[6] Now these are those numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites. These are the families of Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. And Kohath begat Amram; and the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bare unto Amram Aaron and [t] Moses, and Miriam their sister. And to Aaron were born Nadab and Abihu, Eleazar and Ithamar; and [u] Nadab and Abihu died when they offered strange fire before Jehovah.

Now those that were numbered of them were [v] twenty-three thousand, all males, from a month old and upward; but they were not numbered among the children of Israel, for there was [w] no inheritance given them among the children of Israel.

7. (63-65.) The completed numbering shows the accomplishment of the divine word.

[7] (*a*) These were they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan at Jericho. And among

[t] Ex. 2. 2.
[u] Lev. 10. 1, 2.
[v] ch. 3. 39.
[w] ver. 53. Josh. 13. 14, 33.

that 'many that are first shall be last, and the last first.' Many a sincere, quiet, plodding Christian, with nothing brilliant, will show at the close a brighter record than his brother who apparently had so much better prospects.

"Dan, already large, increases; while Asher, from being one of the smaller tribes, takes his place with the largest. 'Friend, come up higher' might be said of him.

"What varied results, both of failure and success! and to be explained by various reasons. Here are indications of little failures and great ones, of small progress and astonishing progress. Can we not take these two catalogues, and seeing in them a picture for ourselves, learn the lesson? God shows us that at the close, an examination will be made—'we must all appear before the judgment-seat of Christ.' In these pictures, we can read the end from the beginning, and so be wise, and seek to gather daily gold, silver, precious stones, shunning all that would weaken us, and counting on that grace which bears us on eagle's wings.

"Though the way be long and dreary,
Eagle strength He'll still renew;
Garments fresh, and foot unweary,
Tell how God hath brought thee through."

(S. R., *Help and Food*, vol. vii., pp. 253–257.)

(vi.) We now find separately the families of Levi, and their number. With the names we are more or less familiar. Beside the three main families of Gershon, Kohath, and Merari, into which the tribe as a whole was divided, we find in Gershon the family of Libni prominent, in Kohath, that of Hebron, while Merari's two sons have gained an equal rank; to these are added the Korahites, also of Kohath, but whom their history gives an exceptional place. Finally, of Kohath also come Aaron and his priestly house, Moses, and Miriam. Aaron's four sons are specified, and the death of Nadab and Abihu. Nowhere is evil more conspicuous than in the tribe of Levi; nowhere is the victory of grace over it more manifest. These depths and heights known are quite fitted to make effective ministers and joyful worshipers such as are represented in this tribe.

(vii.) The seventh section brings us to the impressive close, in which we find how surely God's word has been fulfilled as to the generation sinning in the these, there was [x] not a man of those whom Moses and Aaron the priest had numbered when they numbered the children of Israel in the wilderness of Sinai. For Jehovah had said of them, They shall surely die in the wilderness; and there was not left of them a man, [y] except Caleb the son of Jephunneh, and Joshua the son of Nun.

b Appendix. (xxvii. 1-11.) The succession of women.

(*b*) Then drew near the [z] daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these were the names of his daughters: Mahlah, Noah and Hoglah, and Milcah and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and all the assembly, at the entrance of the tent of meeting, saying, Our father died in the wilderness, and he was not among the company of those that gathered themselves together against Jehovah in the company of Korah, but died in his own sin, and had no sons. Why should the name of our father be taken away from his family because he had no son? Give us a possession, therefore, among our father's brethren. And Moses [a] brought their cause before Jehovah.

And Jehovah spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause their father's inheritance to pass to them. And unto the children of Israel shalt thou speak, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance to his kinsman who is nearest to him in his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as Jehovah commanded Moses.

[x] ch. 14. 22-24. *cf.* Heb. 3. 7-19.

[y] Josh. 14. 6 15. *cf.* Heb. 11. 39, 40. 1 Jno. 5. 4.

[z] ch. 36. *cf.* 2 Kings 8. 1-6.

[a] Lev. 12. 12.

wilderness. So will the history of man at last show His faithfulness and truth all through, till the last "It is done" confirms the new heavens and new earth in eternal blessedness..

(*Appendix.*) The appeal of the daughters of Zelophehad is clearly an appendix to the twenty-sixth chapter, in which the people have been numbered in view of the inheritance. It is a supplement to the law of inheritance whereby God assures the faith that reckons upon Him without title (save that, surest of all, in His own nature) of His power and will to answer it.

3. We come now to what already anticipates what we only fully reach at the end of Deuteronomy. Joshua is appointed to succeed Moses, as Eleazar has succeeded Aaron; and it need not be strange to find that as Moses and Aaron were connected for the deliverance from Egypt, so now Joshua and Eleazar are connected for the entrance into the land. Their relation is different in this respect, that whereas Moses is every way foremost in the first case, now it is Eleazar, and

Joshua, in connection with Eleazar, to lead now: Christ in Spirit in connection with the risen Priest.

(XXVII. 12-23.)

3. And Jehovah said unto Moses, [b]Go up unto this Mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. [c]For ye rebelled against my word in the desert of Zin, when the assembly strove, instead of sanctifying me at the waters before their eyes. That is the water of Meribah at Kadesh, in the wilderness of Zin.

And Moses spake unto Jehovah, saying, [d]Let Jehovah, the God of the spirits of all flesh, appoint a man over the assembly, who may go out before them, and who may come in before them, and who may lead them forth, and who may bring them in, that the assembly of Jehovah may not be as [e]sheep that have no shepherd.

[b] Deut. 32. 49 52.
[c] *cf.* 1 Pet. 4. 17.
[d] 2 Kings 2. 9, 10. *cf.* Acts 20. 29, 30. Heb. 13. 20, 21.
[e] *cf.* Jno. 10. 7 18. Mark 14. 7.

not Joshua. And here, again, the spiritual meaning so governs all, that we must have the typical significance clearly ascertained in order to understand this, which is then at once intelligible.

Eleazar we have already seen to represent Christ in His *heavenly* priesthood—as risen and gone in to God, as Aaron speaks of Him in connection with the *sacrificial* work of the cross especially, although there are links on either side with the other, which show the identity of the priest all through, and this naturally much more upon Aaron's side than Eleazar's. The cross is the fundamental priestly work, Aaron the head of the priestly house, and therefore *Aaron* it is who is seen entering the sanctuary on the day of atonement, while Eleazar is only once seen sprinkling the blood, in the case of the red heifer, where plainly the point of view suits with the "Minister of the sanctuary."

If we compare Joshua with Moses,—both, again, types of Christ,—we shall find Moses representing Him, as it would seem, in almost every possible way. He is, indeed, the type of Christ in *person;* Joshua, of Christ in *spirit,* not person,—acting *in* His people by the Holy Ghost; and thus it is that Joshua stands before Eleazar, the work of the Spirit being dependent upon the priesthood of Christ on high. Thus through the wilderness also Moses and Joshua are found together, but the latter the attendant upon the former; while Joshua it is who leads Israel into the land, figuring *present* realization of the inheritance by faith, as, in a somewhat different aspect, Abraham does.

As has been already said, the giving way of Moses to Joshua here is evidently, therefore, in type, what our Lord says to His disciples,—"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (Jno. xvi. 7,) This is a truth upon which we must pause, however, as even yet, for many Christians, there is no proper understanding of it.

The departure that He speaks of is quite plain, indeed. He was leaving His place on earth among His own, to depart to heaven from whence He had come. Sent by the Father into the world upon His glorious mission, His work was now just about completed, the cross being at the next step upon His path, to be followed then by His resurrection and ascension to the Father. It was a real personal departure, no one doubts; and the coming of the Spirit in His place is represented by Him as just as real and personal. The difficulty arising in our minds with regard to this seems to be twofold: first, that the Spirit of God, as a divine Being, is omnipresent; and secondly, that He has always been the Author of all spiritual work in those converted to God: both which things are undeniable by any who are subject to Scripture. But the first is not against a special "coming," such as is often in the Old Testament ascribed to God, when He manifests Himself here or there in any special way; and the second is quite con-

And Jehovah said unto Moses, Take [f] Joshua the son of Nun, a man in whom is the Spirit, and [g] lay thy hand upon him; and cause him to stand before Eleazar the priest, and before the whole assembly; and give him commandment before their eyes. And thou shalt put of thine [h] honor on him, that all the assembly of the children of Israel may obey him. And he shall stand before Eleazar the priest, and he shall inquire for him by the judgment of Urim before Jehovah: at his word shall they go out, and at his word shall they come in,—he, and all the children of Israel with him, even the whole assembly. And Moses did as Jehovah commanded him, and took Joshua and set him before Eleazar the priest and before the whole assembly. And he laid his hands upon him, and gave him commandment, as Jehovah had said through Moses.

[f] *cf.* Acts 2. 33.
[g] Acts 6. 6.
[h] Deut. 34. 9.

sistent with that indwelling in believers now, in which His "coming" finds its confirmation and interpretation.

That it is a thing of wondrous value, our Lord's words assure us: of how much value, if, that it might be, it were expedient that *He* should go away! How much would the presence of Christ with us in the world—such a presence as His disciples enjoyed—mean for us to-day! With it, they themselves were blest as none before had been; yet here is blessing for which it is worth while even to lose *that* blessing! Certainly no display of power, as in the miracles of Pentecost and after, could be intended. Such things had been before,—did not need Christ to be away that they might have them,—did not "abide" when they came, as He declared the Comforter should abide. But what miracles could be to us, if we had them, what Christ our Lord would be? But the presence of the Spirit of God within us, making our bodies the temples of the Holy Ghost; Spirit of truth, Spirit of holiness, Spirit of adoption, Comforter, fount of knowledge, spring of living water, so that we thirst not, but out of the belly shall flow *rivers* of living water! this is something far beyond any gift of miraculous power: it is the Church's endowment for the place to which she is destined,—her competency to enter into and to fill it. "We have received," says the apostle, "not the spirit that is of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God." (1 Cor. ii. 12.)

Here Christ's *absence* has its power for us also. He is gone to prepare for us the many mansions of the Father's house, because where He is we are to be also; and the Spirit of God, taking of the things that are Christ's to show them to us, develops in us the heavenly character, which is in effect our sanctification. Our hearts are drawn out of the world. The power of what is unseen and eternal delivers us from the whole scene in which are hid all the snares and entanglements of the subtle adversary. While in it, we are not of it: in faith is the victory over the world. The glory of Christ beheld in faith changes us from glory to glory. Christ thus before us, an object imprinted upon our hearts, becomes thus Christ in practical reality: Christ and the Spirit become practically one for us, and of this Joshua therefore is the type: the "Lord the Spirit" identified in this way with "the Spirit of the Lord," as the apostle shows us in Corinthians. (2 Cor. iii. 17.)

Thus we can see also why it is just at this point that Joshua is formally designated as the leader. In the wilderness, as to guidance, we are to walk as He walked. (1 Jno. ii. 6.) His living form is before us, as presented in the gospels, Moses rather than Joshua, though the latter, as we have seen, also has his place, and accompanies us all through. But when the wilderness is no longer in question, but the land, then Moses gives up his place, although his word still abides

DIVISION 5. (Chap. xxviii.–xxxvi.)

The divine ways, and the end.

The due offerings at the set times.

(XXVIII., XXIX.)

1. (xxviii. 1-10.) The perpetual offering: Christ Himself.

1.[1] AND Jehovah spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, my bread of my offerings by fire, a [i]sweet savor unto me, shall ye take care to present to me at their set time. And thou shalt say unto them,

[i] Lev. 1. 9 with Eph. 5. 2. *ctr.* Lev. 4. 11, 12 with 2 Cor. 5. 21.

as guidance which Joshua himself follows. (Comp. Josh. i.) Every thing is therefore in harmony, as always in the precious, perfect, unerring Book with which we are occupied.

Div. 5.

THE last division of Numbers gives us (as always in the fifth part,) the moral of the book,—divine principles, in which the lessons of time become the wisdom of eternity. In these, of necessity, the ruin of man is owned; yet by learning which, however painful the learning, new and wondrous blessing is experienced. God is exalted, the heart brought back to Him, redemption tells out His heart, the songs of the night become the unfailing, unceasing praise of a day to which night comes no more. The furnace of trial has tried more than those who have been purified in it,—the word of God has been tried, and found pure absolutely; and in the fire has moved, in company with His people, a form like that of the Son of God.

The thread which unites characters like these is not, indeed, easy to follow; although the place of each may be without much difficulty vindicated, and their general character is very plain. We shall therefore go on at once to consider them in detail, without further introduction.

1. For man's own blessing, as for all else, God must have His place,—must *be* God. Otherwise there will be confusion, and the dissolution of all other bonds with that to Him. Hence, in this closing portion of the book, in which we have the Deuteronomic review and affirmation of divine principles, it is quite in place that we should have first of all insisted on the maintenance of what is due to God, as in sacrifice. The second verse is here the plain statement of what is the purport of the next two chapters: "My offering, My bread of My offerings by fire, a sweet savor unto Me, shall ye take care to present unto Me at their set time." It is His claim upon man that is expressed here,—a claim which grace affirms as well as law, while it provides also for the answer to it, as law cannot. And in sacrifice we have, as we know, just the grace which the symbols of the law inclosed and enshrined. It is *sacrifice* that is God's sweet savor! And how, then, is it provided? That Moriah had long before declared,—that God would provide Himself a lamb for a burnt-offering. But we have seen this done, and know the blessed Lamb that taketh away the sin of the world. We have thus the material for perpetual worship, and of His own we give Him.

This abides for us after all the experiences of the wilderness have been learned, the joy heightened, not lessened, by them. *Out of* the failure—in His provision for it—God has built for Himself an enduring name. This the due offering in its set time declares. For these set times we have seen to be the celebration of the steps of almighty power and wisdom on to final rest, and each step furnishing something whereby that rest itself shall be furnished, and made worthy to be the rest of God. Here naturally the sweet-savor offerings are those specially enjoined, although the necessity of a sin-offering is not forgotten.

(i.) And this is apparent in the first commandment here,—that as to the daily

This is the offering by fire which ye shall present unto Jehovah: two yearling lambs, without blemish, day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer between the two evenings; and the [j] tenth part of an ephah of fine flour for a meal-offering, mingled with the [k] fourth part of a hin of beaten oil. It is the [l] continual burnt-offering, ordained in Mount Sinai for a sweet savor, an offering by fire unto Jehovah. And its [m] drink-offering [shall be] the fourth part of a hin for the one lamb: in the [n] sanctuary shalt thou cause the drink-offering of strong drink to be poured out to Jehovah. And the other lamb shalt thou offer between the two evenings: [with the] like meal-offering as in the morning, and the like drink-offering, shalt thou offer [it], an offering by fire, a sweet savor unto Jehovah.

And on the Sabbath day, [o] two yearling lambs without blemish, and two tenths of fine flour for a meal-offering, mingled with oil, and its drink-offering: [it is] the burnt-offering of every Sabbath, beside the continual burnt-offering, and its drink-offering.

2. (xxviii.11–xxix. 40.) The successive feasts: His salvation-work.

a (*vv.*11 31.) For the Church.

2 (*a*) And in the beginnings of your [p] months shall ye present a burnt-offering unto Jehovah: two young bullocks and one ram, seven yearling lambs without blemish; and three tenths of fine flour for a meal-offering, mingled with oil, for the one bullock, and two tenths of fine flour for a meal-offering, mingled with oil, for

j Ex. 16. 34-36. *cf.* Ezek. 46. 5.
k Lev. 2. 1.
l Ex. 29. 38.
m Lev. 23. 13. Ex. 29. 40.
n *cf.* Ps. 43. 4.
o *cf.* Ezek. 46. 4. 1 Cor. 13. 12. 1 Kings 10. 7.
p 2 Kings 4. 23. 2 Chron. 2. 4. *cf.* Is. 1. 14 with Gal. 4. 11. Ps. 81. 3.

offering. In this God emphasizes, as has been already remarked (Lev. vi. 8, *n.*) that which is the offering for acceptance, and which speaks of what is in the fullest way sweet savor to Him. To give this due expression, meal-offering and drink-offering must be added to the burnt-offering,—a full Christ in the preciousness of His self-devotedness. The "lamb" naturally speaks of this; *two* lambs, the number of testimony, a daily witness on the part of a redeemed people to Him who has redeemed them, and through whom, no longer "without God in the world," their hearts enthrone their glorious King.

On the Sabbath, this daily offering is doubled; for eternity confirms the joy of of time, while giving it new power of utterance. Our "hope maketh not ashamed."

These two ordinances, then, of the daily and the Sabbath-offering, fall into one section. Together, they give us the perpetual offering,—typically, the abiding preciousness of Christ for time and for eternity, eternity confirming and emphasizing only what every day of time has witnessed to before.

(ii.) The six ordinances which remain fall evidently into two parallel divisions, corresponding essentially to the two divisions of the feasts referred to, which represent the work of God in Christianity, and in the final blessing of Israel (the feasts of the seventh month). The parallelism is plain; both opening with a new moon, the second section of each giving the work of atonement, the third, the accomplished blessing resulting: thus,—

1. The beginning of months.	1. The feast of trumpets, beginning the seventh month.
2. Passover and the feast of unleavened bread.	2. The day of atonement.
3. Pentecost.	3. The feast of tabernacles.

one ram, and a tenth of fine flour for a meal-offering, mingled with oil, for each lamb: [it is] a burnt-offering of sweet savor, an offering by fire unto Jehovah. And their drink-offerings [shall be] half a hin of wine for a bullock, and a third of a hin for a ram, and a fourth of a hin for a lamb. This is the burnt-offering of every month, throughout the months of the year. And one shaggy goat shall be offered for a sin-offering unto Jehovah, beside the continual burnt-offering and its drink-offering.

And on the fourteenth day of the first month is the [q]passover unto Jehovah; and on the fifteenth day of this month is the feast: seven days shall unleavened

[q] Ex. 12. 21.

The offerings of the first three, as here enjoined, are precisely the same, except that during the seven days of unleavened bread they are repeated daily. Those of the first two of the seventh month differ from them by the reduction of one bullock from the burnt-offering, thus agreeing again together, and with that of the eighth day of the feast of tabernacles, after the abundant gifts of the first week are at an end. There can be no just doubt, therefore, that the division of these feasts (justified as it is in their typical application also) is to be observed in this place.

This double series, however, come together as the second section of this first subdivision, the salvation-work of Christ being celebrated in it, as in the perpetual offering it is rather Christ Himself, though seen as the Accomplisher of atonement surely. But here it is the salvation itself; first, as known by the Church, and then by Israel. Everywhere, therefore, the goat of sin-offering is found accompanying the other offerings, which in the perpetual offering is not the case.

Let us look now at the first series; and here, at the offerings at the beginning of months or new moon. This reappearance of the light of the moon,—that is, of the light of the sun upon her,—we find in the seventh month associated with the feast of trumpets, Israel's recall into the light of God, when the full time of her blessing shall have come. This shows us what the new moon signifies. The Church as such cannot, of course, be said to be recalled into the light; yet man in her, and characteristically the Gentile fallen away from God, is now brought back. Moreover, her history has shown how dependent she is on God for reviving grace. Like Israel's, it is a record of continual relapses into darkness, and of revivals, through sovereign goodness, again and again. Individually also, what debtors are we to God for constant renewal! Here, then, the two bullocks and the ram, with seven lambs, show the answer on man's part which this grace awakes; testifying of and reflecting what Christ has become to the soul, the subjective state answering to what has been objectively presented. Thus the bullock speaks of service; *two* bullocks, of adequate testimony in this way to God; the ram, of consecration; seven lambs, of the completeness of redemption apprehended. These things will be found to appear, in fact, in every true revival. Named by itself, the goat bears witness of Him who was our Substitute to effect this. God would have no doubt of the place in which His beloved Son stood, of judgment borne by Him, the "likeness of sinful flesh" assumed.

These offerings go with us through the whole double series, change being only in the number of either of the first three, with which the meal-offering accompanying stands in constant proportion, one tenth of an ephah for a lamb, two tenths for a ram, three for a bullock,—the apprehension of Christ's person growing with that of His work, if this be real. The measures themselves need yet an interpreter. Drink-offerings accompany the rest also in due proportion.

We have next to the new moon the passover and the feast of unleavened bread; a feast of seven days, during each one of which the offerings are as on the new bread be eaten. On the first day shall be a holy convocation: ye shall do no servile work; but ye shall present an offering by fire, a burnt-offering unto Jehovah,—two young bullocks, and one ram, and seven yearling lambs; ye shall have them without blemish. And their meal-offering, fine flour, mingled with oil: three tenths shall ye offer for a bullock, and two tenths for a ram; a tenth shall ye offer for each lamb of the seven lambs; and one shaggy goat of sin-offering to make atonement for you. Ye shall offer these [r]beside the burnt-offering of the morning, which is for a continual burnt-offering. After this manner shall ye offer daily, seven days, the bread of an offering by fire, a sweet savor unto Jehovah: it shall be offered beside the continual burnt-offering and its drink-offering. And on the seventh day ye shall have a holy convocation; ye shall do no servile work.

r ver. 10, 31, ch. 29. 6, 11, 16, 19, etc.

And in the day of the [s]first-fruits, when ye present a new meal-offering unto Jehovah in your [feast of] weeks, ye shall have a holy convocation: ye shall do no servile work. And ye shall present a burnt-offering for a sweet savor unto Jehovah,—two young bullocks, one ram, seven yearling lambs; and their meal-offering of fine flour, mingled with oil, three tenths for each bullock, two tenths for one ram, a tenth for each lamb of the seven lambs; one shaggy goat to make atonement for you. Ye shall offer [them] beside the continual burnt-offering and its meal-offering; (ye shall have them without blemish;) and their drink-offerings.

s Lev. 23. 15-21.

b (xxix. 1-40. For Israel.

(*b*) And in the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no [t]servile work; it is a day of [u]blowing of trumpets unto you. And ye shall offer a burnt-offering for a sweet savor unto Jehovah,—one young bullock, one ram, seven yearling lambs without blemish; and their meal-offering, fine flour, mingled with oil, three tenths to a bullock, two tenths to a ram, and one tenth to each lamb of the seven lambs; and one shaggy goat of sin-offering, to make atonement for you: beside the burnt-offering of the month and its meal-offering, and the continual burnt-offering, and its meal-offering, and their drink-offerings according to their ordinance for a sweet savor, an offering by fire unto Jehovah.

t Lev. 23. 7.

u Lev. 23. 24.

moon. The joy of Christ apprehended by the soul is indeed the necessary accompaniment of the holiness which springs out of redemption. These days begin and end, moreover, with a holy convocation, and freedom from servile work. All these unite easily in meaning, and scarcely need to be dwelt on more.

Pentecost has also its convocation, its enjoyed liberty, its offerings as before. This closes the Christian series.

The seventh month is the time of the accomplishment of God's purposes for Israel, with which is connected the blessing for the earth. Here, the feast of trumpets has as its special accompaniment but *one* bullock with the ram and

And on the [v] tenth day of this seventh month ye shall have a holy convocation, and ye shall afflict your souls: ye shall not do any work. And ye shall present a burnt-offering unto Jehovah for a sweet savor, one young bullock, one ram, seven yearling lambs: they shall be to you without blemish; and their meal-offering, fine flour, mingled with oil, three tenths for the bullock, two tenths for the ram, one tenth for each lamb of the seven lambs; one shaggy goat of sin-offering, beside the sin-offering of atonement, and the continual burnt-offering, and its meal-offering, and their drink-offerings.

[v] Lev.23.27.

And on the [w] fifteenth day of the seventh month ye shall have a holy convocation: ye shall do no servile work, and ye shall feast [x] indeed unto Jehovah seven days. And ye shall present a [y] burnt-offering, an offering by fire, of a sweet savor unto Jehovah, thirteen young bullocks, two rams, fourteen yearling lambs: they shall be without blemish; and their meal-offering of fine flour mingled with oil, three tenths for each bullock of the thirteen bullocks, two tenths for each ram of the two rams, and a tenth for each lamb of the fourteen lambs; and one shaggy goat of sin-offering; beside the continual burnt-offering, its meal-offering and its drink-offering.

[w] Lev. 23. 34, 39.

[x] *cf.* Ps. 95, 96, 100.

[y] *cf.* Col. 2. 9.

seven lambs; though, as the beginning of a month, these are in fact added to the regular offering, as is explained. Thus there are, in fact, three bullocks, two rams, and fourteen lambs,—the number, save as to the bullocks, of the first seven days of the feast of tabernacles. The fourteen lambs, as twice seven, may speak of redemption for Jew and Gentile,—separate companies, however, and no longer united, as in the body of Christ. The two rams may express similarly the consecration of both these. The three bullocks are less simple to be interpreted: may they not show that the service beginning now on earth is not merely outward and ritualistic, but internal and spiritual?

The day of atonement has also other offerings beside those commanded here. and as we know, it is these other that are characteristic of the day. The offerings here added are the same as on the feast of trumpets—one bullock, one ram, seven lambs, beside the goat of sin-offering. If they have decreased in number, as they have, this seems now to speak of absolute unity, as even the 7 does, in contrast with the 14. The glorious work accomplished is thus owned in its unique sublimity,—alone, unapproachable, ruling in human history; one wondrous act of service, one unequaled expression of absolute consecration, one perfect redemption, in Him who stood, the One for the many, the Just for the unjust, to bring us to God. Distinction between Jew and Gentile has no place now in the thoughts of the worshiper: it is the same blessed work for all,—sufficient, infinite, for all; and of this the numbers speak impressively.

But now as if, after the hush of adoration, the out-burst of praise could no longer be restrained, on the feast of tabernacles the lambs double again to fourteen, the rams are doubled, the bullocks mount up to thirteen the first day. It is the exultant out-burst of millennial joy; not perfect as praise, yet rising up toward it, although from this point declining day by day, until on the seventh day there are seven bullocks—a true perfection, though not as full as at first seemed promised. Then on the eighth day (which marks eternity, not time,) suddenly the offerings return to the number of the day of atonement, and be-

And on the second day, twelve young bullocks, two rams, fourteen yearling lambs, without blemish, and their meal-offering, and their drink-offering, for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering, beside the continual burnt-offering, and its meal-offering, and their drink-offerings.

And on the third day, eleven bullocks, two rams, fourteen yearling lambs, without blemish; and their meal-offerings and their drink-offerings, for the bullocks, and for the rams, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering; beside the continual burnt-offering, and its meal-offering, and its drink-offering.

And on the fourth day, ten bullocks, two rams, fourteen yearling lambs, without blemish; their meal-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering; beside the continual burnt-offering, its meal-offering, and its drink-offering.

And on the fifth day, nine bullocks, two rams, fourteen yearling lambs, without blemish, and their meal-offering, and their drink-offerings, for the bullocks, and for the rams, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering, beside the continual burnt-offering, and its meal-offering, and its drink-offering.

And on the sixth day, eight bullocks, two rams, fourteen yearling lambs, without blemish; and their meal-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering; beside the continual burnt-offering, its meal-offering, and its drink-offering.

And on the [z] seventh day, seven bullocks, two rams, fourteen yearling lambs, without blemish; and their meal-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering, beside the continual burnt-offering, its meal-offering, and its drink-offering.

On the [a] eighth day ye shall have a solemn assembly:

[z] *cf.* Rev. 4. 5.

[a] Jno. 7. 37.

yond all power to praise, the uniqueness of the work is again celebrated. There eternity itself must leave it,—transcending praise.

Thus then, beyond all desert experiences, in the first part of this last division of Numbers God is seen enthroned, sin powerless to blur for a moment the brightness of His glory, which through sacrifice has only the more wondrously displayed itself. True, after all, man's heart is found unable worthily to take it in: he cannot, as he might be expected, answer to it; all the more is it proved that grace is what he absolutely needs, and that to grace he must be debtor. Grace, then, will be his song for eternity.

ye shall do no servile work; and ye shall present a burnt-offering, an offering by fire of a sweet savor unto Jehovah,—one bullock, one ram, seven yearling lambs, without blemish; their meal-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, according to their number, after the ordinance; and one shaggy goat of sin-offering; beside the continual burnt-offering, and its meal-offering, and its drink-offering.

These shall ye offer unto Jehovah at your set times, beside your vows and your free-will offerings, for your burnt-offerings, and for your meal-offerings, and for your drink-offerings, and for your peace-offerings.

And Moses told the children of Israel, according to all that Jehovah had commanded Moses.

(XXX.)

Of the confirmation or annulling of vows.

2. And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing that Jehovah hath commanded: If a man [b] vow a vow unto Jehovah, or swear an oath, to bind his soul with a bond, he shall not make void his word; according to all that goeth out of his mouth shall he do. If a [c] woman also vow a vow unto Jehovah, and bind herself with a bond, in her father's house, in her youth, and her father hear her vow, and her bond wherewith she hath bound her soul, and her father keep silence toward her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand. But if her father, when he heareth, disallow her, none of her vows, or of her bonds wherewith she bound her soul, shall stand; and Jehovah shall forgive her because her father disallowed her. And if she had a [d] husband when her

[b] Lev. 27. 2. Deut. 23. 21. Ju. 11. 35.

[c] 1 Sam. 1. 11.

[d] cf. Eph. 5. 22-33.

2. And now we reach a new action of it: the thirtieth chapter treats of a subject, little connected, as it might seem, with what has been just now before us; yet in close connection really, as we may shortly see. The subject is, the confirmation or annulling of vows. If a man vow a vow to Jehovah, he must do without fail all that he has sworn to do. If a woman vow, however, there are conditions which determine whether it shall bind or not. Thus, if she be young and in her father's house, he may disallow the oath, and then it does not bind her; or she may be married, and her husband disallow it. But if these keep silence, or she be a widow or divorced, then her vow remains against her, and she is debtor to fulfill it.

The last chapter of Leviticus has already brought before us the subject of vows. The vow is clearly legal covenant, as such; and, because of our feebleness, forbidden in the New Testament. Israel took at Sinai such vows upon themselves, however, the result proving what a "rash utterance of the lips" it was. "The law made nothing perfect:" grace alone could do this. Yet God in the wisdom of His government, yea, in tender consideration for man himself, though "Father" and "Husband" to them, (Ex. iv. 22; Jer. xxxi. 32,) and though the vow was uttered in His hearing, did not disallow it: they have had thus to stand under it, and answer for its breach. Alas, when the gracious proffer of redemption came, though they had been even then long under the penalty of it, they refused redemption, held stubbornly to their broken contract, and remain under it to-day, the enduring lesson, published in every land, of what the law is for those who seek righteousness by it. Would that men would hear!

> vows were upon her, or the rash utterance of her lips wherewith she had bound her soul, and her husband hear it, and keep silence toward her when he heareth it, then her vows shall stand, and her bonds wherewith she hath bound her soul shall stand. But if her husband disallow her when he heareth it, then he shall make void her vow that was upon her, and the rash utterance of her lips wherewith she hath bound her soul; and Jehovah shall forgive her. But the vow of a widow, or of one divorced, every thing wherewith she hath bound her soul shall stand against her. And if she vowed in her husband's house, or bound her soul with a bond by an oath, and her husband heard it, and kept silence toward her, [and] disallowed her not, then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband made them entirely void when he heard them, then whatsoever hath come out of her lips, of [any] vow or bond of her soul, shall not stand: her husband hath made them void, and Jehovah shall forgive her. Any vow, or any binding oath to afflict the soul, her husband can confirm it, and her husband can make it void. And if her husband keep entire silence toward her from day to day, then he confirmeth all her vows, or all her bonds that are upon her: he confirmeth them because he keepeth silence toward her when he heareth them. But if indeed he make them void after he hath heard them, then he shall bear her iniquity. These are the statutes that Jehovah commanded Moses between a man and his wife, between the father and his daughter [being yet] in her youth in her father's house.

But there are vows not rashly undertaken by those too feeble to fulfill them, but by One upon whom, as one that is mighty, God has laid help. If the *woman's* vows stand, thank God, so do the Man's! Of Him it is that it is written, the true David, the man of affliction, "how he sware unto Jehovah, and vowed unto the Mighty One of Jacob: Surely, I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, nor slumber to mine eyelids, until I find out a place for Jehovah, a habitation for the Mighty One of Jacob." (Ps. cxxxii. 2–5.) If, then, Christ has gone up unto His rest, it is because His vow is accomplished: He has found a place for Jacob's God, and in Zion God will rest forever. But this involves the final blessing of those so long wanderers, Cainlike, from the land of Jehovah's dwelling-place; and so it is said again, "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Ps. lxviii. 18.)

Spite, then, of Israel's unhappy vow, they shall be brought back: the vow of a stronger One has secured it. And thus there will come a day when the "everlasting covenant" shall be made with them, "even the sure mercies of David" (Is. lv. 3;) and she who has been long a widow shall say in delight, "*Ishi*," my husband! to Him who has acquired power even then to cancel her vows, and bring her eternal release.—praise to the love that, though wounded, changes not, and which will be finally victorious over all hindrances! Then, indeed, shall Zion's priests be clothed "with salvation; and her saints shall shout aloud with joy."

Sanctification in judgment.

1. (*vv.* 1-6.) The commission.

(XXXI.)

3. [1] And Jehovah spake unto Moses, saying, [e]Avenge the children of Israel upon the Midianites; afterward thou shalt be gathered unto thy people. And Moses spake unto the people, saying, Arm from among you men unto the war, and let them go against Midian, to execute the vengeance of Jehovah upon Midian. Of every tribe a thousand, of all the tribes of Israel, shall ye send unto the war. So there were levied out of the thousands of Israel a thousand of every tribe—twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe,—them, and Phinehas the son of Eleazar the priest, unto the war; and in his hand the holy instruments, even the [f]trumpets of alarm.

2. (7 12.) The war.

[2] And they warred against Midian as Jehovah had commanded Moses, and slew every male. And they slew the kings of Midian with the rest of their slain,—Evi and Rekem and Zur and Hur and Reba,—five kings of Midian; [g]Balaam also, the son of Beor, they slew with the sword. And the children of Israel took the women of Midian [h]captive, and their little ones; and all their cattle and all their flocks and all their goods they took for spoil. And all their cities, in the

[e] ch. 25. 16-18. Ju. 6. 1.

[f] ch. 10. 9. Ju. 7. 18.

[g] Josh. 13. 22.

[h] *cf.* 2 Cor. 10. 3-5.

The lessons and the principles abide for us also as fully as for Israel, whose glorious King is "*Ishi*" for us also, and whose vows have been paid for us no less. Israel's history is a lesson for all time; yea, for eternity. The law has occupied a large place in the probation of man, and must have an importance equal to the place. Its end is found in the setting aside of the creature in such sort as to establish him in eternal blessing. Law kept would be indeed his exaltation; but grace is much more this, while and because it is the exaltation and glory of God.

3. One of Balaam's last sayings was that the Sceptre to rise out of Israel should "destroy all the *sons of tumult.*" The last official act of Moses—the last deed of the nation before they pass over Jordan into their own possession—is to destroy the Midianites, or as the word means, the *men of strife*. The correspondence is not merely casual: in the last subdivision we have had Israel's legal vow, and its implied consequences to themselves, under which they are now suffering. Under the heel of the Gentiles as they have been, God has used these as a rod of discipline for their backs; but when this shall have done its work, and their deliverance be come, He will break the rod which He has used, and avenge their cause against their adversaries. For *them* "the acceptable year of the Lord" and "the day of vengeance of our God" will be coupled together. (Is. lxi. 2.) So He declares who comes red in His apparel from treading the wine-press: "The day of vengeance is in my heart, and the year of my redeemed is come." (Is. lxiii. 4.) It is the time also of the earth's deliverance, with which that of Israel is bound up; the blow that smites the oppressor of Israel is that which destroys "those that destroy the earth." (Rev. xi. 18.) The purification and blessing of the earth are come; and when God's judgments are in the world, the inhabitants of the earth learn righteousness. (Is. xxvi. 9.)

Thus, just as before Israel take final possession of the land at last, the way of peace will be prepared by the execution of judgment and the "sons of tumult" be destroyed, so here, before Israel now pass over Jordan, the judgment upon Midian, the sons of "strife," takes place,—the shadow of the final one. Everything shows the character of what is done: it is Israel's vengeance, yet Jehovah's none the less. Phinehas the priest, the "brazen-mouth," with whom the word places of their habitation, and all their goodly dwellings, they [i] burned with fire. And they took all the spoil and all the prey, both of man and of beast, and brought the captives and the prey and the spoil unto Moses, and Eleazar the priest, and unto the assembly of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan at Jericho.

i Josh. 6. 24. *cf.* Gal. 6. 14.

3. (13-24.) Purification.

[3] And Moses, and Eleazar the priest, went forth, and all the princes of the assembly, to meet them without the camp. And Moses was [j] wroth with the officers of the host,—the captains of thousands and the captains of hundreds, who came from the service of the war. And Moses said unto them, Have ye saved all the women alive? Lo, these, at the word of Balaam, caused the children of Israel to fall into defection from Jehovah in the affair of Peor, so that there was a plague on the assembly of Jehovah. And now kill every male among the little ones, and kill every woman that hath known man by lying with him; but all the children among the women that have not known lying with a man, keep alive for yourselves. And ye, encamp ye [k] without the camp seven days; every one who hath killed any, or touched the slain, purify yourselves on the third day and on the seventh day,—ye and your captives. And every garment, and every thing made of skin, and all work of goats' [hair], and every utensil of wood, shall ye purify. And Eleazar the priest said unto the men of war that had gone to the battle, This is the statute of the law that Jehovah commanded Moses. Only the gold and the silver, the brass, the iron, the tin, and the lead,—every thing that may pass the [l] fire, make to go through the fire, and it shall be clean; only it shall be cleansed with the water of separation; and every thing that cannot pass the fire, ye shall make to go through the [m] water. And on the seventh day ye shall wash your garments, and ye shall be clean; and afterward ye shall come into the camp.

j Gen. 6. 2. 1 Sam. 15. 3, 11.

k ch. 12. 14.

l *cf.* Heb. 12. 29. 1 Cor. 3. 12–15.

m *cf.* 1 Thes. 5. 21 with Eph. 5. 26.

4. (25-47.) The spoil.

[4] And Jehovah spake unto Moses, saying, Take the amount of the prey that was taken, [both] of man and beast,—thou, and Eleazar the priest, and the head fathers of the assembly, and divide the prey into [n] two parts,—between those that took on them the war, that went out to the battle, and all the assembly. And thou shalt levy a tribute unto Jehovah upon the men of war that went out to the battle, one soul out of five hundred,

n 1 Sam. 30. 24.

of God abides, whose unsparing zeal for it has been already proved, is sent as the leader of the expedition, and with him the silver trumpets. Each tribe furnishes its quota and takes its part. The blow falls, swift, irresistible, decisive. The seed of the wicked is cut off. (Ps. xxxvii. 28,) while not a man of the Lord's host falls; which they themselves as saved sinners recognize in their offering, not as a mere gift out of what He had given them, but as atonement for their souls.

of the persons, and of the oxen, and of the asses, and of the flocks: take it of their half, and give it to [o]Eleazar the priest, as Jehovah's heave-offering. And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the oxen, of the asses, and of the flocks, [even] of all the cattle, and give them to the [p]Levites, who keep the charge of the tabernacle of Jehovah. And Moses and Eleazar the priest did as Jehovah had commanded Moses. Now the prey, over and above the booty which the men of war took, was six hundred and seventy-five thousand sheep, and seventy-two thousand oxen, and sixty-one thousand asses, and of human souls,—of the women which had not known lying with a man,—thirty-two thousand in all. And the half which was the portion of those that went out to the war was in number three hundred and thirty-seven thousand, five hundred sheep; and Jehovah's tribute of the sheep was six hundred and seventy-five; and the oxen were thirty-six thousand, and the tribute of them for Jehovah, seventy-two; and the asses were thirty thousand, five hundred, and the tribute of them for Jehovah, sixty-one; and the human souls were sixteen thousand, of whom the tribute for Jehovah was thirty-two souls. And Moses gave the tribute of Jehovah's heave-offering to Eleazar the priest, as Jehovah had commanded Moses. And the children of Israel's half, which Moses had divided from [that of] the men that warred, (now the half belonging to the assembly was, of the sheep, three hundred and thirty-seven thousand five hundred, and thirty-six thousand oxen, and thirty thousand five hundred asses, and sixteen thousand human souls,)—of the children of Israel's half Moses took one portion of fifty, of man and of cattle, and gave them to the Levites, who kept the charge of Jehovah's tabernacle, as Jehovah had commanded Moses.

o cf. Rev. 4. 10. Phil. 2. 9–11.

p cf. 1 Cor. 9. 13, 14.

5. (48–54.) The ransom of the men of war.

5 And the officers who were over the thousands of the host,—captains of thousands and captains of hundreds, came near unto Moses; and they said unto Moses, Thy servants have taken the sum of the men of war, which were under our hand, and there lacketh not of us a man. And we have brought Jehovah's offering, that which each man hath found,—jewels of gold, ankle-chains, and bracelets, rings, earrings, and necklaces, to make atonement for our souls before Jehovah. And Moses and Eleazar took the gold from them, all wrought jewels. And all the gold of the heave-offering that they

And thus one of the principles which the history of the wilderness establishes is that God, though great in mercy, will none the less be sanctified in judgment also upon His adversaries; a judgment with which (in the day of it) His people will fully be. Not only will *Israel* be His battle-axe and weapons of war (Jer. li. 20.) but the "armies that are in heaven" also,—the heavenly saints, recogoffered up to Jehovah was sixteen thousand, seven hundred, and fifty shekels, from the captains of thousands and the captains of hundreds. (The men of war had taken spoil, each one for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it unto the tent of meeting, as a [q]memorial for the children of Israel before Jehovah.

q Ex. 30 16. *ctr.* ch. 16. 36-40.

(XXXII.)

The failure of the two and a half tribes: earthly-mindedness among the heavenly people.

1. (*vv.* 1-16.) Their choice and not God's lot.

4. [1]And the children of Reuben and the children of Gad had much [r]cattle—a very great multitude. And they saw the land of Jaazer and the land of Gilead, and, behold, the place was a place for cattle. And the children of Gad and the children of Reuben came and spake unto Moses, and unto Eleazar the priest, and to the princes of the assembly, saying, Ataroth and Dibon and Jaazer and Nimrah and Heshbon and Elealeh and Shebam and Nebo and Beon,—the land that Jehovah smote before the assembly of Israel, is a land of cattle, and thy servants have cattle. And they said, If we have found grace in thy sight, let this land be given thy servants for a possession: bring us [s]not over Jordan. And Moses said to the children of Gad and to the children of Reuben, Shall your brethren go to war and *ye* sit here?

r *cf.* Gen. 11. 31
Ju. 5. 16.
Josh. 7. 7.
2 Tim. 4. 10.

s *cf.* Col. 3. 1.

nized by their fine linen garments, shall follow the Lamb in the day of His wrath. (Rev. xix. 14, 15.) That which *He* can lead in, they can follow in; what God can command, they can execute.

4. And now we have a notable lesson. Reuben and Gad having cattle, and looking upon the breadth of pasture-land in the countries which had now been taken, desire their inheritance to be given them in Gilead and Bashan, and not to go over Jordan with the rest. Rebuked by Moses for divorcing themselves from the common interest, they still press the request; only they offer to leave their children in the fortified cities on the east side, and that their men of war shall go over armed before all the rest to help the rest of the tribes to their possession, and not return from the war until they are settled in it. Moses then grants their request, and gives the land to them and half the tribe of Manasseh, (who, it seems, had already taken possession of Gilead,) on these terms.

Commentators in general have little to remark upon this choice of the two and a half tribes, in which, apart from their first unwillingness to go over Jordan with the rest, they ordinarily see nothing wrong. Matthew Henry, however, with his keener spiritual perception, enters more into the truth of what is implied. He says,—

"Two things common in this world induced these tribes to make this choice, and this motion upon it, the lust of the eye, and the pride of life. The land was pleasant to the eye, and it was good for pasturage. . . . Too many seek their own things, and not the things of the public good, or of Christ, and *so take up short of the heavenly Canaan.* Their choice implied: 1. A contempt of the land of promise. 2. A distrust of the power of God. 3. A neglect of the interests of their brethren. 4. An undue consulting of their own convenience and wealth. . . . It is observable that as these tribes were now first placed, before the other tribes, so long afterward they were displaced before the other tribes."

The typical meaning should be plain; and Moses' comparison of their conduct

And why discourage ye the heart of the children of Israel from going over into the land which Jehovah hath given them? [t] So did your fathers when I sent them from Kadesh-barnea to see the land; for when they had gone up to the valley of Eshcol, and had seen the land, they discouraged the heart of the children of Israel, that they should not go into the land which Jehovah had given them. And Jehovah's anger was kindled at that time, and he sware, saying, Surely, the men that came up out of Egypt, from twenty years old and upward, shall not see the land which I sware unto Abraham, Isaac, and Jacob, because they have not fulfilled the following me, save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun, for they have fulfilled the following Jehovah. And Jehovah's anger was kindled against Israel, and he made them wander in the wilderness forty years, until the whole generation was consumed that had done evil in Jehovah's eyes. And, lo, ye are risen up in your fathers' stead, an increase of sinful men, to add yet to the fierce anger of Jehovah toward Israel. For if ye turn away from after him, he will once more leave them in the wilderness, and ye will destroy all this people.

t ch. 13. 27-33.

2. (17 32.) Nevertheless they go to the war.

[2] And they came near to him, and said, We will build here sheepfolds for our stock, and cities for our little ones, but we ourselves will hasten armed in [u] front of the children of Israel, until we have brought them into their place; and our [v] little ones shall dwell in the fortified cities, because of the inhabitants of the land. We will not return unto our houses until the children of

u Josh. 1. 12-18. Josh. 4. 12, 13.

v Ex. 10. 10, 11. *cf.* Eph. 6. 4. 1 Cor. 7. 14.

with that of the spies clearly intimates it. They picture for us those who, as the apostle says, "a promise being left of entering into His rest, seem to have come short of it." (Heb. iv. 1.) Christians are a heavenly people, pilgrims and strangers upon the earth; but, according to the parable, the little seed, "the word of the kingdom," has struck its root firmly into the earth, and become a tree, Babylon-like, sheltering the powers of evil. (Matt. xiii. 31, 32; Dan. iv. 12.) The kingdom has become territorial, instead of individual, and may be marked out on a map. And note, that this territory has been acquired by conquest. The gods of the heathen have been fairly dispossessed by the God of Christianity. Og's territory has been attacked by way of Sihon's: truth has fought its way, and conquered by being truth. Who could desire it otherwise? Must not light of necessity banish darkness! Yes, in a sense: although that remains true on the other side, that there is a sphere in which "the light shineth in darkness," yet "the darkness comprehendeth it not." The unconverted heart yields no kingdom to the truth. If the world surrender in this way, it surrenders on conditions, and the professing kingdom of God becomes a compromise.

Such is Christendom to-day; and being such, where has been the victory? Such a condition could not be, except as it had sprung from the declension of the people of God themselves: "while men slept, the enemy came." And this sleep, what has induced it? Alas, the influences of the night upon those that are not children of the night; the power of the world upon those that are not of it, so that they "become blind, and cannot see afar off:" the land beyond Jordan lies in the gathering twilight; present things are those *seen*,—they heed little now that they are temporal;—they build here.

Israel shall have inherited every man his inheritance. But we will not inherit with them on the other side of Jordan and beyond, for our inheritance is come to us on this side Jordan toward the sunrise.

And Moses said unto them, If ye will do this thing; if ye will go armed before Jehovah to war,—if every armed man of you will pass over Jordan before Jehovah until he have driven out his enemies from before him, and the land be subdued before Jehovah, then afterward ye shall return, and be guiltless toward Jehovah and toward Israel, and this land shall be your possession before Jehovah. But if ye do not so, lo, ye sin against Jehovah; and be [w] sure your sin shall find you out. Build yourselves cities for your little ones, and folds for your flocks; and do what is gone out of your mouth.

[w] *cf.* 2 Cor. 12. 20, 21.

And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth: our little ones, our wives, our flocks, and all our cattle shall be there in the cities of Gilead; but thy servants will pass over, every one armed for war, before Jehovah to battle, as my lord saith.

So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel; and Moses said unto them, If the children of Gad and the children of Reuben pass over Jordan with you, every one armed for the war, before Jehovah, and the land be subdued before you, then ye shall give them the land of Gilead for a possession; but if they will not pass over with you armed, they shall have possession among you in the land of Canaan. And the children of Gad and the children of Reuben answered, saying, As Jehovah hath said unto thy servants, so will we do: we will pass over armed before Jehovah into the land of Canaan, and the possession of our inheritance on this side Jordan shall be ours.

3. (33. 42.) Possession.

[3] And Moses gave unto them,—unto the children of Gad, and unto the children of Reuben, and to the half

This is but the two and a half tribes again; a number which speaks of division and fracture to the very eye, the people of God divided against themselves. So they build cities the wrong side of Jordan, and nourish there their little ones, although their armed men may go a warfare with their brethren on the other side; yea, and may do praiseworthy deeds there.

But Moses apportions them the land! He does: but there is no *lot cast for them there*—thank God, there is not. *He* does not mean to consent finally, but will be better to them at last than their thought. Yet for the present there must be consent: they must be allowed, as often men must, to have their way. "Ephraim is joined to his idols; let him alone!" Yes, but not forever: "how shall I give thee up Ephraim?" "Ephraim shall say, 'What have I to do any more with idols'" God has given him his way until he is sick of it. Even so: yet "Oh, that My people had hearkened unto Me," says the Lord. Sorrow in the meantime,—"loss" in a real way forever,—come from that way of our own, to which yet, even finally to save us, He had to give us up.

tribe of Manasseh the son of Joseph, the kingdom of [x]Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land according to the cities thereof within the boundaries,—the cities of the land round about. And the children of Gad built Dibon and Ataroth and Aroer and Atroth-Shophan and Jaazer and Jogbehah and Beth-Nimrah and Beth-Haran, fortified cities; and folds for sheep. And the children of Reuben built Heshbon and Elealeh and Kiriathaim and Nebo and Baal-meon (of which the names were changed,) and Shibmah; and they gave other names to the cities which they built. And the sons of Machir the son of Manasseh had gone to Gilead, and taken it, and dispossessed the Amorite who was in it. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. And Jair the son of Manasseh went and took the small towns thereof, and called them Havvoth-Jair. And Nobah went and took Kenath and the villages thereof, and called it Nobah, after his own name.

x ch. 21. 25.

(XXXIII. 1-49.)

The way hither.

5. These are the [y]journeyings of the children of Israel, who went out of the land of Egypt by their hosts, under the hand of Moses and Aaron. And Moses wrote their places of departure, according to their journeys, at the commandment of Jehovah; and these are their journeys according to their places of departure. And they journeyed from [z]Rameses in the first month, on the fifteenth day of the first month: on the morrow of the passover the children of Israel went out with a high hand in the sight of all the Egyptians. And the Egyptians were burying all their first-born, which Jehovah had smitten; and upon all their gods Jehovah executed judgment. And the children of Israel journeyed from Rameses and encamped in Succoth. And they journeyed from [a]Succoth and encamped in Etham, which is on the edge of the wilderness. And they journeyed from Etham and turned back to [b]Pihahiroth, which is before Baal-zephon, and they encamped before Migdol. And they journeyed from Hahiroth, and passed through the midst of the sea into the wilderness, and went [c]three days' journey in the wilderness of Etham, and encamped at [d]Marah. And they journeyed from Marah, and went to [e]Elim,

y Gen. 47. 9. Heb. 11. 13.
z Ex. 12. 37.
a Ex. 13. 20.
b Ex. 14 2.
c Ex. 15. 22.
d Ex. 15. 23.
e Ex. 15. 27.

This, then, is another of those principles which, in connection with the wilderness, we find established; and the failure of the two and a half tribes is full of admonition for us.

5. We have now the record of Israel's journeyings through the wilderness just ended, and under the guardian care of Him who, spite of all their willfulness and folly, had ever "led them by the *right* way." This record, kept by Moses according to the distinct command of Jehovah, is to us a solemn reminder of how *our* ways have been marked by Him, and are by us never to be forgotten. The two things are in closest connection and dependence on one another, our ways with Him, and His ways with us, although so different; and who can doubt

and at Elim were twelve springs of water and seventy palm-trees; and they encamped there. And they journeyed from Elim and encamped by the Red Sea. And they journeyed from the Red Sea and encamped in the [f]wilderness of Sin. And they journeyed from the wilderness of Sin and encamped at Dophkah. And they journeyed from Dophkah and encamped at Alush. And they journeyed from Alush and encamped at [g]Rephidim, and there was no water there for the people to drink. And they journeyed from Rephidim and encamped in the wilderness of [h]Sinai.

And they journeyed from the wilderness of Sinai and encamped at [i]Kibroth-hattaavah. And they journeyed from Kibroth-hattaavah and encamped at [j]Hazeroth. And they journeyed from Hazeroth and encamped at Rithmah. And they journeyed from Rithmah and encamped at Rimmon-paretz. And they journeyed from Rimmon-paretz and encamped at Libnah. And they journeyed from Libnah and encamped at Rissah. And they journeyed from Rissah and encamped at Kehelathah. And they journeyed from Kehelathah and encamped at Mount Shapher. And they journeyed from Mount Shapher and encamped at Haradah. And they journeyed from Haradah and encamped at Makheloth. And they journeyed from Makheloth and encamped at Tahath. And they journeyed from Tahath and encamped at Tarah. And they journeyed from Tarah and encamped at Mithcah. And they journeyed from Mithcah and encamped at Hashmonah. And they journeyed from Hashmonah and encamped at [k]Moseroth. And they journeyed from Moseroth, and encamped at Bene-jaakan. And they journeyed from Bene-jaakan and encamped at Horhagidgad. And they journeyed from Horhagidgad and encamped at [l]Jotbathah. And they journeyed from Jotbathah and encamped at Abronah. And they journeyed from Abronah and encamped at [m]Ezion-geber. And they journeyed from Ezion-geber and encamped in the wilderness of Zin, which is [n]Kadesh. And they journeyed from Kadesh and encamped in Mount [o]Hor, in the border of the land of Edom.

And [p]Aaron the priest went up Mount Hor at the commandment of Jehovah, and died there, in the fortieth year after the children of Israel came out of the land of Egypt, in the fifth month, on the first of the

[f] Ex. 16. 1.

[g] Ex. 17. 1-16.

[h] Ex. 19. 1.

[i] ch. 11. 34.

[j] ch. 11. 35.

[k] *cf.* Deut. 10. 6.

[l] *cf* Deut. 10. 7.

[m] Deut 2. 8. 1 Kings 9. 26. 1 Kings 22. 48.

[n] ch. 20. 1.

[o] ch. 20. 22.

[p] ch. 20. 23-29.

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that the chapter before us gives (or *should* give) us both of these together. And what intense interest should this have for us! Alas, for the present, we can only to our shame confess that we have not ability to read it with any assurance. With how little clearness indeed do any of us perhaps realize the way by which the Lord has led us individually! How often must it be confessed that it has been but the leading of the blind by a way they know not. Yet the record is with God; and how much should we miss if we were not by and by to find the ability we have not now.

month. And Aaron was a hundred and twenty-three years old when he died on Mount Hor. And the Canaanite, the [q]king of Arad, who dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. And they journeyed from Mount Hor and encamped in Zalmonah. And they journeyed from Zalmonah and encamped in Punon. And they journeyed from Punon and encamped at [r]Oboth. And they journeyed from Oboth and encamped at [s]Ijim-abarim, in the border of Moab. And they journeyed from Ijim and encamped at [s]Dibon-gad. And they journeyed from Dibon-gad and encamped at Almon-diblathaim. And they journeyed from Almon-diblathaim and encamped in the mountains of Abarim, before Nebo. And they journeyed from the mountains of Abarim and encamped in the plains of Moab by Jordan at Jericho. And they encamped by Jordan from Beth-jeshimoth unto Abel-shittim in the [t]plains of Moab.

q ch. 21. 1.
r ch. 21. 10, 11.
s ch. 32. 34.
t ch. 22. 1.

(*v.* 50—XXXIV.)

Command-ment as to the con-quest and limits of the land.

1. (*vv.* 50-56.) The land to be God's and theirs alone.

6. [1] And Jehovah spake unto Moses in the plains of Moab by Jordan at Jericho, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, ye shall [u]drive out all the inhabitants of the land from before you, and ye shall [v]destroy all their figured stones, and destroy all their molten images, and lay waste all their high places; and ye shall possess the land, and dwell therein, for unto you have I given the land to possess it. And ye shall inherit the land by lot according to your families,—to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: where the lot falleth to him, there shall be each man's [inheritance]; according to your fathers' tribes ye shall inherit. But

u Deut. 7. 2.
v Ex. 23. 24.

We may say of this chapter, what has so often to be said of such lists as we have here, that while great pains have been taken—often vainly enough—to trace out such things as geographical position, even the meaning of the names have been examined with little care, and for the mass of expositors the very conception of any spiritual significance attaching to them seems not to have been in their minds. May the Lord wake up His people to the sad dishonor which we have thus done to God's holy Word, and which now is bearing but its fruit in those attacks upon its inspiration, no way so effectually answered as by the demonstration of that higher meaning in it which has so much escaped us. Unspirituality is the natural ally of unbelief.

6. We have come now to a part of Numbers which at first sight would seem scarcely to belong to it, and which is at least very distinct from all the rest. It is evident that it gives us neither the history of the wilderness, nor the moral of that history, but that it looks forward to the occupation of the land, and treats of the land itself,—how they are to deal with the Canaanites and the relics of idolatry in the land; where they are to draw the boundary-lines,—within what limits they are to make good their possession, and other things of like nature. Here, indeed, a mere historical view would find no difficulty: these ordinances come in very naturally at the point we have reached. Contrary to what is usually the case, it is the spiritual meaning which would seem to have to bear all the burden, and to justify itself as having real existence.

if ye will not drive out the inhabitants of the land from before you, those that ye let remain of them shall be [w] pricks in your eyes and thorns in your sides, and shall

[w] Ju. 2. 1 3.

Just here too, unhappily, spiritual interpretation has had almost no enunciation: there has been no account given of the place held by these chapters in connection with the wilderness-book. Yet it must be given. The full perfection we claim for the inspired Word will not permit of the thought that here there should be no spiritual meaning,—that the things that "happened unto Israel" here did *not* "happen for types." And if such a meaning *be*, it ought to be capable of being produced, if "written for our admonition upon whom the ends of the ages are come."

We have indeed had chapters before which looked on to the occupation of the land, (as, for instance, the fifteenth chapter expressly does,) but in these the link with the wilderness was more easily to be discerned. Here it is not merely with something that is to be when they are in the land that we are occupied, but with the land itself,—a subject which seems even clearly outside that of the book of the wilderness. The perfection of God's Word does not admit a doubt. It is for us only to inquire reverently what the connection is, and some answer will surely be accorded us.

What, then, does Canaan as a type present to us? Here there would not seem perhaps much room for question. There is a general agreement among all classes of interpreters who are truly such, that Canaan represents heaven, as Jordan is the river of death which lies in front of it, and through which we pass to our rest. So much we may accept as truth without hesitation.

If we turn back, as we naturally do, to the history of Abraham, we find this view in the main confirmed; and yet, in striking contrast to the common thought, Abraham is *in the land*, a stranger and a pilgrim. Assuredly, this cannot be true of heaven when we actually get there, that we shall be pilgrims in it! And we see easily that the Spirit of God pictures for us, in fact, in him, not final rest in heaven, but a *present occupancy* of it now by faith, with which indeed a pilgrim walk is not only consistent, but is the *only thing* consistent: the certain result of a faith which enters into its heavenly portion is just this walk.

Canaan then, as seen in connection with Abraham, typifies for us indeed a heavenly portion, but heaven brought down to earth, as it were,—a thing with which the tabernacle in the wilderness has made us familiar, though in a somewhat different aspect. It will be thought, no doubt, however, that when, as now, we find Israel, after their wilderness-journey finished, going in to take possession of the land, *not to be strangers there*, but to find settlement and rest, that now this must speak of final rest. The thought is natural: we must take nothing, however, for granted here; Scripture must guide us step by step, or we are not safe: and the least mixture of our own thoughts uncontrolled by it, will bring in confusion into all our views, and envelop us in a fog which will forbid real progress.

Canaan as now to be possessed by Israel was at least to them no final possession, nor their enjoyment of it rest. They entered it sword in hand; they had to gain and to retain possession by the sword. Even now, when giving them the bounds of their inheritance, we find nothing like the full extent of the land promised them, which was "from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18), or, as more precisely defined, "from the Red Sea unto the sea of the Philistines and from the desert unto the River" (Ex. xxiii. 31.) Their bounds at this time touched neither the Red Sea nor Euphrates; and the reason is plain: they were going into the land under a legal covenant, not as brought in (as yet they will be) according to the fullness of divine grace. If they continued in His covenant, God would enlarge their borders (Ex. xxxiv. 24; Deut. xii. 20), even to the full extent of the original promise (Deut. i. 7); but this depended upon what never took place. The narrowness of the land with which men taunt Israel now—scarcely the size of Wales,—does not repre-

> distress you in the land wherein ye dwell; and it shall be that as I thought to do unto them, I shall do unto you.

sent what grace has assigned them as their portion, but only *their inability to make good their title to it.* Even the bounds here assigned them, which included Philistia, Tyre, and all Lebanon, they have never yet possessed; though, with a gleam of coming glory, David's kingdom extended to the Euphrates. But that gleam quickly passed: Israel itself broke asunder, and from this they went down ever further into the ruin in which yet they remain.

On the other hand, when they shall be restored in grace and in millennial days, the land will be indeed the type of heaven. Let any one compare the picture in Ezek. xlvii. with that in Rev. xxii., where in the one case we have the earthly, in the other the heavenly, and see how they correspond; so much indeed that they have been confounded together, though for this there is no excuse. Here is not the place to go into it; but the establishment of the fact is enough to show us in what way Canaan, as we see it in the history before us, is the type of heavenly things. It is the type of them as enjoyed by faith and anticipatively; in conflict, not in rest. Canaan has been indeed hitherto the very centre of opposing forces, which, pouring themselves over the land, Egyptian, Ethiopian, Hittite, Syrian, Assyrian, Babylonian, Persian, Grecian, Roman, could be only repelled by One arm,—the arm upon which Israel were besought to roll themselves, and did not. God never meant rest to be to them in any other way,—a way simple to the simple, of strength to the weakest: but they would not listen. Similarly the kingdom of heaven has been in conflict among men,—to those that have eyes to see, a constant battlefield of forces not merely earthly; and Christians have as little vindicated their title to their own possessions as Israel did to theirs. Even Romanists have led the way in announcing a Babylonish captivity of the church, Luther more clearly and convincingly following them. While the remnant that came out of this have in various ways repeated the history of Ezra and Nehemiah, of Haggai and Malachi's days.

Thus Canaan is, so to speak, *itself in the wilderness,* and it pertains to this book to mark out at least the limits of Israel's territory, lying, as it does, encompassed by foes, and subject to influences which are really, and not always plainly, adverse. The line of demarcation must be carried round, from the south-east border of the salt sea to the river of Egypt and the great sea, and then round Lebanon, by Jordan to the salt sea again. And is not this, in some sense, what the apostle is doing in the first part of 1 Corinthians?—defining boundary-lines, before he comes to the internal order of that Church which he addresses in Corinth, the type even among the heathen of that which the beloved disciple characterizes as the "world," "the lust of the flesh, the lust of the eyes, and the pride of life"?

The tabernacle, though the "patterns of things in the heavenlies," belonged to the wilderness, though marked off from it by its brazen pillars and white hangings of the court. So Paul marks off for the Corinthians the church from that which is of the world. He stretches out its linen curtains, hanging them by the silver hooks of atonement on the pillars of divine strength:—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, . . . shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God."

This sixth section of the last subdivision of the book ordains, then, the conquest of the land and the limits of it,—limits which we have seen, however, to be enlarged according to their faithfulness, and the multiplication of the people under the blessing of God.

(i.) The land is to belong alone to God, and to the people as possessing it under Him; the Canaanites to be driven out, all traces of idolatry destroyed. Christianity according to God is similarly exclusive, as a true kingdom of God on

2. (xxxiv. 1-15.) Its boundaries. [2] And Jehovah spake unto Moses, saying, Command
the children of Israel, and say unto them, When ye
come unto the land of Canaan, this is the land that
falleth to you for inheritance,—the land of Canaan,
according to its boundaries. And your [x] south limit x *cf.* Ezek. 47. 19.
shall be from the wilderness of Zin along by the side of
Edom; and your southern boundary eastward shall be
at the end of the salt sea. And your boundary shall
turn from a south [course] to the ascent of Akrabbim,
and pass over to Zin, and it shall go forth from the
south at Kadesh-barnea, and go out at Hazar-addar,
and pass over to Azmon; and the boundary shall turn
from Azmon toward the river of Egypt, and its extremity shall be at the sea.

And for the [y] western border ye shall have the great y *cf.* Ezek. 47. 20.
sea and coast [-line]: this shall be your western border.

And this shall be your [z] north border: from the great z *cf.* Ezek. 47. 15-17.
sea ye shall mark out to you Mount Hor; from Mount
Hor ye shall mark out the entrance to Hamath; and
the extremity of the boundary shall be at Zedad. And
the boundary shall go forth to Ziphron, and its extremity shall be at Hazar-enan: this shall be your north
boundary.

And ye shall mark out for your [a] eastern boundary a *cf.* Ezek. 47. 18.
from Hazar-enan to Shepham, and the boundary shall
descend from Shepham to Riblah on the east side of Ain;
and the boundary shall descend and press upon the
shoulder of the sea of Chinneroth eastward; and the
boundary shall descend unto the [b] Jordan, and its ex- b *ctr.* ch. 32. 1-5.
tremity shall be at the [c] salt sea: this shall be your land, c Josh. 3. 16.
according to its boundaries round about.

earth. Alas, Christians have been as little true to God in this as Israel of old; and like results have followed: God has been compelled to controversy with His people, the end of which is not seen yet.

(ii.) As to Israel's boundary lines, it is evident that, temporarily narrow as they were, they never filled them. We can little trace the spiritual meaning, save only in one part where it is so plain as to compel us to realize that this cannot stand alone,—that only insight is lacking on our part as to the rest. On the south-east Jordan and the salt sea divide the territory proper from Bashan and Gilead, the kingdoms of Og and Sihon, now possessed by the two and a half tribes. This was indeed intended to be held by the people, as Deut. ii. 24 proves conclusively, though none the less these tribes failed in choosing their *portion* there. There are things that are ours in which our portion is not: nay, the apostle puts the "*world*" in this category (1 Cor. iii. 22); where observe that it is a wholly different thing, nay, in contrast, to have the world belong to you, and *to belong to it.* In the one case you are its servant, in the other its master. There is nothing secular for the Christian, nothing which is not sanctified for those who are God's saints. And these kingdoms of Sihon and Og, we have found measurably to yield themselves to interpretation in this way. (See chap. xxi. 21-35 *notes.*)

Nevertheless, though the world itself in this sense ceases to be secular, yet it is another thing to have our portion in it; and just here between Canaan proper and the Gilead district, fertile as this may be, God has dug deep the trench of

And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which Jehovah commanded to give unto the nine tribes and to the half tribe. For the tribe of the children of the Reubenites according to their fathers' houses, and the tribe of the children of the Gadites according to their fathers' houses, have received their inheritance, and the half tribe of Manasseh have received their inheritance. The two tribes and the half tribe have received their inheritance on this side the Jordan of Jericho eastward toward the sunrise.

3. (*vv.*16-29.) Those set apart to apportion it.

[3] And Jehovah spake unto Moses, saying, These are [d] names of the men who shall divide the land unto you: Eleazar the priest and Joshua the son of Nun. And ye shall take one prince of every tribe to divide the land; and these are the men's names; of the tribe of Judah, Caleb the son of Jephunneh: and of the tribe of the children of Simeon, Shemuel the son of Ammihud; of the tribe of Benjamin, Elidad the son of Chislon; and the prince of the tribe of the children of Dan, Bukki the son of Jogli; the prince of the children of Joseph,—for the tribe of the children of Manasseh, Hanniel the son of Ephod; and the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan; and the prince of the tribe of the children of Zebulon, Elitzaphan the son of Parnach; and the prince of the tribe of the children of Issachar, Paltiel the son of Azzan; and the prince of the tribe of the children of Asher, Ahihud the son of Shelomi; and the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. These are they whom Jehovah commanded to divide to the children of Israel their inheritance in the land of Canaan.

d Josh.14.1.

Complete sanctification and rest.

1. (*vv.* 1-8.) Provision for the Levites.

7. [1]And Jehovah spake unto Moses in the plains of Moab by Jordan of Jericho, saying, Command the children of Israel that they give unto the [e] Levites out of the inheritance of their possession cities to dwell in; and pasturage for the cities round about them shall ye give unto the Levites. And the cities shall they have

e Josh. 14.4.

the Jordan valley as a memorial, in which the rapidly descending river of death falls into the sea of judgment, out of which no stream passes nor returns! Salt and thus barren, and as if under the curse of God, that sea lies, a veritable "pit," more than thirteen hundred feet below the level of the Mediterranean Sea, its own greatest depth being as much again. "The depression of the lake, both of its surface and of its bottom below that of the ocean," says Mr. Grove, "is quite without a parallel."

7. We have now reached the conclusion of the book; and the appropriate conclusion of the book of trial, wandering and failure is rest in the inheritance made permanent by sanctification according to God. In the Levite cities scattered through the land, in the provision of the cities of refuge for freeing it from the stain of blood, and in the provision for the permanence of inheritance in the tribes, we have a combination of assurances that God is still sovereign in grace

to dwell in, and their pasturage shall be for their cattle and for their substance, even for all their beasts. And the pasturage of the cities that ye shall give unto the Levites shall be from the city-wall outward, a thousand cubits round about. And ye shall measure without the city, on the east side two thousand cubits, and the south side two thousand cubits, and the west side two thousand cubits, and the north side two thousand cubits, and the city shall be in the midst: they shall have this as [f] pasturage of the cities. And [among] the cities that ye shall give unto the Levites shall be the six [g] cities of refuge, which ye shall appoint for the man-slayer, that he may flee thither; and in addition to these shall ye give [h] forty and two cities. All the cities that ye shall give unto the Levites shall be forty and eight cities,—these and their pasturage. And the cities that ye shall give shall be of the possession of the children of Israel: from those that have much ye shall take much, and from those that have little shall ye take little,—every one according to his inheritance which he inheriteth shall give of his cities to the Levites.

[f] Josh. 21. 1, 2. Ezek. 45. 1, 2.

[g] Josh. 20.

[h] Josh. 21. 41, 42.

2. (9-34.) Deliverance from the guilt of blood.

[2] And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you, that the man-slayer may flee thither who smiteth a person mortally without intent; and they shall be to you cities of refuge from the avenger, that the man-slayer die not

above all man's sin,—a grace that secures holiness, and so perpetuates blessing. The very number of this closing section is a sign of this triumph of God which shall be achieved in spite of all apparent contradiction and defeat. It is the full gamut of music, the compass of all melody; which cannot be, except God be thus supreme.

(i.) First, in these Levite cities, scattered through the land, we have the fulfillment of the prophetic word as to Levi, "I will divide them in Jacob, and scatter them in Israel." Yet how differently from what we should have thought, is it fulfilled in this case! Grace shows itself in absolute sovereignty over all the sin. What seemed but penalty has become blessing, and in complete accordance with God's way in grace, he who had been the subject of it becomes blessing to others. The number of the cities is thus noteworthy—forty-eight; which is not to be taken as 4 x 12, as Keil supposes, but as 6 x 8, with which the cities of refuge, six in number, are then in harmony. *Six* speaks here of discipline such as we see in the scattering; *eight*, of the new character which it assumes. The government of God is maintained, and for Levi's own sake he must be scattered. Seed must not lie in a heap, or it does not fulfill its office. Levi must be God's witness in Israel, and the seal of the sanctification of the whole land to God,—a people whose portion is God alone: "They shall teach Jacob Thy judgments, and Israel Thy law."

(ii.) Next we have, and in intimate connection with this, the ordinance of the cities of refuge. Blood was in an especial way—and here is contemplated above all one deed, yet in the future, which was to give the people their "field of blood," through centuries of banishment from the land into which they were now entering,—that which defiled the land before God. The design of the city of refuge was in no wise to turn away judgment from one who was in His sight before he stand before the assembly for judgment. And the cities that ye shall give shall be six cities of refuge for you. Three cities shall ye give on this side Jordan, and three cities shall ye give in the land of Canaan: they shall be cities of refuge. For the children of Israel, and for the stranger, and for the sojourner among them, shall these six cities be a refuge, that any one who smiteth a person mortally without intent may flee thither.

And if he have smitten him with an instrument of iron so that he die, he is [really] a slayer: the slayer shall certainly be put to death. And if he smite him with a stone from the hand, mortally, and he die, he is a slayer: the slayer shall certainly be put to death. Or if he smite him mortally with a wooden weapon in the hand, and he die, he is a slayer: the slayer shall certainly be put to death. The avenger of blood himself shall put to death the slayer; when he meeteth him, he shall put him to death. And if he thrust him in hatred, or hurl at him when lying in wait, that he die, or in enmity smite him with the hand, that he die, he that smote him shall certainly be put to death: he is a slayer; the avenger of blood shall put to death the slayer when he meeteth him. But if he have thrust at him [i] without enmity, suddenly, or have cast upon him any thing without lying in wait, or [have smitten him] with any stone wherewith one may die,—not seeing him, and have cast it on him so that he die, (yet he was not his enemy, nor sought his harm,) then the assembly shall judge between the smiter and the avenger of blood, according to these judgments, and the assembly shall deliver the slayer out of the hand of the avenger of blood, and the assembly shall restore him unto his city of refuge whither he had fled, and he shall abide in it till the [j] death of the high-priest, who was anointed

[i] *cf.* Acts 3. 17.

[j] *cf.* Heb. 5. 1-3.

a "manslayer." (Comp. *vv.* 16–18.) Where it could be shown that there was intent to slay, the image of God in which He had made man effectually pleaded against pity. God had already long before pronounced in this case (Gen. ix.), and there has been, and can be, no revocation of it: "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." That ground remains, and the guilt upon the land that does not avenge it here affirmed may well be considered by those who in these days would annul the death-penalty: "the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Where, on the other hand, there was not intent to slay, the mercy of God came in to save out of the hand of the avenger of blood; yet still with a gravity which shows what man's life is to Him. He could not, even after being adjudged in this way innocent, simply be set free, but was to abide in the city of refuge until the death of the high-priest; and only then could return to his inheritance in the land. Keil argues that the death of the high-priest was regarded as expiatory, and that this "is evident from the clause, 'who hath been anointed with the holy oil,' which would appear unmeaning and superfluous on any other view. The anointing with the holy oil was a symbol of the communiwith the holy oil. But if the slayer come at all [k]without the bounds of his city of refuge whither he had fled, and the avenger of blood find him outside the bounds of his city of refuge, and the avenger of blood slay the slayer, he shall not be guilty of blood, because he should have remained in his city of refuge until the death of the high-priest; but after the death of the high-priest, the slayer shall return to the land of his possession. And these [things] shall be for a statute of judgment unto you, throughout your generations, in all your dwellings. Whoever shall smite a person mortally, at the mouth of witnesses shall the slayer be slain; but [l]one witness shall not testify against a person that he die. And ye shall take [m]no ransom for the life of the slayer who hath done evil worthy of death, for he shall surely be put to death. And ye shall take no ransom for him that is [n]fled to his city of refuge, that he should come again to dwell in the land till the death of the priest. And ye shall not [o]pollute the land wherein ye are: for blood, it polluteth the land; and there can be no atonement made for the land,—for the blood that hath been shed in it, save by the [p]blood of him that shed it. And ye shall not defile the land which ye inhabit, in the midst of which I [q]dwell: for I, Jehovah, dwell among the children of Israel.

[k] *cf.* 1 Kings 2. 36–46.
[l] Deut. 17. 6.
[m] *cf.* Ex. 34. 7.
[n] *cf.* Col. 1. 23.
[o] *cf.* Deut. 21. 8, 9.
[p] Gen. 9. 5, 6. *cf.* Acts 5. 28.
[q] Ex. 29. 45, 46.

cation of the Holy Ghost, by which the high-priest was empowered to act as mediator and representative of the nation before God." This, however, gives no particular meaning to the often long detention of the manslayer in the city of refuge, nor does it take in the thought that the blood which defiled Israel's land was above all the blood of Christ shed by them, on account of which they have been so many centuries kept from their inheritance. Yet nationally they have been spared,—the Lord Himself putting in for them the prevailing plea, "Father, forgive them, for they know not what they do." Blinded by their self-righteousness, and implicit following of human guides, they have denied and crucified the Sent One of the Father; yet God can say to them by the mouth of Peter, "I wot that through ignorance ye did it," and thus, though shut out of their inheritance in the meantime, the time shall come in which they shall be restored to it. And that time will be when the priesthood of the Lord as now exercised in heaven shall be at an end, and He shall come forth, Priest and King in one, to bring in the times of restitution of which the prophets speak. This, then, would seem to answer to the death of the high-priest, while it may be none the less true that his being "anointed with the holy oil" here points Him out as the One whose work has been to make atonement. The special high-priestly work of the "day of atonement" would seem referred to, with its ordinance of the scape-goat and its blessing for Israel, when he who went into the holy place comes forth. It is on the day of atonement that the trumpet of jubilee sounds, and every man returns to his possession. All, therefore, unites to convince us of the truth of this interpretation.

But it is not Israel alone who have crucified the Lord. Gentiles united with Jews in that awful deed. "Of a truth, Lord, against Thy holy Servant Jesus, *whom Thou hast anointed*, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." (Acts iv. 27, 28.) Thus the cross is the guilt of the whole world, but a world which, when He was in it, "knew

3. (xxxvi.) The security of the inheritance.

[3] And the heads of the fathers of the family of the children of Gilead the son of Machir the son of Manasseh, of the families of the children of Joseph, drew near, and spake before Moses, and before the princes, the heads of the families of the children of Israel, and said, Jehovah commanded my lord to give the land for an inheritance by lot unto the children of Israel; and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother to his daughters. Now if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and added to the inheritance of the tribe to which they shall belong; and it shall be taken from the lot of our inheritance. And when the jubilee of the children of Israel shall come, then shall their inheritance be added to the inheritance of the tribe to which they shall belong; and their inheritance shall be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the children of Israel according to the word of Jehovah, saying, The tribe of the sons of Joseph hath said well. This is the thing which Jehovah hath commanded concerning the daughters of Zelophehad, saying, Let them marry to whom they please; only they shall marry in the family of their father's tribe: so shall the inheritance with regard to the children of Israel not remove from tribe to tribe; for the children of Israel shall cleave each one to the inheritance of his father's tribe. And every daughter that possesseth an inheritance among the tribes of the children of Israel shall be wife unto one of the family of her father's tribe, that the children of Israel may possess every one the inheritance of his fathers. And the inheritance shall not [r] remove from one tribe to another tribe; for each of the tribes of the children of Israel shall keep to his own inheritance.

[r] *cf.* Luke 2. 4, 5.

Him not;" and on this account that which was inflicted by their hands may still avail for them as their atonement. The faith of the Gentile too can be accepted on this principle alone; and in the cities of the Levites, in the provision furnished by the gospel ministry, he finds his city of refuge. Yet he too, sheltered and safe though he be, is away from his inheritance. He too—we all—will get it only at the coming of the Lord. The jubilee-note will then sound for all alike: for the Jew is but the typical *man;* in his sin, in his exile, in his restoration, we all have personal interest.

Thus this grand type applies to all the redeemed; and as the fitting close to wilderness-wanderings, shows how the inheritance is made good to us after all, and where sin abounded, grace much more abounds. This the third witness now confirms with more than adequate testimony.

(iii.) Here the daughters of Zelophehad come again before us through the representatives of the chiefs of the families of Manasseh. The former decision in their favor has secured that the inheritance of their father shall become their own; but there is danger thus that, if they contract marriages outside the tribe, the inheritance may through them pass out of the possession of the tribe, and

> Even as Jehovah commanded Moses, so did the daughters of Zelophehad; and Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons: they were married into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of their father's family.
>
> These are the commandments and judgments which Jehovah commanded to the children of Israel by the hand of Moses, in the plains of Moab by the Jordan of Jericho.

the whole stability of the tribal possession be overthrown. It is ordained, therefore, that in such a case as this the heiress of a father shall marry within the tribe, and the inheritance of each tribe be secured to it in perpetuity. Weakness may have come in, and the lack of male heirs seem to give the inheritance into the hand of others, out of whose hand again the very institution of the jubilee would prevent it passing. But all things must give way to the first great necessity that the inheritance allotted of God must remain with those to whom it was allotted. Nothing shall alter this; nothing, blessed be God, shall prevent any of His own from enjoying for eternity the inheritance prepared.

SCOPE AND DIVISIONS OF DEUTERONOMY

DEUTERONOMY, as the closing book of the Pentateuch, completes and sums up the law, impressing it upon the hearts and consciences of the people by the retrospect of their wilderness-history and the dying appeal of their prophet-lawgiver. It ends, manifestly, the first stage of Israel's history, the foundation and seed-germ of all that is to follow. Joshua is not the last book of a *Hexateuch*, as some would have it, but a distinct new beginning, as we shall fully see, if the Lord will, when we enter upon it. So also the spiritual, typical sense, which carries with it the highest assurance of inspiration, the power of prophecy, and reigns throughout the historical books, declares. Joshua, the entrance into Canaan, does not speak of our entrance into heaven at death or in resurrection, but of our entering by faith now. In the former way, not the wildest imagination could apply it in any detail; in the latter, it is full of meaning, and pregnant with most important instruction. In this way, it does not succeed, but runs parallel, with the earth-pilgrimage; while Deuteronomy winds up the wilderness-history, giving the moral intelligence and profit of the past as wisdom for the future, as the manifestation at the judgment-seat of Christ will do for our lives here. For the present life has its significance for heaven itself, and the light of heaven must illumine it all, not that we may then forget it, but that it may become a permanent possession.

Deuteronomy has but three main divisions, the second of which is the large part of the book. The first is historic; the second, legislative; the third, in the main, prophetic:—

DIV. 1. (Chap. i.–iv. 43.) The righteousness and grace of the Almighty as persuasive to obedience.

DIV. 2. (Chap. iv. 44–xxx.) The exposition and enforcement of the law.

DIV. 3. (Chap. xxxi.–xxxiv.) The outcome, as revealed prophetically.

DEUTERONOMY

DIVISION 1. (Chap. i.–iv. 43.)

The righteousness and grace of the Almighty as the motive to obedience.

God sovereign in spite of man's rebellion against Him.

1. (*vv.* 1-8.) A command which is promise.

(I.)

1.[1] THESE are the words that Moses spake unto all Israel [a] beyond Jordan, in the wilderness, in the Arabah, opposite Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab. There are [b] eleven days' [journey] from Horeb, by way of Mount Seir, unto Kadesh-barnea. And it was in the [c] fortieth year, in the eleventh month, on the first [day] of the month, that Moses spake unto the children of Israel, according to all that Jehovah had given him in commandment unto them; [d] after he had smitten Sihon the king of the Amorites, who dwelt in Heshbon, and in Edrei Og the king of Bashan, who dwelt at Ashtaroth:—beyond Jordan, in the [e] land of Moab, began Moses to [f] expound this law, saying,—

a ctr. Lev. 1. 1. Num. 1. 1. *cf.* 2 Cor. 5. 10.

b cf. Heb. 6. 12. Heb. 5. 12. Num. 20. 14–21.

c Num. 14. 33.

d Num. 21. 21-35.

e Ruth 1. 3.

f cf. Luke 24. 25-27.

NOTES.

DIV. 1.

THE introduction to the "expounding" of the law is most naturally a persuasive to obedience; and this is found where it would be the strongest, in their recent history, fresh and vivid as it was in the memories of the people. They had shown themselves out fully in it; in this way it was a history full of sorrow. But God too had manifested Himself in surpassing majesty,—in holiness and in grace; and the double record might serve, if any thing would, to arouse the conscience and stir the heart, and produce fidelity to One whose favor to them had been so conspicuous, and whose discipline withal so uncompromising. Day by day He ministered to them; day and night His presence had been amongst them: He who slept not nor slumbered was the keeper of Israel; and if He smote, it was because He would not give them up, and could not give up His own character.

The wilderness was the place of education for the land. The word for 'wilderness,' "comes," says, Krummacher, "from a word which means both to 'speak' and to 'lead,' so that to be in the wilderness and under leading, in Hebrew, amounts nearly to one and the same thing."* All this long, and in so much of it sad history was not to be without its final profit: the wilderness in this sense was yet to have its harvest, and "blossom as the rose." All its painful experience was to be wisdom for the land. And so with all the lessons which day by day we are all learning. Time is not cut off from eternity in such a way as to make it our joy and profit to forget there what we have passed through here; nor will its scroll be then rolled up and cast aside. No, but it is rather then that its history shall be fully unsealed and stand out as prophecy. And as the assurance of this, between us and eternity, or just as we step into it, we have the judgment-seat of Christ, and "manifestation" at the

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*Quoted in Schaff's Lange.

Jehovah our God spake unto us in Horeb, saying, Ye have [g] dwelt long enough in this mountain: turn, and take your journey, and go to the mount of the Amorite, and to all the [h] neighboring places, Arabah, mountain and lowland, even in the south, and by the sea-shore, the land of the Canaanite, and Lebanon, as far as the

[g] Num. 10. 11, 12.

[h] Gen. 15. 18-25. Ps. 72. 8.

judgment-seat: "every one of us shall give account of himself to God," says the apostle. (Rom. xiv. 12.) And again, "For we must all appear"—literally, "be manifested"—before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.)

Many have the strange thought that this does not apply to the Christian, and that so applied it would be contradictory to the gospel, as doing away with the assurance given by God, "their sins and iniquities will I remember no more." (Jer. xxxi. 34; Heb. viii. 12; x. 17.) But this is not a remembrance of *sins*, in the divine sense: nothing is reckoned against the believer; all that can be rewarded comes up for reward, all that cannot be rewarded is "loss" as to reward (1 Cor. iii. 15.)—no more. The very triumph of God's grace will be seen in this, that, told out in the presence of God, there is no imputation of sins at all. Thus the work of Christ will appear in its full glory; and *we* shall be manifested, not as unsinning angels, but as redeemed men. Thus we have our song and our worship. Thus the robes granted us in that day—the "fine linen" which "is the righteousness*es*" (in the Revised Version, "righteous *deeds*") of the saints,—are washed in the blood of the Lamb. (Rev. xix. 8, comp. vii. 14; xxii. 14, *R. V.*) Who would exchange these blood-washed robes for the most unspotted record that could be furnished by a creature?

And who would lose the apprehension of this grace in God for his own soul? or who would not desire to have it displayed before the universe? Who would take away the glory of Christ in this? Who would not rather say, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul"? (Ps. lxvi. 16.) There, in the ears of the most magnificent assembly ever gathered, God in Christ shall have His fullest praise; and "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Eccle. xii. 14.)

How wondrous that day of revelation! All the darkness of God's dealings with us gone forever! All our record His fullest praise! Not His grace alone seen, but His wisdom, righteousness, truth—every attribute glorified forever! What would we miss, if we missed this? And that eternity may be to us the perfect, unchanging happiness which is grounded in holiness—inasmuch as God deals with His reasonable creatures according to the nature He has given them, by argument and proof—how much may depend upon this day of manifestation! His purpose is that "in the ages to come He may show the exceeding riches of His grace in His kindness to us through Christ Jesus." (Eph. ii. 7.)

Deuteronomy, then, as closing at once the history of the wilderness and the first Pentateuch of Scripture, has its fitting place. It is in some true sense the book of the judgment-seat, beginning with this recital of wilderness-history, and at the end expanding into that glorious "song," in which (as if already amid the concourse of the coming day) the heavens, along with the earth, are exhorted to hear the words of his mouth! "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will proclaim the name of Jehovah: ascribe ye greatness unto our God. The Rock—His work is perfect; for all His ways are judgment: a God of truth, and without iniquity, just and right, is He."

(i.) Israel are now, though still characteristically "in the wilderness," at their journey's end. They have taken, to accomplish a few days' journey, the life of a generation. They have come a long distance, with toil and hardship, great river, the river Euphrates. See, I have set the land before you: [i]go in and possess the land which Jehovah [j]sware unto your fathers,—to Abraham, Isaac, and Jacob, to give unto them and their seed after them.

2. (9-18.) The service of rule, and Israel's humbling to the yoke.

[2] And I spake unto you at that time, saying, I am [k]not able to bear you myself alone: Jehovah your God hath multiplied you; and, behold, ye are this day as the [l]stars of heaven for multitude. (Jehovah, your fathers' God, make you a thousand times as many as ye are, and bless you, as he hath said unto you!) How

i Josh. 1. 2.
j Gen. 26. 3, 4. Mic. 7. 20. *cf.* Heb. 6. 17, 18.
k Ex. 18.18. Num. 11. 14 17.
l Gen. 26. 4.

where faith in God would have easily and long since brought them. Still, over all this God triumphs, using it as a homily for them, and an encouragement to confidence. The forty years of trial are at length concluded, and their inheritance lies before them, the other side of the headlong river which alone intervenes. And now the lawgiver's voice, soon to be heard no more among them, as he and they alike well know, utters itself in a solemn last address, in which the fullness of his heart overflows to the people so long his care. Characteristic of the book are the opening sentences in which Moses' words are emphasized as the subject of it: not now any more Jehovah's words through him, not the law itself properly, but Moses' exposition and enforcement of it. And this is set in the frame-work of the circumstances which set it off and impress one with its significance. The names in the first verse cannot be those of stations on the way hither therefore from Sinai on, although two of them are identical with and two more resemble some of these; but they were not "beyond Jordan, in the Arabah," or in any relation to these such as could warrant the terms used. "Similarity of names," says Keil, "cannot prove any thing by itself, as the number of places of the same name, but in different localities, that we meet with in the Bible, is very considerable." Yet this similarity, where the name is often all we have about the place, may still be quite significant. Certainly the site of this memorable discourse is beyond Jordan and in the Arabah, the deep cleft in which both the river and the sea of salt are found. Suph is not necessarily the *sea* of Suph or weeds, the common title of the Red Sea; nor Laban Libnah. With Paran and Hazeroth we are indeed familiar; but Hazeroth ("enclosures") is only the plural of Hazar, of which there are many; while Paran was the name of a wide district. However, we can say little to purpose about these names.

"From Horeb to Kadesh-barnea" (the "sanctuary of the wanderer") is the first stage of the journey, as Moses recites it, a history of unbelief and rebellion, which avails only to illustrate the vanity of opposition to the power of God. But in the first place we have the land set before them, not in poetical rhapsody, exaggerating the much smaller territory which in fact they possessed, but according to the promise to their fathers, which we have in Genesis xv., and still more fully in Exodus xxiii. 31. But this promise was, as the last passage shows, to be fulfilled to them by instalments, and as they had faith to lay hold of it and make it their own,—and they had not faith. Yet grace will not be finally defeated of its intent, nor the promise be left unfulfilled; no more than will to us the better promise of a heavenly land, which now we are bidden to make ours, and so little do. This parallel, full of reproof, and full of encouragement to us, we shall have abundantly before us as we go on. Meanwhile, the command is for us, as it was for them, a promise, which individual faith may make much of, if it cannot accomplish what that of a host may.

(ii.) Moses next reminds them of the institution of officers for the host to bear with him the burden of so great a multitude. God had fulfilled to them, and under the most adverse circumstances, the promise to their fathers, and already they were as the stars of heaven for number. This necessitated the appointment of those who should be recognized as chiefs and magistrates among them;

can I bear, myself alone, the wear of you, and your burden, and your strife? Take you men, wise and understanding, and known, according to your tribes, and I will appoint them as your heads. And ye answered me, and said, The thing which thou hast spoken is good to be done. So I took the head [men] of your tribes—wise men, and known, and placed them as heads over you,—captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and officers for your tribes. And I commanded your judges at that time, saying, Hear [causes] between your brethren, and judge [m] righteously between a man and his brother, and the sojourner with him. Ye shall not [n] regard persons in judgment; ye shall hearken to small and great alike; ye shall not be [o] afraid of the face of man, for the judgment is God's: and the matter that is [p] too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things that ye should do.

[m] ch. 16.18. *cf.* Ps. 72.2.

[n] Lev. 19.15. Prov. 24.23. *cf.* Rom. 2. 11.

[o] Prov. 29. 25. *cf.* Gal. 2. 11-14.

[p] Ex. 18.22.

rule in Israel being thus manifestly service; and they are invited to put their own hands to this work, in choosing from among themselves men that enjoyed their confidence, and deserved the confidence they enjoyed. And they do this, recognizing their need of the yoke, as all men ever have recognized it, spite of all abuses of authority. As Paul says of the magistrate, "He is the minister of God to thee for good" (Rom. xiii. 4), although, in the time in which he wrote, the abuse was everywhere evident.

We are mutually dependent and need each other's help, not simply against others but against ourselves. In our own cause we are not fit to be judges, and no laws, the world over, would allow this to be; yet there is no office we more naturally assume. Self-interest prompts and urges us to do that for which it is itself the disqualification. How good for us, then, to stand aside and allow those more competent for impartial judgment to give judgment. How good to see ourselves through the keener eyes of others, even sometimes of those not friendly. But in this way to what a height does Paul raise the Christian in that rebuke to the Corinthians, which it makes so keen,—"If then ye *have* judgments of things pertaining to this life, set those to judge who are *least* esteemed in the Church." (1 Cor. vi. 4.) This seems the exact opposite of Moses, nor does he of course mean that it should be literally carried out: "I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" He would not have those judge who lacked in wisdom; but he considers on the one hand that "the least esteemed in the Church" ought to have an elevation and impartiality of spirit fit for such an office; and on the other, that those whose worldly matters are to be judged should be so above care, as to things of this kind, as to be ready to submit their cause to any of their brethren!

This is no doubt an unattained—we ought not to say, unattainable—ideal. Good it is yet to have the ideal before us. In truth, how blessed to be so before God, so in the joyful consciousness of that supreme will, to which, little as men may mean it, every other bows, as to be able to see in all a Father's hand, and to be subject without reserve to every expression of His will, though it were an enemy's voice that gave it utterance:—"The cup which My Father hath given Me, shall I not drink it?"

Good it is thus to serve,—to be in subjection; and it need be no wonder to find, therefore, in this place the mention of an institution by which human will is curbed, and that spirit induced which is true preparation for a divine inheritance: "the meek shall inherit the earth." Israel with their inheritance before them are to cultivate the spirit of heirs.

3. (19-21.) The land ready to be possessed.

[3] And we journeyed from Horeb, and went through all that great and [q] terrible wilderness which ye saw, on the way to the mountain of the Amorite, as Jehovah our God commanded us; and we came to [r] Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorite, which Jehovah our God giveth us. See, Jehovah thy God hath set the land before thee: go up, possess, as Jehovah thy fathers' God hath said unto thee; fear not, nor be dismayed.

4. (22-33.) The test and the failure.

[4] And ye came near to me, the whole of you, and said, [s] We will send men before us, and they shall search out the land for us, and bring us back word by what way we shall go up, and unto what cities we shall come. And the thing was good in mine eyes: and I took of you twelve men, one of a tribe; and they turned and went up into the mountain, and came unto the valley of [t] Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down to us, and brought us back word, and said, It is a [u] good land that Jehovah our God giveth us. But ye [v] would not go up, and rebelled against the voice of Jehovah your God; and ye murmured in your tents, and said, Because Jehovah [w] hated us, he hath brought us forth out of the land of Egypt, to give us up into the hand of the Amorite, to destroy us. Whither are we going up? Our brethren have [x] melted our hearts, saying, [They are] a [y] people greater and taller than we; the [z] cities are great and walled up to heaven; and we saw too the sons of the Anakim there. And I said unto you, Ye shall not shake, nor be afraid of them: [a] Jehovah your God, who goeth before you, he shall fight for you, [b] just as he did toward you in Egypt, before your eyes; and in the wilderness, where thou hast seen how Jehovah thy God bare thee, as a man [c] beareth his son, all the way that ye have come, until ye came unto this place. But in this thing ye did not [d] believe Jehovah your God,

[q] ch. 8. 15. Jer. 2. 6. Mark 1 13. *cf.* 1 Pet. 5. 8.
[r] Num. 13. 26.
[s] Num. 13. 1. Josh. 2. 1. Ju. 1. 23.
[t] Num 13. 23, 24.
[u] Num. 13. 27. Num. 14. 7, 8.
[v] Num. 14. 9, 10. Ps. 106. 24.
[w] Num. 14. 3. ch. 9. 28.
[x] *cf.* Josh. 2. 11.
[y] Num. 13. 28, 29. ch. 9. 1, 2.
[z] *cf.* Josh. 6. 1-5.
[a] Josh. 3. 11.
[b] Ex. 14. 13, 14.
[c] ch. 32. 11, 12. Is. 46. 3, 4.
[d] Heb. 3. 19.

(iii.) The incidents of the journey to Kadesh are passed over: "the great and terrible wilderness" is only mentioned to make them realize the power of the hand that led them. Trained to encounter difficulties, as accustomed to see them overcome by the power of God, how ready they might be expected now to face the only foe that was to be feared, when now at Kadesh their next step would be upon the land of so many memories, pledged to them by the full value of Jehovah's name. Unbelief alone could prevail against them; yet how could they disbelieve? So one might indeed argue; but the facts of history and of experience are alike against the argument.

(iv.) We pass on quickly to the result; and now we find, what had not appeared in the history itself, that the mission of the spies was primarily the people's own suggestion. True, Moses had entered into it, and God Himself had sanctioned it; for in Numbers they are sent out at His bidding. It is plain, therefore, that there was nothing wrong in the suggestion, while it does not follow that there was nothing wrong in the motive. Unbelief desires, as we know, to see the way before it, likes to know what there is to meet, and to have its plans beforehand. God might sanction it, as a new witness to them of the who went before you in the way, to [e]search out for you a place for you to encamp in: by [f]night, in fire, to make you see the way in which ye were going, and in a cloud by day.

5. (34-46.) The judgment of God.

[5]And Jehovah heard the voice of your words, and was wroth, and sware, saying, [g]Surely, not one of these men of this wicked generation shall see that good land which I sware to give unto your fathers, save [h]Caleb the son of Jephunneh,—he shall see it, and to him will I give the land on which he hath trodden, and to his children, because he hath fulfilled to [i]follow Jehovah. Also with [j]me was Jehovah angry upon your account, saying, Thou too shalt not go in thither. [k]Joshua the son of Nun, who standeth before thee,—he shall go in thither. [l]Strengthen him, for he shall cause Israel to [m]inherit it. And your [n]little ones, who ye said should be a prey, even your children who this day have no knowledge of good and evil,—they shall go in thither, and to them will I give it, and they shall possess it. But ye, [o]turn you, and take your journey into the wilderness, the way to the Red Sea. But ye answered and said unto me, We have sinned against Jehovah: we [p]will go up and fight just as Jehovah our God commanded us. And ye girded on every man his weapons of war, and were ready to go up into the mountain. And Jehovah said unto me, Say unto them, Go not up, and fight not; for I am not among you, that ye be not smitten before your enemies. And I spake unto you, but ye would not hear, and rebelled against Jehovah's voice, and were presumptuous, and went up into the mountain. And the Amorite who dwelt in that mountain came out against you, and chased you, as the bees do, and beat you down in Seir, as far as Hormah. So ye returned, and [q]wept before Jehovah; but Jehovah would not hearken to your voice, nor give ear to you. And ye abode in Kadesh many days—as [many as] the days that ye abode.

[e] Num. 10. 33.
[f] Ex. 13. 21, 22. *cf.* Jno. 14. 16, 17.
[g] Num. 14. 28. Ps. 95. 10, 11.
[h] Num. 14. 24. Josh. 15. 13, 14.
[i] *cf.* Jas. 1. 8.
[j] Num. 20. 12. Ps. 106 32, 33.
[k] Num. 14. 30.
[l] ch. 31. 7, 8. *cf.* 1 Chron. 28. 9.
[m] Josh. 14. 1.
[n] Num. 14. 31.
[o] Num. 14. 25.
[p] Num. 14. 9, 10. ver. 26.
[q] Num. 14. 1. Gen. 27. 34-38. 2 Cor. 7. 9-11.

goodness of the land, the fruit of which was evidence that could not be denied. But nothing is more senseless than unbelief: if men believe not Moses and the prophets, they will not be persuaded though one rose from the dead. If the Word of God fails, sense and sight cannot avail. There are walled cities and tall men: granted; and the power of God, at how much will one reckon that? Alas, with amazing hardihood, they dare to say that all His goodness and care hitherto have been but hatred, and that He has been at the pains to bring them across sea and wilderness to destroy them at last by the hands of the Amorites!

(v.) Plainly, argument is at an end. God can do no mightier wonders, nor convince those to whom love and hatred are indistinguishable from one another. Their unbelief excludes them from the land and ordains a long discipline for their children, whom yet at last He brings in according to His purpose. Their folly and evil cannot change the Immutable: it is only of avail against themselves. The sure Word which had been for them is now their doom; while their fatal unbelief finally stirs even the meek spirit of Moses, and shuts him also out from the land. Once more they rebel when the word is pronounced

Israel's progress, and different relation to the people round.

1. (*vv.* 1-8.) Esau, the natural first-born; "that which is first is natural:" flesh, and the natural man.

(II. 1-25.)

2. [1] And we turned, and took our journey into the wilderness the way of the [r]Red Sea, as Jehovah spake unto me, and we were many days going round Mount Seir. And Jehovah spake unto me, saying, Ye have gone round this mountain long enough: turn you northward. And command the people, saying, Ye are to pass through the border of your brethren the children of [s]Esau, who dwell in Seir; and they shall be afraid of you: take ye, therefore, good heed unto yourselves; [t]contend not with them; for I will not give you of their land, even so much as to set the sole of the foot upon, [u]because I have given Mount Seir unto Esau for a possession. Ye shall buy food of them for money, that ye may eat; and ye shall obtain water also for money, that ye may drink. For Jehovah thy God hath blessed thee

r Num. 14. 25.

s Gen. 36 1-8.

t Num. 20. 14-21.

u Josh. 24.4.

against them, and will go in without God, who just now could not go in by His help: a mere presumption, presently bitterly rebuked, when the Amorites come down from the hill, and chase them as a swarm of bees might, even to Hormah, the place of the ban. Then they break down in tears as vain before the Lord: His judgment is as faithful as His loving-mercy.

2. In the next section we find Israel upon the road in their strange roundabout journey, in which we have already traced them, round Mount Seir. But the path itself is little touched upon: what we have rather is their different relation to the different nations by which they pass,—Edom, Moab, and Ammon on the one hand, and the Amorites on the other. The one, they are strictly forbidden to meddle with; the other, they are bidden to make war upon, and their land becomes Israel's first possession. So, we may be sure, is it important for us to know, as we travel on, what to contend with, what simply to pass by. All this in Israel's history is still to be our lesson; we may be confident as ever, and shall find our confidence justified, that "the things that happened unto them happened unto them for types."

(i.) First of these nations we have the "children of Esau, who dwelt in Seir," and we have already got more than a hint of the typical meaning. Esau and Seir have a natural connection. "Esau" means "hairy," "rough," and so does Seir; which for this reason is one of the words for "goat,"—a "shaggy one." This last significance is striking enough, the goat standing in its fundamental meaning for the *sinner*, as in the Lord's use of it. The wild nature of Esau thus is shown in its affinity to the "far-off country" to which he belongs. Edom has thus another sign that it is Adam, if disguised, as in the child of God the flesh is often well disguised. And Edom lies here in Seir, as we have elsewhere seen, right across (as we might imagine) the whole path of progress. This is emphasized by Israel's attempt to pass through Seir, a passage which is refused and has to be given up. God's way is "round," not *across* it, and "by the way of the sea," under the shelter of the serpent of brass. This is the way of death, the way of the cross: "in the Arabah," God's furrow of death, cut through the land from sea to sea, we find our track, and no Mount Seir to stop us.* But the truth is further emphasized for us here. Esau is not to be dispossessed,—the flesh cannot be,—nor even warred against. Mount Seir is given them for a possession. It is the lesson of the sea, which is given its place on the third day of the six in which the earth was built up; or, again, the lesson of Cain, marked by God for life, not death. The flesh abides still in the believer, and has its place from God —therefore its use, as we may boldly say. What use has Esau in his stronghold at Seir? Just as a needful barrier, to force Israel into the path by the in all the work of thy hand: he hath [v]known thy walking through this great wilderness; these forty years Jehovah thy God hath been with thee,—thou hast [w]lacked nothing. So we passed by from our brethren the children of Esau who dwell in Seir, by the way of the Arabah, by Elath and by Ezion-geber.

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*Those who may yet find this unintelligible are referred to notes on Num. xx. 14-21 and xxi. 4-9 for explanation.

v cf. Heb. 2. 18.
w ch. 8. 4. cf. Phil. 4. 11, 12.

2. (8-23.) The brother-tribes of Lot; and the help of the Lord against the giants.

[2] And we turned, and passed by way of the wilderness of Moab. And Jehovah said unto me, [x]Distress not Moab, nor contend with them in battle, for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession. (The [y]Emim dwelt therein aforetime,—a people great and many, and tall as the Anakim. They also were reckoned as giants, like the Anakim; and the Moabites called them Emim. Aforetime also the Horites dwelt in Seir; but the children of Esau dispossessed them, and destroyed them from before them, and dwelt in their stead,—just as Israel had done in the land of their possession, which Jehovah gave them.) Now rise up, and pass over the brook Zered; and we passed over the brook Zered.

x Num. 21. 12, 13
y Gen. 14. 5.

sea; so has the flesh its use to destroy self-confidence, to make the cross a daily necessity to us, to teach us to abide in Christ, and find our sanctification in occupation with Himself. If self-occupation could in Satan change an angel to a devil, worthy is it of God to make the ineradicable evil in us a means of turning our eyes from ourselves to Him, by whom, as we behold *His* glory, we are changed into the same image, from glory to glory!

With the men of the flesh, the children of this world, we may have traffic, as we pass on heavenward: contend with them we may not; their land is not ours; our possessions are elsewhere,—a good land, which forbids coveting any other.

(ii.) Passing Edom, the children of Israel find themselves in the neighborhood of the brother-tribes descended from Lot, as to whom they are equally forbidden to make war upon them or to possess their land. "I have given Ar," says Jehovah, "unto the children of Lot for a possession." What is represented to us, then, by these children of Lot? Their descent is naturally the first thing which should help us. They are the posterity, in a way of shame and sin, of one who stands as the typical opposite to Abraham, the man true to the divine call. He is the man, who, though himself "righteous," is yet a settler in the world, sunk into it, ignoring what it is for God, saved through the fire at last, but never restored to the place from which he had departed. The child of Lot is the child of the "cover" under which Lot walked, and according to the inevitable tendency from bad to worse, inheriting the evil only,—alien and hostile to Israel and to Israel's God. His territory is outside Israel's, though a border-land, and which is named from its chief city Ar, which means but "city," carrying us back to that which one of old had gone out of the presence of the Lord to build. (Gen. iv.)

All seems to speak of that which is the natural result of the true church sinking into the world,—a profession which is *but* the world, alien and hostile to the true people of God, characterized largely by the principles of confederacy, mutual interest, etc., which the city, as it now exists, implies. In Moab, the "city" covers, as it were, the country. Thus we need not wonder that their God is not Jehovah. For Moab God is Chemosh, the "vanquisher," as the mere professor goes with what in fact is prevalent, what has gained the day. In Ammon he is Moloch,—*i. e.*, "king,"—in fact, whether or not in right. Nay, rather, fact *is* right: not God is King,—reigns *because* He is divine; but the

And the days in which we came from Kadesh-barnea until we passed over the brook Zered were thirty-eight years, until the whole generation of the men of war were [z]consumed out of the midst of the camp, as Jehovah sware unto them. And indeed the hand of Jehovah was upon them to destroy them from the midst of the camp until they were consumed.

[z] Num. 14. 33. *cf.* 1 Cor. 15. 50. Col. 3. 5.

And it was so, when all the men of war were consumed, and dead from among the people, that Jehovah spake unto me, saying, Thou art to pass this day over the border of Moab, Ar; and [when] thou shalt come nigh over against the children of [a]Ammon, thou shalt not distress them, nor contend with them; for I will not give thee of the land of the children of Ammon for a possession, because I have given it unto the children of Lot for a possession. That too was accounted a land of

[a] ver. 9.

king is God—is divine because he reigns. And this is no strange thing among men: the sect of Herodians has always been a large one. Hence again, (for this is a system connected in all its parts,) to both Chemosh* and Moloch they sacrificed *men:* humanity is immolated at such shrines constantly.

Between Moab and Ammon it is harder to distinguish. "The near relation between the two peoples indicated in their origin," says Grove, "continued throughout their existence: from their earliest mention (Deut. ii.) to their disappearance from biblical history, the brother-tribes are named together. (Comp. Ju. x. 6; 2 Chron. xx. 1; Zeph. ii. 8, etc.) Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other . . . . They are both said to have hired Balaam to curse Israel (Deut. xxiii. 4) . . . In the answer of Jephthah to the king of Ammon the allusions are continually to Moab (Ju. xi. 15, 18, 25), while Chemosh, the peculiar deity of Moab (Num. xxi. 29), is called 'thy god' (24.) The land from Arnon to Jabbok, which the king of Ammon calls 'my land' (13), is elsewhere distinctly stated to have once belonged to a 'king of Moab.' (Num. xxi. 26.)"

On the other hand he notices that but one city of Ammon (Rabbah) is spoken of, and that the allusions to the habits and circumstances of civilization, so common in connection with Moab, are absolutely wanting in regard to Ammon. The Ammonites have the fierce habits of marauders, cruelty to their enemies (1 Sam. xi. 2; Am. i. 13; Jer. xli. 6, 7; Ju. xi. 7, 12), "as well as a suspicious discourtesy to their allies, which on one occasion (2 Sam x. 1–5) brought all but extermination on the tribe. (xii. 31.)" "Taking the above into account," he says, "it is hard to avoid the conclusion that, while Moab was the settled and civilized half of the nation of Lot, the Bene-Ammon formed its predatory and Bedouin section. A remarkable confirmation of this opinion occurs in the fact that the special deity of the tribe was worshiped, not in a house, nor on a high place, but in a booth or tent designated by the very word which most keenly expressed to the Israelites the contrast between a nomadic and a settled life (Am. v. 26)."

In Moab, we may perhaps see, then, the mere quiet worldling, satisfied with the gains of his profession; in Ammon, the heretic raider upon Israel's possession. We have had a type of this nature in the Philistines of the sea-coast, Israel's enemies on the other side; but these are nevertheless different in what they represent. Every form of spiritual existence, good or evil, we may expect to find embodied in these types, which so vividly picture the life and warfare of the people of God.

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*The Moabite stone has shown us this as to Chemosh.

giants: giants dwelt there aforetime, and the Ammonites called them Zamzummim;—a people great and many, and tall as the Anakim: but Jehovah destroyed them from before them, and they dispossessed them, and dwelt in their stead; as he did for the children of Esau who dwelt in Seir, when he destroyed the Horites from before them, and they dispossessed them, and dwelt in their stead even unto this day; and the Avvim, who dwelt in villages as far as Gaza, the Caphtorim who came forth of Caphtor destroyed them, and dwelt in their stead.

3. (24, 25.) The war for possession now at hand.

[3] Rise up, take your journey, and pass over the river Arnon: see, I have [b]given into thy hand Sihon king of Heshbon, the Amorite, and his land; begin, take possession, and contend with him in battle. This day will I begin to put the [c]dread of thee and the fear of thee upon the peoples under the whole heaven, who shall hear report of thee, and tremble and be in pangs because of thee.

b Num 21. 21-26.
c Josh. 2. 9-12. Ex. 15. 14-16. *cf.* Matt. 28. 4.

(II. 26—III. 29.)

Possession.

1. (26-37.) Sihon.

3. [1]And I sent [d]messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, I am passing through thy land: I will go

d Num. 21. 21. ch. 20. 10.

It may at first sight seem strange, however, if this be true, that God should have distinctly provided a place for Moab and Ammon, and not suffer Israel to dispossess them. We have seen, however, the same to be the case as to Edom, and how the fact answers to the type. As to the tares in the field too, which would correspond essentially to Ammon, the word is, "Let them grow with the wheat unto the harvest," which is very similar to what we have here. If we find, too, that Lot's children have their use, and that they have been the means of destroying certain giants, the Emim and the Zamzummim, out of the lands which they have occupied, this is true also of Edom and the Horites, and the Avvim before the Caphtorim, who seem to have become united with the Philistines. It is no new thing for God to overrule the growth of one evil for the destruction of another, that the world may be at least more tolerable for those that inhabit it. Those that mean nothing less than to serve God are thus compelled to do it; just as "He maketh the wrath of man to praise Him, and the remainder of wrath He will restrain." (Ps. lxxvi. 10.)

As to these giants, of whom little except the names remains, even the names are at present too uncertain in their interpretation to be able to say anything reliable about them. Vocabularies of this sort need to have more of the intelligence of faith in them, before questions such as these can receive any proper treatment. In the meantime we must perforce be content with marking them as questions remaining for the patient explorer of the Word in a time to come,—if indeed there shall be for it time to come! For the end is surely near at hand.

(iii.) The war for possession is now about to begin, God's threatening as to the former generation being now accomplished, and the hindrance to occupation of the land removed. They are therefore encouraged to go forward, doubting nothing.

3. Possession, as we see plainly here, begins this side Jordan. Israel are directly bidden to possess themselves of the land of the Amorites, which is in fact a good land, and worthy of God to give. So with us: "godliness hath the promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) Yea, says the apostle, "all things are yours, whether . . . the world, or life,

only by the highway; I will not turn right or left. Thou shalt sell me food for money, that I may eat, and give me water for money, that I may drink: I will only pass through upon my feet; ([e]as the children of Esau who dwell in Seir did to me, and the Moabites who dwell in Ar;) until I shall pass over Jordan, into the land which Jehovah our God is giving us. But Sihon the king of Heshbon would not let us pass by him; for Jehovah thy God [f]hardened his spirit and made his heart obdurate, that he might give him into thy hand, as it is this day. And Jehovah said unto me, See, I have begun to give up Sihon and his land before thee: begin, take possession, that thou mayest possess his land.

[e] *cf.* Num. 20. 18–21.

[f] Ex. 9. 12.

And Sihon came out against us,—he and all his people, to battle at Jahatz; and Jehovah our God gave him up before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and put under ban every inhabited city, with the women and the little ones, we left none remaining. Only the cattle we took as booty for ourselves, and the spoil of the cities we had taken. From Aroer, which is on the bank of the river Arnon, and the city which is in the valley, and as far as Gilead, there was not a city inaccessible to us; Jehovah our God gave up to us all. Only unto the land of the children of Ammon thou approachedst not, the whole border of the river Jabbok, nor to the cities of the mountain, nor to whatever Jehovah our God had forbidden us.

or death, or things present, or things to come, all are yours; and ye are Christ's; and Christ is God's." (1 Cor. iii. 21–23.) Here it is plain that we have possessions both sides of death, both banks of Jordan, yea, and Jordan itself.

Yet we may make very serious mistake none the less, as the two and a half tribes certainly did. What more natural for them than the language we have heard them use, when God had said to them, "Begin, take possession"? But Israel's land must be apportioned by lot; and they do not wait for the lot. The country suits them: it is fit for cattle, and they have cattle; thus, like Lot of old, they cannot trust God to choose for them,—they must choose for themselves. And they do choose peremptorily: they will not go over Jordan,—which they modify presently by undertaking to go and fight to give their brethren possession of the land which for themselves they refuse: to that refusal they hold fast.

The spiritual explains the natural here as so often elsewhere. As heavenly men the world belongs to us; but only to use as heavenly men. Gilead and Bashan may be ours as a dependency, but Canaan is the land of our inheritance and of our hearts. The world is ours, only as we are Christ's. It belongs to us, and therefore *we* do not belong to *it*.

(i.) The victory over Sihon, and the meaning of the whole history, so far as we could learn it, have been considered already. What is emphasized here, as suited to Moses' purpose, is, that *God* gave him into their hand, even the stubbornness which refused passage to the advancing host being of Him, the iniquity of the Amorites being now full, and so the ban upon them being dwelt on also, by which Israel became simply the executioners of the divine judgment. It was with them neither lust of possession nor passion for destroying which brought on Sihon and his people this merciless extirpation. The mercy was for the world, in rooting out of it a virulent evil. The indictment against them is given else-

2. (iii. 1-11.) Og.

[2] And we turned, and went up the way of Bashan; and [g] Og the king of Bashan came out against us,—he and all his people, to battle at Edrei. And Jehovah said unto me, Fear him not; for I have given him into thy hand, and all his people, and his land; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon. So Jehovah our God gave into our hands Og also, the king of Bashan, and all his people; and we smote him, until none were left to him remaining. And we took all his cities at that time; there was not a city which we took not from them,—sixty cities, all the region of [h] Argob, the kingdom of Og in Bashan. All these cities were fortified with high walls, gates and bars, beside unwalled towns very many. And we put them under ban, as we had done to Sihon king of Heshbon, banning every inhabited city, with the women and the little ones. But all the cattle, and the spoil of the cities, we took as booty for ourselves. So we took at that time out of the hand of the two kings of the Amorites the land that is on this side Jordan from the river Arnon unto Mount Hermon ([i] Hermon the Sidonians call Sirion, and the Amorites call it Senir); all the cities of the level country, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan. But only Og king of Bashan remained of the residue of the giants: behold, his [j] bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits its length, and four cubits its breadth, after the cubit of a man.

3. (12-17.) The land acquired.

[3] And this land which we took in possession at that time, from Aroer which is on the river Arnon, and half Mount Gilead, and the cities thereof, gave I unto the [k] Reubenites and the Gadites. And the rest of Gilead, and all Bashan, the kingdom of Og, have I given unto the half tribe of Manasseh, all the region of Argob, even all Bashan; it was called the land of giants. [l] Jair the son of Manasseh took all the region of Argob to the border of the Geshurite and the Maachathite, and called them, even Bashan, Havvoth-Jair, unto this day. And

[g] Num. 21. 33-35.

[h] 1 Kings 4. 13.

[i] ch. 4. 48. Ps. 133. 3. Song 4. 8.

[j] 1 Sam. 17. 4. cf. Prov. 24. 30-34.

[k] Num. 32.

[l] Num 32. 41.

where; and the execution of God's sentence put into Israel's hand was well calculated to impress them with a sense of divine holiness which should not leave them.

(ii.) The significance of Og and the conquest of Bashan has also been considered; nor does it seem possible here to add to it.

(iii.) The whole subject of the land will come before us, if the Lord permit, in the consideration of the book of Joshua, and we shall defer till then any attempt to read the significance of what we find here. That there is significance everywhere, we must not doubt: what Canaan was to Israel ought for us to find its parallel in spiritual import, surely. What must not this land, "the glory of all lands," "where the eyes of the Lord are continually," furnish to a believing study of it? Nothing has been done in this way as yet: has it been attempted? Shall we not find here certainly that "in all labor there is profit," and that "the soul of the diligent shall be made fat"?

I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley, and the boundary, even unto the river Jabbok, the border of the children of Ammon; the Arabah also, and Jordan, the boundary from Chinnereth unto the sea of the Arabah, the salt sea, beneath the slopes of Pisgah toward the sunrise.

4. (18-22.) Practical exhortation.

[4]And I commanded you at that time, saying, Jehovah your God hath given you this land to possess it: ye shall [m] pass over armed before your brethren the children of Israel,—all the men of valor. Only your wives, and your little ones, and your cattle (I know that ye have much cattle,) shall abide in your cities which I have given you, until Jehovah have given rest unto your brethren as unto you, and they also possess the land which Jehovah your God is giving them beyond Jordan; then shall ye return every man to his possession which I have given you. And I commanded [n]Joshua at that time, saying, Thine eyes have seen all that Jehovah did unto those two kings: so shall Jehovah do unto all the kingdoms to which thou passest over. Ye shall not fear them, for Jehovah your God is he that fighteth for you.

[m] Josh. 1. 14.

[n] ch. 31. 7, 8. Num. 27. 23.

5. (23-29.) God's way with Moses.

[5]And I [o]besought Jehovah at that time, saying, O Lord Jehovah, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what god is there in heaven or earth that can do according to thy works and according to thy might? Let me go over, I pray thee, and see that good land that is beyond Jordan,—that goodly mountain, and Lebanon. But Jehovah was [p] wroth with me on your account, and hearkened not unto me: and Jehovah said unto me, Let it suffice thee: [q]speak no more unto me of this thing. Go up to the top of [r] Pisgah, and lift up thine eyes westward and northward and southward and eastward, and see it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. And we abode in the valley over against [s] Beth-peor.

[o] *cf.* Matt. 26. 39.

[p] ch. 4. 21. Num. 20. 12.

[q] *cf.* 2 Cor. 12. 8, 9. 2 Sam. 22. 23.

[r] ch. 34. 1.

[s] ch. 4. 46.

(iv.) After the apportionment of the land already acquired, Moses reminds the people of the obligation of those entering into possession of it to take part with their brethren in the future conquest; to which Joshua also is encouraged with the assurance that the present success is but an earnest of the future. Jehovah is with them in unchanging strength and faithfulness.

(v.) And then, once more, he who had been Jehovah's instrument in bringing them out of Egypt seeks, with all the longing of his soul, to be permitted to go over Jordan, and see the good land beyond it. But there is no repentance with One who never speaks in haste. nor can mend what He speaks: Moses is refused, for the sake of the people, who must learn in him God's ways; but he is granted Pisgah, for there is no breach between holiness and love; and he shall see the land, with God.

(IV. 1–40.)

The exhortation of experience.

1. (*vv.* 1–8.) To whole-hearted obedience, neither adding nor diminishing.

4. [1] And now hearken, O Israel, unto the statutes and unto the judgments which I teach you, to do [them], that ye may live and possess the land which Jehovah the God of your fathers giveth you. Ye shall not [t] add unto the word which I command you, nor shall ye [u] take from it aught, that ye may keep the commandments of Jehovah your God which I command you. Your eyes have seen what Jehovah did because of [v] Baal-peor; for every man who went after Baal-peor Jehovah thy God destroyed out of thy midst, but ye who clave unto Jehovah your God are all of you alive unto this day. See, I have taught you statutes and judgments, even as Jehovah my God commanded me, that ye might do so in the land whither ye are going to possess it. Keep, then, and do them: and it shall be your wisdom and your understanding in the eyes of the peoples that shall hear all these statutes, and say, Surely a wise and understanding people is this great nation. For [w] what nation [so] great, to whom God hath come so nigh, as Jehovah our God is, in all we call upon him for? And what nation [so] great, that hath statutes and judgments so [x] righteous, as all this law which I set before you to-day?

2. (9–14.) The covenant.

[2] Only take [y] heed to thyself, and keep thy soul diligently, lest thou [z] forget the things thine eyes saw, and that they depart not from thy heart all the days of thy life, but that thou mayest make them [a] known to thy sons and to thy sons' sons:—the [b] day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said unto me, Gather the people together unto me, and I will make them hear my words, that they may learn them and fear me all the days that they shall live upon the earth, and teach them to their children. And ye

[t] Prov. 30. 6. *cf.* Gen. 3. 3. Rev. 22. 18.
[u] *cf.* Rev. 22. 19.
[v] Num. 25. 1–9. Ps. 106. 28. 1 Cor. 10. 8. Gen. 6. 1, 2. 2 Cor. 6. 14–18. 2 Cor. 7. 1. Rev. 2. 14, 20.
[w] *cf.* Rom. 3. 1 4. Gal. 2. 15. Rom. 11. 1. *ctr.* Phil. 3. 4–7. Col. 3. 11.
[x] Ps. 19. 7–11. *cf.* Rom. 7. 7–16.
[y] ver. 15, 23. chap. 11. 16. Josh. 23. 11. Ps. 119. 9. Eph. 5. 15.
[z] chap. 6. 10–12. Ps. 106. 13. *cf.* 2 Pet. 3. 1, 2.
[a] Ex. 12. 26. chap. 6. 20. Josh. 4. 21–24. Eph. 6. 4. 2 Tim. 3. 14, 15.
[b] Ex. 19. 16–20. 1.

4. The admonition follows, given by this experience. The history has a moral, as all man's history, indeed, when read aright; as all will be proved when it is first fully told out and accented right. Israel is a sample, not an exception: it is thus alone that it can have any voice for us, or be other than words spoken into the air.

(i.) The voice preaches obedience; but obedience is only that when it is uncompromising loyalty, never tampering with the statute-book. There must be no addition, which would exalt man's word to God's; no subtraction, reducing God's word to man's. For this there must be a single eye, so that the vision shall not be blurred: the commandment itself is light as it is life. This, experience had shown to Israel: where were the men that went after Baal-peor? But those who clave unto Jehovah lived. And what nation beside had ever such perfect statutes? What wisdom and understanding would be theirs who kept them!

(ii.) The people had met God, and they had His word:—two things that must go together for us also if we are to be adequately furnished for the path. The example of Job shows us the necessity of the first, for one beyond all others of his day in blamelessness of character. It was when his eye saw God that he came to abhor himself in dust and ashes. It is here man's will is broken, with his pride, and God's will becomes all in all to him. Then God, who is a consuming fire, speaks out of the midst of the fire, and the written Word becomes came near, and stood under the mountain; and the mountain burned with fire to the heart of heaven, with darkness, clouds, and thick darkness. And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no [c] form; only [ye heard] a voice. And he declared his covenant, which he commanded you to perform, [even] the [d] ten words; and he wrote them upon two tables of stone. And Jehovah commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye are passing over to possess it.

3. (15-24.) They are to be separated to God, as the people of His inheritance.

[3] And take good heed to your souls, (for ye saw no form in the day that Jehovah spake to you in Horeb out of the midst of the fire,) lest ye [e] corrupt yourselves and make you a graven image in the form of any figure, the likeness of male or female, the likeness of any beast that is upon the earth, the likeness of any winged bird that flieth in the heavens, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters under the earth; and lest thou lift up thine eyes to the [f] heavens, and see the sun and the moon and the stars,—all the host of the heavens, and be drawn away, and worship them and serve them, which Jehovah thy God hath assigned unto all the peoples under the whole heavens. But you hath Jehovah taken, and [g] brought you forth out of the iron furnace, out of Egypt, to be unto him a [h] people of inheritance, as at this day. And Jehovah was [i] angry with me on your account, and sware that I should not go over Jordan,—yea, that I should not go in unto that good land which Jehovah thy God giveth thee for an inheritance;

[c] Ex. 20. 18. 1 Kings 19. 11-13. 1 Tim. 6. 16. *cf.* Phil. 2. 6. Heb. 1. 3. Jno. 1. 18. Jno. 14. 8-11. Rev. 4. 2, 3. Matt. 18. 10.

[d] Ex. 34. 28. chap. 10. 4. *cf.* 2 Cor. 3. 2-11.

[e] Ex. 32. 7, 8. chap. 9. 12. chap. 32. 5. 2 Kings 23. 13. Rom. 1. 23-32.

[f] chap. 17. 3. 2 Kings 17. 16. 2 Kings 21. 3 5. Jer. 8. 1, 2. Ezek. 8. 16.

[g] Ex. 15. 17. Lev. 19. 36. Ps. 81. 10. *cf.* Col. 1. 13.

[h] Ex. 19. 4-6. *cf.* Tit. 2. 14. 1 Pet. 2. 9, 10.

[i] chap. 3. 26. chap. 32. 51.

the record of a living Voice, which has spoken, and which speaks to us. Nothing can possibly take the place of this real meeting with God,—this being face to face with His Majesty. Neither for Israel nor yet for Job was this a falling into a Father's arms.—the gospel had not been spoken, save in parables. But now there is a danger of God being *lost* in the Father, rather than (as He should be,) *manifested* in the Father. How much lack there is, among those too who have well learnt the gospel, of that broken spirit,—so priceless a thing with God,—and which is the unfailing consequence of having *met God!* For one who has done this, it is henceforth "*God* and the word of His grace:" the sweet and wholesome, childlike, not slavelike, "fear of God" will accompany the "comfort of the Holy Ghost," and the issue will be a persuasive witness for God, by which, as in the beginning, the Church will be "multiplied." (Acts ix. 31.) It is the glory of God in the face of him that has been with Him.

(iii.) After such a manner, then, as the day permitted, these two things appear in Israel's history. They were a people separated to God as His possession. *He* was toward them a jealous God, because of His love to them. They were to be His alone; and He was to be for them separate from all else, not confounded with any imagination of man's, or likeness of any thing in heaven or earth, who can be represented by nothing but Himself. For us, Christ as the "image of the invisible God" has only emphasized, not lessened, this unapproachable glory. God is indeed brought near; but if He draw near, the more we realize our nothingness in His presence.

but I shall die in this land, I shall not go over Jordan, but ye shall go over and possess that good land. Take heed to yourselves, lest ye forget the covenant of Jehovah your God which he made with you, and make yourselves a graven image in the form of any thing that Jehovah thy God hath forbidden thee. For Jehovah thy God is a [j] consuming fire, a jealous God.

4. (25-31.) Failure fore-warned.

[4] When thou shalt beget children and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, the form of any thing, and do evil in the sight of Jehovah thy God, to provoke him to anger, I [k] call heaven and earth to witness against you this day that ye shall soon utterly perish from off the land whither ye pass over Jordan to possess it: ye shall not prolong your days upon it, but shall be utterly destroyed. And Jehovah shall [l] scatter you among the peoples, and ye shall be left few in number among the nations whither Jehovah shall lead you; and [m] there ye shall serve gods, the work of men's hands, wood and stone, which neither [n] see, nor hear, nor eat, nor smell. And from thence ye shall seek Jehovah thy God, and thou shalt [o] find him, if thou seek him with all thy heart and with all thy soul. In thy distress, even when all these things shall come upon thee, in the [p] end of days, thou shalt return to Jehovah thy God, and shalt hearken unto his voice, —for Jehovah thy God is a [q] merciful God—he will not forsake thee, nor destroy thee, nor forget the covenant with thy fathers, which he sware unto them.

5. (32-40.) God with them their peculiar blessing above all people.

[5] For ask now of the former days, which were before thee, from the day in which God created man upon the earth, and from one end of the heavens to the other end of the heavens, whether there hath been any thing

[j] Lev. 10. 1-3. Num. 16. 35. Heb. 12.29. *cf.* 1 Cor. 3. 12-15.

[k] chap. 30. 19. Is. 1. 2. Ps. 50. 4-6.

[l] Lev. 26.33. Jer. 9. 16. Ezek.22.15. 1 Kings 14. 15. Ps. 44. 11. Esth. 3. 8. 1 Pet. 1. 1. *cf.* Jer. 31. 10 12.

[m] Dan. 3. Jer. 44. 15-30.

[n] Ps. 115. 4-8. Ps. 135. 15-18. Dan. 5. 23.

[o] Dan. 9. 1-19. 1 Kings 8. 46-53.

[p] *cf.* Num. 24. 14 24. Is. 2. 2. Jer. 31. 8,9. Ezek. 38.8.

[q] Ex. 34. 6. Neh. 9. 17. Ps. 107.1 3. Mic. 7. 18.

We are His: if Israel were brought out of Egypt, the iron furnace, we are the subjects of a more wondrous and spiritual redemption. For Israel, this was the first argument of the law; for us, it is that which above all speaks of His title to us.

(iv.) But even as he speaks of that separation to Jehovah, which the love He had to them claimed at their hands, and in which lay all their glory and felicity, the shadow of the future sweeps over the soul of the prophet-lawgiver; and he sees their departure from Jehovah, their idolatry, to which God must give them up, only to enjoy it, not in the land which was devoted to Him, but scattered in that of strangers. There they would realize the miserable bondage they had chosen, until with their whole heart they should seek again the God of their fathers: seek, then to find; for such is the mercy of Him against whom they have rebelled, and His faithfulness to the unforgotten covenant.

Thus, before their actual possession of the land of promise, they are warned of how, though not forever, they will lose it. And so the Church, from the very beginning, was warned of like departure, the seeds of which already were found in the apostle's days, and would develop into a darker apostasy than that of Israel. Only the end here is the removal of her candlestick upon earth, while the true saints are caught up to heaven, that "*Israel*" may "bud and blossom, and fill the face of the earth with fruit."

(v.) God with them, that was their glory. Had any other nation heard His such as this great thing, or hath been heard like it. Did [r]ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and [s]take him a nation out of the midst of a nation by trials, by signs, and by wonders, and by war, and by a mighty hand and by a stretched-out arm, even with great terrors, according to all that Jehovah your God hath done for you in Egypt, before your eyes? Unto thee it hath been shown, that thou mightest know that Jehovah he is God, there is none beside him. Out of [t]heaven hath he made thee hear his voice, that he might instruct thee; and upon [u]earth he hath made thee see his great fire, and thou hast heard his words out of the midst of the fire. And because he [v]loved thy fathers, therefore he chose their seed after them, and in person brought thee out by his great power, out of Egypt, to [w]dispossess before thee nations greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day. Know therefore this day, and consider it in thy heart, that Jehovah he is God, in the heavens above and on the earth beneath: there is none else. And thou shalt keep his statutes and his commandments, which I command thee this day, that it may be well with thee and with thy children after thee, and that thou mayest [x]prolong thy days upon the land which Jehovah thy God giveth thee forever.

How God can be with man.

(*vv.* 41-43.)

5. Then Moses severed [y]three cities on this side Jordan toward the sunrising, that the slayer might flee thither

r ver. 7.
s Ex. 3. 8.
t Ex. 19. 18.
u *cf.* Heb. 12. 25.
v chap. 7. 8. chap. 23. 5. chap. 33. 3. 1 Kings 10 9. Hos. 11. 1. *cf* Jno. 3. 16. Eph. 5. 25-27.
w Ex. 23. 28-30. Ex. 33. 2. Josh. 13. 6.
x Ex. 20. 12. ch. 5. 33. ch. 11. 9, 21. Ps. 91. 16. Prov. 3. 16. Is. 65. 20. *ctr.* Ps. 110. 23, 24. Acts 7. 54-60. Phil. 1. 21-26.
y Num. 35. 9-14. Josh. 20. 7, 8.

voice out of the fire kindled by His presence, enabled to hear it and to live? Had any other people been taken to be His own, plucked out of the grasp of another nation with such a hand of power, with signs and wonders and mighty deeds? The question implies that there could be but one answer then. Now, we can speak of God more marvelously displayed,—of a salvation greater and more wondrous. How pregnant, then, should be for us Moses' conclusion here: "Know therefore, and consider it in thy heart, that Jehovah He is God, in the heavens above and in the earth beneath: He, and none else"! Do we always act as though we believed it? Are His commandments kept in simplicity, as if we did? *Absolute* obedience, is it so common among us yet? And this is the measure of faith, and of the love by which faith works.

5. This part of Deuteronomy is closed with a significant act on the part of Moses. He sets apart three cities of refuge for the land already in possession on the east of Jordan. The spiritual meaning of these cities of refuge has been already considered in general; here we shall find it extended and developed in a way full of the deepest interest to every spiritual mind. How full of interest that which, penetrating beneath a comparatively unattractive surface, discovers to us the thoughts of God, then hidden, (and of necessity hidden,) when the events passed into history, but preserved for us, nevertheless, in the record of them by the hands of those who, led of the Spirit, thus immeasurably transcended their own knowledge! Here, it is evident that it is the inner meaning that must illumine the history, and that those who stop short of this lose all the power of the history. We shall be easily content, for the sake of showing, as God may grant, this inner meaning, to be counted romancers and fabulists by the many

> who should kill his neighbor [z] inadvertently, and hated him not in times past, and that, fleeing to one of these cities, he might live: [a] Bezer in the wilderness, in the level country, for the Reubenites, and [b] Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

[z] Num. 35. 22. *cf.* Acts 3. 17. 1 Tim. 1. 13.
[a] Josh. 20. 8.
[b] 2 Chron. 18. 2. 2 Kings 9. 1.

(alas!) with whom divine history is nothing *more* than history, and with whom their "immanent deity" is too impartial to favor an Israelite chronicler beyond a Greek or Roman historian. Science may, for the purpose of anatomy, rejoice in the carcass rather than the living form; but for us, the breath of the Spirit of life is in these pages, and we will not give them up to that which, having used its knife upon them, will restore them to us in a state fit only for the charnel-house.

These cities of refuge, set at intervals through the land of Israel, are a garrison for it from God, which even still, in ruin, as the land is, watch over it, as ministers of unchanging grace, and prophets of now near-coming glory. This people of God, separated to Him in the wonderful way attested by their annals,—what, after all, has been their condition for many and long centuries of subjection to hostile races? They have been strangers and wanderers, Cainlike, and indestructible as Cain,—a nation surviving even in death, but as if to perpetuate only the memory of the doom under which they lie,—the doom of an awful fratricide. Such is, in fact, their condition,—a condition hopeless to most yet, though it may be now with a streak of gray dawn widening upon it. But these cities of refuge have all the time been watch-towers set to face eastward, ramparts round prostrate Zion, upon which the watchmen hold not their peace, and give Him no rest, till He establish it again,—yea, till He make it a praise upon earth. (Isa. lxii. 6, 7.)

They are His pledge, in view of what has in fact come to pass, that what He has foreseen cannot thwart His purposes, nor their sin His long-foreshown grace. Preach they may in sackcloth, but it is good tidings that they preach, of a place of security even for homicides,—for those for whom *His* plea shall yet avail, "They know not what they do."

Thus alone can their blessing come—can the favor which of old distinguished them be again shown them; thus only can God be with man at any time. The Crucified is our shelter from the avenger, and the pledge of full possession of our destined inheritance; and the more we contemplate the type here, the more we shall see the features of Christ and of our blessing in Him.

Six cities gird the whole land,—the land as far as Israel in the past enjoyed it: in their number thus speaking of the victory of divine grace over and in them. Three only are here: Jordan dividing equally the six into two threes, the number of testimony and that of the divine fullness. This victory is indeed such a witness: Father, Son, and Holy Ghost, as they are for the first time fully made known in the New Testament, so it is in personal activity in our behalf that they are manifested.

At present, we have only three to consider: first, for the Reubenites, Bezer, in the wilderness, in the table-land. "Bezer" means "fortification," a place inclosed, sometimes a "store" or treasure so inclosed. The application to our Lord scarcely needs enlarging on. God's inclosure can never be a mere defense; it must be planted, like the first garden, with "every tree that is pleasant to the sight and good for food." Or, better than all, when *we* are thus shut up, He makes us a "garden inclosed," out of which for Him north wind and south alike make the spices to flow out. In Him, we are not merely with evil and enemy shut out; we are *shut in* with blessing.

And this for the Reubenite, self-willed, impetuous against restraint as we have seen him,—a restraint which shall overcome and hold him fast, remould, deliver him from himself, make him fruitful. Blessed be God!

Bezer is "in the wilderness;" and it is even in this world that this great gift

DIVISION 2. (Chap. iv. 44–xxx.)

The Exposition and Enforcement of the Law.

SUBDIVISION 1. (Chap. iv. 44–xi.)

The governing principle, or the law in its essence.

(IV. 44—VI. 3.)

The text to be expounded.

1. (iv. 44–v. 21.) The law at Horeb.

1.[1] AND this is the law which Moses set before the children of Israel; these are the testimonies and the statutes and the judgments which Moses spake unto the children of Israel when they had come out of

is made our own. The life-boat is needed for the seas, the armor for the battle; and "as He is, so are we *in this world.*"

Bezer is also "in the level country,"—the *mishor*,—a word which in Isa. xi. 4 and Mal. ii. 6 is used for "equity." It is indeed thus that Christ has become a refuge for us,—no mere escape, but *righteousness*..

Next, we have Ramoth in Gilead for the Gadites. "Ramoth" means "heights," as "Gilead" a "rocky" region. As security would be attained in a level country by a simple inclosure, such as we find in Bezer, so in a rocky district the natural place of security would be a *height.* The plural form may be, in Hebrew, only intensification. And here it seems scarcely possible to miss the application. Christ our refuge is indeed exalted to a height which renders it impossible for any earthly thing to assail or threaten our security in Him. In Him, risen out of death and ascended to heaven, *we* are "risen together," and "seated together in heavenly places in Christ Jesus." No difficulties of the rough path we tread can affect for a moment our perfect peace in Him whose path is ended in the joy of victory and His work accomplished. Heaven can be no surer to us when we are in it than in Christ having gone in for us, our Representative Head. And this, how comforting for the Gadite assailed by a troop, and yet thus able and certain to conquer in the end! Jacob's wondrous prophecy, we can see, accompanies us all through, and, as a foundation, governs all the superstructure.

We have yet one of these cities remaining,—"Golan in Bashan for the Manassites." To Golan is assigned very diverse meanings: we take, as always in these cases, that which is in most harmony with its context, and has thus the sanction of fullest significance. The idea suggested by Bashan, the kingdom of Og, we have already considered (Num. xxi. 33–35). It speaks of pleasure, in a bad sense,—luxury, sensuous pleasure, with which even the common acceptation of "Bashan" as "rich soil" is not discordant. It contained then, probably,—does now certainly,—some of the richest land in Syria. "Golan," in keeping with all this, means "joy,"—even that which expresses itself in bodily movement, "exultation." We "rejoice in Christ Jesus," says the apostle: "boast," or "exult," is the better term. What more needful for a Manassite, especially, as here, one who has failed in steadfast purpose, than Christ in that character as a "refuge" from himself? Let us not make light of joy, if it be right joy,—that is, joy in the right Object; but let us remember that joy even in salvation is not enough, and may fail us in the time of need. Only that joy in Him "whom, having not seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice" is "joy unspeakable and full of glory." (1 Pet. i. 8.)

Thus if our life-history, like that of Israel, afford us little material for boasting in ourselves, these cities of refuge fittingly remind us of what is our security and our full resource. Like the Nazarite with his vow fulfilled, the end of our course shall only make our divorce from self complete, and Christ in absolute attainment our occupation forever. Amen.

DIV. 2.

WE now come to that exposition and enforcement of the law which occupies evi-

Egypt, on this side Jordan, in the valley opposite Beth-peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the children of Israel smote, after they came forth out of Egypt; and they possessed his land, and the land of Og king of Bashan, two kings of the Amorites who were on this side Jordan toward the sunrising; from Aroer, which is on the bank of the river Arnon, even as far as Mount Sion, which is Hermon; and all the Arabah on this side Jordan, eastward even unto the sea of the Arabah under the slopes of Pisgah.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and the judgments which I speak in your ears to-day, and learn them, and observe them to do them. Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us,—us, all of us, who are here alive to-day. Jehovah spake unto you in the mount face to face, out of the midst of the fire,—I stood [c] between Jehovah and you at that time, to declare to you what Jehovah spake, (for ye were afraid by reason of the fire, and went not up unto the mount,) saying,

c Ex. 19. 20. Ex. 20. 19. Ex. 32. 30-35. *cf.* Gal. 3. 19, 20. *ctr.* 1 Tim. 2. 5, 6. Heb. 8. 6. Heb. 9. 15. Heb. 12.24.

dently the body of the book. In the first of its three subdivisions we have its governing principle,—that is, of course, its essence, and this is embodied in the first commandment of its first table. In the second, we have the illustration of it in special commands. In the third, its sanctions,—the rewards and penalties which actualize it as law.

SUBD. 1.

IN the first subdivision there are five sections; in which we find, first, the law itself, and in the repetition of this we are called back to the manner and circumstances of its first announcement. In the first two commandments of the law, by which God is enthroned in the affections of His people, the spirit of the whole is seen. For this, the testimony to Him, and to the salvation He has wrought for them, is to be constantly maintained,—kept before their own eyes, and taught their children. For this also all toleration of the false gods of the heathen and of their worship is forbidden: they are to be a people holy to their God, the only true God. Then they are to beware of self-righteousness, which the enjoyment of His favor might engender; and in this, the lessons of the wilderness,—of their humbling and discipline there, and of their need of it,—are to have their permanent use. Then responsibility is finally insisted on, and the issue of their conduct in blessing or in curse.

1. (i.) The exposition of the law begins with the place in which and the circumstances under which it is given,—after their deliverance from Egypt, Jordan reached, the land of the two Amorite kings already in possession. It is evident that these are motives and encouragements to obedience,—pledges of the full blessing yet to come.

In a similar interest, Israel are carried back to Horeb, and placed amid the solemn surroundings of the first giving of the law. Many of the eyes which were upon Moses now had beheld the glory of the fiery mount, as he reminds them. Face to face, out of the midst of the fire, God had talked with them. They needed no argument as to His being or power; but that power had been used in their behalf, and the first words of Him who spake declared Him their Deliverer out of Egyptian bondage. He did not claim their love without having done that which would secure it for Him. But this love must have reverence in it also:

[d] I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage: [e] thou shalt have no other gods beside me.

[f] Thou shalt not make thyself any graven image, [even] any form of that which is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor serve them; for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, even unto the third and unto the fourth [generation] of them that hate me; and showing mercy to thousands of them that love me, and keep my commandments.

[g] Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless who taketh his name in vain.

[h] Keep the Sabbath day to sanctify it, as Jehovah thy God commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work,—thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates: that thy servant and thy handmaid may rest as well as thou. And [i] remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee

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h Ex. 20. 8–11; Gen. 2. 1 3; Lev. 23. 3; Num. 15. 32-36; Neh. 9. 14; Neh. 13. 15-22; Is. 56. 2; Is. 58. 13, 14; Is. 66. 23; *ctr.* Col. 2. 16, 17; Rom. 7. 4; 2 Cor. 5. 17; Jno. 20. 1.
i ch. 15. 12–15; ch. 16. 2; ch. 24. 18, 22; Eph. 2. 11–17.

d Ex. 20. 2. Ps. 81. 10. *cf.* 1 Pet. 3. 18.

e Ex. 20. 3. ch. 28. 14. 1 Kings 11. 4. 10. Jer. 25. 6, 7. Ju. 2. 12. 2 Chron. 28. 25. *cf.* Phil. 1. 21.

f Ex. 20. 4–6. ch. 27. 15. Ju. 17. 3, 4. 2 Kings 21. 7. Is. 40. 19-25. Ps. 78. 58. Ezek. 8. 3, 5. *cf.* Eph. 5. 5 with 1 Cor. 10. 7, 11, 14. Rev. 13. 14, 15. Rev. 21. 8.

g Ex. 20. 7. Lev. 19. 12. Lev. 24. 10–17. Ps. 139. 20. Prov. 30. 9. *cf.* Mark 7. 6, 7. Jas. 5. 12. Matt. 5. 33–37.

nothing is more offensive than that familiar tone assumed toward God by some who have been moulded upon the lax gospel often preached to-day. Yet God would have us near Him,—truly near,—the nearer, the more His majesty will impress us, the infinite distance between ourselves and Him will penetrate us.

True, it was here the fiery mount: for the people had accepted law, and put themselves under it; yet the fear with which God sought to impress them was preservative, and in that sense gracious. And there remains for us, after grace has fully come, a "fear of the Lord" which is not terror, but which allows no levity, and along with which "the comfort of the Holy Ghost" is ever found. (Acts ix. 31.)

Spoken before written, the law of the Lord is a living reality; and while it may be a "ministry of death," is never a dead letter. Our hearts may well delight to recognize in it all through, indeed, a "ministry" meant to blight only the pretentious pride and self-righteousness of man, and thus deliver him,—to shut him up among those "lost" for whom a Saviour is provided.

In the recapitulation of the law, it is evident, as especially in the fourth commandment, that Moses does not confine himself to a literal quoting of the divine words. The ground for the observance of the Sabbath is here, not the six days' making of heaven and earth, but the redemption of the people out of Egypt. Of course, the one reason does not conflict with the other; and indeed the latter is a needed supplement to the former. Man as the creature of God can only now by grace be sustained in this place, and at rest; and after his wilderness-history is closed, as it is in Deuteronomy, this comes in more naturally than in Exodus, where the people stand as yet under the unbroken covenant. God's Word is perfect and divine in every part.

out thence with a mighty hand and with a stretched-out arm: therefore hath Jehovah thy God commanded thee to keep the Sabbath day.

[j]Honor thy father and thy mother, as Jehovah thy God commanded thee, that thy days may be prolonged, and that it may be well with thee in the land that Jehovah thy God giveth thee.

[k]Thou shalt not kill.

[l]Nor shalt thou commit adultery.

[m]Nor shalt thou steal.

[n]Nor shalt thou bear false witness against thy neighbor.

[o]Nor shalt thou desire thy neighbor's wife; nor shalt thou covet thy neighbor's house; his field, nor his man-servant, nor his maid-servant, his ox, nor his ass, nor any thing that is thy neighbors.

2. (*v.* 22-vi. 3.) In relation to God by a mediator.

[2]These words Jehovah spake unto all your congregation, in the mount, from the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more. And he wrote them in two tables of stone and gave them to me. And it was so, when ye heard the voice out of the midst of the darkness, while the mountain burned with fire, that ye drew near unto me, all the heads of your tribes and your elders, and ye said, Behold, Jehovah our God hath shown us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God may speak with man, and he [still] live. And now [p]why should we die? for this great fire will consume us; if we hear the voice of Jehovah our God any more, we shall die: for who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have done, and lived? Go [q]thyself near, and hear all that Jehovah our God shall say; and speak thou to us all that Jehovah our God shall speak to thee, and we will hearken and do it. And Jehovah heard the voice of your words when ye spake unto me; and Jehovah said unto me, I have heard the voice of the words of this people which they have spoken unto thee: they have done well in all that they have spoken. [r]Oh that there were such a heart in them,

[j] Ex. 20. 12. Eph. 6. 1-3. ch. 27. 16. Prov. 30. 17. Luke 2. 41-51. *ctr.* Rom. 1. 30.

[k] Ex. 20. 13. *cf.* 1 Jno. 3. 15. Acts 13. 15.

[l] Ex. 20. 14. Matt. 19. 9, 18. *cf.* Matt. 5. 28. Jer. 3. 9.

[m] Ex. 20. 15. Ex. 22. 1-4. Rom. 13. 8-10. Prov. 30. 9. Zech. 5. 3, 4. Eph. 4. 28.

[n] Ex. 20. 16. ch. 19. 16-19. Prov. 21. 28. Matt. 26. 59. Acts 6. 13, 14. *ctr.* Rev. 1. 5.

[o] Ex. 20. 17. Josh. 7. 21. 1 Cor. 6. 10. Col. 3. 5. Luke 12. 15. *ctr.* Acts 20. 33. *cf.* Heb. 13. 5, 6.

[p] Ex. 20. 19-21. *cf.* Rom. 4. 15.

[q] *cf.* Num. 12. 8. *ctr.* Eph. 2. 13, 14. Heb. 10. 19-22.

[r] Is. 48. 18, 19. *cf.* Luke 19. 41, 42. 2 Pet. 3. 9.

In the fifth commandment, the words, "as Jehovah thy God commanded thee," brought in, show clearly that Moses is not simply repeating. The same words are found in the fourth commandment, but might be thought in that place to refer to the first institution of the Sabbath, when the manna fell. He adds here also, "that it may be well with thee." Except in the fourth commandment, the differences are, however, slight.

(ii.) Moses, after the recapitulation of the law, dwells upon their need of a mediator,—a need met, obviously, only typically in himself. A greater than Moses speaks to us here through him; and we see how Deuteronomy presents to us the great features of the history as suited to us. Owning that Jehovah had actually spoken to them, and they lived, they yet declare this impossible to last; and God owns this (from *their* stand-point) as true. But then the legal covenant to fear me and keep my commandments always, that it might be well with them and with their children forever! Go, say unto them, Return unto your tents. But as for thee, stand thou here by me, and I will speak unto thee all the commandments and the statutes and judgments which thou shalt teach them, that they may do them in the land that I give them to possess it. Ye shall therefore observe to do as Jehovah your God hath commanded you: ye shall not turn aside to the right hand or to the left. In all the way that Jehovah your God commanded you shall ye walk, that ye may live, and it may be well with you, and ye may prolong your days in the land which ye shall possess.

And these are the commandments, the statutes, and the judgments which Jehovah your God commanded to teach you, that ye might do them in the land which ye pass over to possess: that thou mightest fear Jehovah thy God, to keep all his statutes and his commandments which I command thee,—thou, and thy son, and thy son's son, all the days of thy life, and that thy days might be prolonged. Hear, therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase exceedingly, as Jehovah, the God of thy fathers, hath spoken unto thee, in a land flowing with [s] milk and honey.

The exposition begins.

1. (*vv.* 4, 5.) The first commandment, and its demand of the whole man.

(VI. 4–25.)

2. [1] [t] Hear, O Israel: Jehovah our God is [u] one Jehovah. And thou shalt [v] love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

[s] Ex. 3. 8. Lev. 20. 24. Num. 13. 27. ch. 11. 9. Josh. 5. 6. Jer. 11. 5. Ezek. 20. 6. *cf.* Cant. 4. 11. Joel 3. 18.

[t] Mark 12. 29, 30.

[u] 1 Tim. 2. 5. 1 Cor. 8. 5, 6. Eph. 4. 4–6. Zech. 14. 9. *cf.* Jno. 1. 1.

[v] ch. 10. 12. ch. 11. 1. ch. 30. 6. Ps. 31. 23. *cf.* 1 Jno. 4. 8–21.

was plainly hopeless. One only reason can there be why God and His creature should not meet together in security. No necessary distance between finitude and the Infinite One could make His presence destructive to what His hands had fashioned. No, it is sin which absolutely demands judgment, unless Another can intervene in righteousness in his behalf; and here Moses can make no real atonement, as we know. He is a shadow, not the substance. Man's refuge is not from God, but in God Himself.

2. Such is the text, and now we come to the exposition. Moses sums up in two brief sentences what the law implies in its first table. First, the unity and immutability of God: "Jehovah our God is one Jehovah;" founded upon this, His claim to the undivided allegiance of man,—"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." If there be but one God, there is none beside to divide the heart with; and Jehovah claims in the most absolute way the whole of it. The words stand for the inner man, with all his affections, and in their full energy. And this is the reasonable claim of the Creator to the full answer of the heart to Him who created him, and in whose service alone all his faculties find their full occupation, rest, and satisfaction. All freedom apart from this is only slavery. All slavery here is only freedom; as he knew well who could say, "To me, to live is Christ," and who in his epistle to the Romans signs himself His "bondsman,"—"Paul, bondsman of Jesus Christ." (Rom. i. 1, *Greek.*) Yet none can insist more earnestly that "we have *not* received the spirit of bondage." (viii. 15.) To live in love, and serve Him who is love, is indeed the opposite.

2. (6-9.) The testimony to be maintained.

[2] And these words which I command thee this day shall be upon thy [w]heart; and thou shalt reiterate them to thy [x]children, and speak of them when thou [y]sittest in thy house, and when thou [z]walkest by the way, and when thou [a]liest down, and when thou risest up; and thou shalt bind them for a sign upon thy [b]hand, and they shall be for [c]frontlets between thine eyes; and thou shalt [d]write them upon the posts of thy house, and upon thy gates.

3. (10-15.) Its memory not to be lost amid the enjoyment of possession.

[3] And it shall be, when Jehovah thy God shall have brought thee into the land which he sware unto thy fathers,—to Abraham, to Isaac, and to Jacob, to give thee,—great and goodly cities which thou [e]buildedst not, and houses full of all good things which thou filledst not, and cisterns hewn out which thou hewedst not, vineyards and olive-trees which thou plantedst not, and thou shalt eat and be full, take heed to thyself, lest thou [f]forget Jehovah who brought thee out of the land of Egypt, out of the house of bondage. Jehovah thy God shalt thou fear, and him shalt thou serve, and [g]swear by his name. Ye shall not go after [h]other gods, of the gods of the peoples that are round about you: (for Jehovah thy God in the midst of thee is a jealous God;) lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from the face of the earth.

w Ps.119.11. Prov. 4. 23.
x Gen.18.19. Eph. 6. 4. *ctr.* 1 Sam. 3. 12, 13.
y *cf.* Ps. 1. 2.
z *cf.* Jno. 4. 6-26. Luke 24.13-28.
a *cf.* Luke 8. 22-25.
b Prov. 7. 3.
c Ex. 13. 9, 16. ch. 11. 18. Gen. 20. 16.
d *cf.* Ex. 12. 7. *ctr.* Is.57.8
e *cf.* Rom. 4. 4, 5. Jno. 14.2,3.
f Ju. 3. 7. ch. 8. 11,14, 19. Heb. 2. 1.
g *cf.* 2 Kings 3. 14. Jer. 16. 14, 15. *ctr.* Amos 8. 14.
h ch.5.7,etc

(ii.) Whose they were, they were to remind themselves and others at all times, and on all occasions. Their confession of God was to be of the most open character. How great a help and strength to the soul itself is this conspicuous putting God foremost! "I have set the Lord always before me" has necessarily for its companion-word, "He is at my right hand: I shall not be moved." (Ps. xvi. 8.) God's seal is for the forehead, not the back of the head; and how many are saved by it from the devil's locusts! (Rev. ix. 4.) Nor does the apostle hesitate to say, "With the mouth *confession* is made unto *salvation*." (Rom. x. 10.) Let us not think it legal to insist upon commandment, and to write upon every available space a "Thus saith the Lord." Such a consecration of things is the way to prevent the devil's scribbling, who has not the least hesitation or delicacy in appropriating every vacant spot. God's word is no intrusion, and never out of place. By it the heavens were framed, and the earth established; and still it establishes, harmonizes, gives fullest meaning, character, beauty, to every thing. It is no more out of place any where than a ray of sunshine is; and, like it, glorifies what it rests upon.

(iii.) But, alas! then as now, and now as then, the very fullness of the blessing enjoyed might cause forgetfulness of the gracious hand from which it came. "Fullness of bread" had of old been the destruction of Sodom. Trial and necessity awake the consciousness of man's need of God, while without want he may lose easily the sense of his still existing dependence. Egypt, the type of the world away from Him, we have seen to be fed by her unfailing river. Mercies thus may through our pride and willfulness become curses, so that plagues shall have to become our mercies. In this condition the gods which man's own heart has devised are more attractive than the glorious God who is our Creator, not our creature; and Israel can go after the idols of Canaan—of the nations they have seen driven out before Jehovah—away from Him who had given them these for a possession.

Of this, then, they are warned beforehand, that they may retain Him in their

4. (16 25.) The practical effect, and the personal experience.

[4] Ye shall not [i] tempt Jehovah your God as ye tempted him in Massah. Ye shall diligently observe the commandments of Jehovah your God, and his testimonies, and his statutes, which he commanded thee. And thou shalt do that which is right and good in Jehovah's eyes; that it may be well with thee, and thou mayest go in and possess the good land of which Jehovah sware unto thy fathers, to thrust out all thine enemies from before thee, as Jehovah hath spoken.

When thy son [j] asketh thee in time to come, saying, What mean the testimonies and the statutes and the judgments which Jehovah our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's [k] bondmen in Egypt, and Jehovah brought us out of Egypt with a mighty hand; and Jehovah gave signs and wonders, great and grievous, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. And he brought us out from thence [l] that he might bring us in, to give us the land which he sware unto our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, always for our good, that he might preserve us alive, as at this day. And it shall be [m] righteousness for us, when we observe to do all these commandments before Jehovah our God, as he commanded us.

The sanctification of the land, by the extirpation of the Canaanite idolaters.

(VII.)

3. When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall [n] cast out many nations from before thee,—the Hittite, and the Girgash-

[i] Ex. 17. 2, 7. ch. 33. 8. Matt. 4. 5-7.

[j] ver. 7. Ex. 12. 26. Josh. 4. 21.

[k] ch. 5. 15.

[l] Ex. 3. 8.

[m] *cf.* Gal. 3. 21. Rom. 10. 5.

[n] Ex. 34. 24. Lev. 18. 24.

fear, serve Him, and swear by His name. The God who loves them is jealous of their affections. They must choose between that love heretofore so fruitful to them and the wrath which will alike be fruitful; for indifferent He cannot be.

(iv.) They must not tempt Jehovah, then, as they tempted Him in Massah. There, it was, in fact, belief in His indifference. They said, "Is the Lord among us, or not?" He had been, surely; but in their change of circumstances, they had imagined fickleness in Him, and that His shoulder had thrown off the burden it had assumed. How little we judge it our sin that we have not counted on Him, that we have judged Him capable of abandoning the objects of His choice! No: He would fill His place; let it be only their care to fill theirs. Let them diligently observe His commandments, which were also His testimonies, and the result could not but follow—that it should be well with them, and that they should go in to possess the land.

One blessed experience they had, and which was to be their testimony to the generations following. They had been bond-slaves in Egypt, and Jehovah had broken their bonds to bring them forth. This He had enshrined for their remembrance in those ordinances which, as they abode, should be testimonies that *He* abode still, their changeless God and Saviour. Thus was perpetuated among them the memory of a love which in all else manifested itself for them,—statutes which would be righteousness to those who observed them, and for their good alway: assurances of what He who gave them was in His own nature, as loving righteousness,—who commands love, because He loves. So in man also does conscience testify to the one of these, as the heart of parent, brother, friend testify to the other. In these, man cannot but be, however feebly, the reflection of his Maker.

ite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite,—[o] seven nations greater and mightier than thou; and when Jehovah thy God shall give them up before thee, and thou shalt smite them,—then thou shalt [p] utterly destroy them: thou shalt make no [q] covenant with them, nor show them favor. And thou shalt make no [r] marriages with them: thou shalt not give thy daughter unto his son, nor take his daughter for thy son. For he will [s] turn away thy son from following me, that they may serve other gods; and the anger of Jehovah will be kindled against you, and he will destroy thee quickly. But thus shall ye deal with them: ye shall [t] break down their altars, and shatter their pillars, and cut down their Asherah-[images], and [u] burn their graven images with fire. For thou art a people [v] holy unto Jehovah thy God: Jehovah thy God hath [w] chosen thee to be a [x] peculiar people for himself, above all the peoples that are upon the face of the earth. [y] Not because ye were more in number than any peoples did Jehovah set his love on you and choose you, for ye were fewest of all peoples; but because Jehovah [z] loved you, and because he would keep the [a] oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. And thou knowest that Jehovah thy God, he is God, the [b] faithful God, keeping covenant and mercy to a thousand generations with those that love him and keep his commandments; and [c] repaying those that hate him to their face, to destroy them: he will not defer to him that hateth him; to his face will he repay him. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

And it shall be, if ye hearken to these judgments, and keep and do them, that Jehovah thy God shall keep unto thee the covenant and the mercy that he sware unto thy fathers. And he will love thee, and bless thee, and [d] multiply thee: he will even bless the fruit of thy womb, and the fruit of thy ground,—thy corn, and thy new wine, and thine oil, the increase of thy kine, and

o Acts 13. 19.
p Ex. 17. 14. *ctr.* Ju. 1. 27 36.
q Josh. 9. 11. Ju. 2. 2.
r Gen. 6. 2. Ju. 3. 6.
s 1 Kings 11. 1-8.
t Ju. 2. 2.
u Ex. 32. 20.
v ch. 26. 19. Heb. 3. 1.
w *cf.* 1 Pet. 1. 2. 1 Pet. 2. 9. ch. 4. 37.
x *cf.* Tit. 2. 14.
y *cf.* Rom. 9. 7 13. Eph. 1. 4. Eph. 2. 5.
z ch. 4. 37.
a Gen. 26. 3. Heb. 6. 16-20.
b ch. 32. 4. Mal. 3. 6.
c Ex. 20. 5.
d Lev. 26. 9. ch. 28. 63.

3. So far as to Israel, simply looked at as from within: a sterner duty awaited them as to the land into which Jehovah was about to bring them. They were completely to destroy out of it the Canaanite inhabitants, showing them no mercy, making no covenant or alliance with them. Over and over again the cause of this has been explained. They were a people whose iniquity was now full, as in Abraham's time it yet was not. (Gen. xv.) The land itself was spuing them out for their abominations, and Israel was in this respect but the executioner of divine judgment, not of their own passion or lust of acquisition. Instead of destroying them, as He might, by plague or famine, He chose Israel to perform this office, and thus gave His people themselves the most solemn lesson that could be given them, in the holiness of His own nature, and in what sin is before Him. They themselves would incur similar awful judgments if they

the ewes of thy flock, in the land which Jehovah sware unto thy fathers to give thee: blessed shalt thou be among all peoples; there shall not be male or female [e] barren among you or among your cattle. And Jehovah will take away from thee all [f] sickness, and he will put upon thee none of the grievous diseases of [g] Egypt which thou knowest, but will put them upon all that hate thee. And thou shalt consume all the peoples which Jehovah thy God giveth up to thee: thine eye shall not pity them, and thou shalt not serve their gods, for that will be a snare to thee.

If thou say in thy heart, These nations are [h] more than I: how can I dispossess them? thou shalt not be afraid of them; thou shalt remember well what Jehovah thy God did unto Pharaoh and unto all Egypt,—the great trials which thine eyes saw, and the signs and the wonders and the mighty hand and the stretched-out arm wherewith Jehovah thy God brought thee out: so shall Jehovah thy God do unto all the peoples of whom thou art afraid. And, moreover, Jehovah thy God shall send the [i] hornet among them, until those that are left, and that hide themselves from thee, are destroyed. Thou shalt not be afraid of them; for Jehovah thy God is in the midst of thee, a great God and to be feared. And Jehovah will put out those nations before thee [j] little by little: thou shalt not consume them quickly lest the beasts of the field increase upon thee. But Jehovah thy God shall give them up before thee, and shall discomfit them with a great discomfiture until they are destroyed. And he shall give their kings into thy hand, and thou shalt destroy their names from under heaven: and there shall not a man be able to stand before thee till thou hast destroyed them. The graven images of their gods ye shall burn with fire: thou shalt not covet the silver or the gold that is on them, nor take it to thee, lest thou be snared with it: for it is abomination to Jehovah thy God; and thou shalt not bring an abomination into thy house, and be under the curse like it; but thou shalt detest it utterly and abhor it utterly, for it is a cursed thing.

followed them in their sin, of which their loathsome gods of lust and murder were the full outcome and expression. There must be no dalliance with this evil, no league of any kind with those infected with it. Axe and fire must deal with all its symbols, and Israel must be wholly devoted to Him who had set His love upon them in all their insignificance, and in that love, and faithful to His promise to their fathers, had now redeemed them to Himself. Thus they knew God, this true and faithful God,—faithful in holy judgment as in loving mercy.

How needful all this reiteration Israel's after-history shows abundantly. Here, therefore, follows the detail of various blessing, just such things as every man values, which would go with obedience; while the power of God, which they had witnessed in Egypt, would be against their enemies and consume them; if slowly, even this in tender mercy to them, lest the wild beasts should increase too much in the vacant land.

[e] Ex. 23. 26. Gen. 16. 1 with Gen. 17. 15, 16. Gen. 25. 21. 1 Sam. 1.2. *cf.* Is. 54. 1-6.

[f] Ex. 23.25. *cf.* Is.33.24.

[g] Ex. 15. 26. ch. 28. 60.

[h] ch. 4. 38. Ps. 18. 17. 2 Kings 6. 14-17. *cf.* 1 Jno.4. 4.

[i] Ex. 23. 28. Josh.24.12. *cf.* Ju. 7.22.

[j] Ex. 23. 30. Ju. 2. 22. *cf.* Josh.1.3. Phil. 3. 15, 16.

Lessons of the wilderness.

1. (viii.) Jehovah's care.

(VIII.–X. 11.)

4. [1] All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which Jehovah sware unto your fathers. And thou shalt [k] remember all the way which Jehovah thy God led thee these forty years in the wilderness, to [l] humble thee and [m] prove thee, to know what was in thy heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to [n] hunger, and fed thee with the [o] manna, which thou knewest not, nor did thy fathers know, that he might make thee know that [p] man doth not live by bread alone, but by whatever proceedeth out of the mouth of Jehovah doth man live. Thy [q] raiment waxed not old upon thee, neither did thy [r] foot swell these forty years. And thou knowest in thy heart that as a man [s] chasteneth his son, so Jehovah thy God chasteneth thee; and thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him.

For Jehovah thy God bringeth thee into a [t] good land, a land of [u] water-brooks, of fountains and depths that spring out of valleys and hills; a land of [v] wheat and barley, and [w] vines and fig-trees and pomegranates, a land of oil-olives and honey; a land where thou shalt eat bread without [x] scarceness, where thou shalt lack nothing; a land whose [y] stones are iron, and out of whose hills thou shalt dig [z] copper. And thou shalt eat and be full, and [a] bless Jehovah thy God for the good land that he hath given thee. Take heed to thyself that

k ch. 2. 7. ch. 9. 7. Num. 33.

l ver. 16. *cf.* 2 Cor. 12. 7-10. Phil. 4. 11-13. Phil. 2. 8.

m Gen. 22. 1, 2. Ex. 16. 4. Ps. 66. 10. Ps. 81. 7. *cf.* Rom. 5. 3-5. Jas. 1. 2-4. 1 Pet. 1.6,7. 2 Chron. 32. 31.

n Ex. 16.2,3. *cf.* Luke 4. 2.

o Ex. 16. 12. Num. 11. 7-9. Neh. 9. 20. Ps. 78. 24. Josh. 5. 12. *cf.* Jno 6. 31–35.

p Matt. 4. 3, 4. Ps. 19. 10. Ps. 119.103. Jer. 15. 16. *ctr.* Is. 44. 20. Hos. 12. 1.

q ch. 9. 5. Neh. 9. 21. *ctr.* Josh. 9. 13.

r *cf.* Eph.6. 15.

s Prov.3. 11, 12. Ps. 94. 12. Ps. 118. 18. Heb. 12. 5–11. *cf.* 1 Cor. 11. 30–32.

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t Ex. 3. 8; Num. 14. 7, 8; ch. 3. 25; Josh. 23. 13; Ezek. 20.6 *u* ch. 11. 10–12; *cf.* Jno. 7. 38, 39; Rev. 22. 1. *v* ch. 32. 14; Josh. 5. 11, 12; Ps. 81. 16; Ps. 147. 14; Jer. 31. 12; Joel 2. 24, 25; *cf.* Jno. 12. 24. *w* Num. 12. 23; *cf.* Jno. 15. 1; Rev. 22. 2. *x* *cf.* ch. 28. 47, 48; Luke 15. 17. *y* Is. 60. 17; *cf.* Dan. 2. 41. *z* *cf.* Zech. 6. 1; Ex. 27. 2; Micah 4. 13. *a* Ps. 103. 1, 2; 1 Chron. 29. 20; Ps. 135. 19–21; *cf.* Eph. 1. 3.

4. Again, Moses returns to enforce all this with the ever-fruitful wilderness-lessons;—we too, in eternity, shall return to feast upon harvests gathered out of such barren soil. If these are lessons of humiliation, it is just this that is so needful for the proud heart of man. To the meek and contrite of heart God looks,—yea, dwells with these. Humility is the true undoing of the fall in one main feature; and thus the forty years of discipline have their justification.

(i.) They were to remember, then, all the way by which God had led them,—a way which had brought out for them, as His way still does for all, all that was in their hearts. This in its design was but their Father's care, whether He suffered them to hunger, or fed them with His strange food, still by man so little appreciated. Patient weaning from self it was, patient instilling of lessons of dependence, so easy-seeming, so hard to acquire. Ah, in the life that He has taught us to be our possession, how sure that God's Word is that which sustains it!—"By every word that proceedeth out of the mouth of God doth man live."

If there was trial, how God's tenderness was shown! Raiment never growing old; feet never swelling as they trod that flinty soil. We too have a robe of beauty that is fresh eternally; "feet shod with the preparation of the gospel of peace," of which the rough places only prove the abiding comfort. Discipline,—yes! but the tender discipline of a father for the son in whom he delighteth.

thou forget not Jehovah thy God, in not keeping his commandments and his judgments and his statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses and dwelt in them, and when thy herds and thy flocks multiply, and silver and gold increase with thee, and all that thou hast increaseth, then thy heart be [b] lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through that great and terrible wilderness,—[c] fiery serpents, and scorpions, and drought without any [d] water; who brought thee forth water out of the flinty rock; who fed thee in the wilderness with manna which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy [e] latter end;—and thou say in thy heart, [f] My power, and the might of my hand, hath gotten me this wealth. But thou shalt remember Jehovah thy God, that he it is who giveth thee power to get wealth, that he may make good his covenant which he sware unto thy fathers, as it is this day. And it shall be that if thou indeed [g] forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. Like the nations which Jehovah destroyeth from before you, so shall ye perish, because ye would not hearken to the voice of Jehovah your God.

2. (ix. 1-24.) The contradiction of sinners: a testimony.

[2] Hear, O Israel! Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thou, cities great and walled up to heaven, a people great and tall, children of the Anakim, whom thou knowest, and of whom thou hast heard [say], Who can stand before the children of Anak? Know then, this day, that Jehovah thy God is he who [h] goeth over before thee: as a consuming fire he shall destroy them, and he shall bring them down before thy face; and thou shalt

[b] Hos. 13. 6. 2 Chron. 26. 16-21. 2 Chron. 32. 25. *cf.* Ezek. 28. 2, 5, 17. Dan. 5. 20, 23. 1 Tim. 3. 6.

[c] Num. 21. 6. Gen. 3. 1.

[d] Hos. 13. 5. Ex. 15. 22. Num. 20. 2. Ps. 63. 1. *ctr.* ver. 7.

[e] *cf.* Is. 40. 1, 2. Jer. 31. 17. Job 42. 12. Heb. 12. 11. 2 Cor. 4. 16-18.

[f] Ju. 7. 2. Dan. 4. 30, 31. *cf.* Rom. 3. 27.

[g] ch. 4. 9. ch. 6. 12. Ju. 3. 7. Prov. 3. 1. Hos. 8. 14. Heb. 2. 1.

[h] Ex. 13. 21. Num. 10. 33. ch. 31. 3. Josh. 3. 6, 11. *cf.* Jno. 14. 1-3. Heb. 6. 19, 20.

Beyond, the good land beckoning them,—"a land of water-brooks, of fountains and depths that spring out of valleys and hills," reminding us of the fullness of the Spirit which abounds at all levels for us; a land of grain and fruits, and stored within with precious metals. Alas! *there* lay for them dangers which the wilderness was meant to prepare them for; and they might say, "My power, and the might of my hand, have gotten me this wealth." Into *our* land, thank God! we shall enter with this lesson learnt; and yet how in this the wilderness may still be remembered as our teacher, and its teachings still be treasured up for endless blessing!

(ii.) Not only might there be the thought that their own hand had gained them what they had, a subtler one might use the very acknowledgment of God as having bestowed it to foster a spirit of self-righteousness. Moses goes on, therefore, to review their course, as far back as Horeb itself, the place of covenant, and where it was so soon and so terribly broken through. When Jehovah's power had cast out before them nations mightier than themselves, they might impute it to their own credit that He had thus manifestly favored them. No; but on account of the wickedness of these nations He had cast them out. And as to them-dispossess them, and destroy them speedily, as Jehovah hath spoken unto thee. Thou shalt not speak in thy heart, when Jehovah thy God thrusteth them out before thee, saying, For my [i]righteousness hath Jehovah brought me in to possess this land, but for the [j]wickedness of these nations doth Jehovah dispossess them before thee. Not for thy righteousness, nor for the uprightness of thy heart, dost thou go in to possess their land, but for the wickedness of these nations doth Jehovah thy God dispossess them before thee, and because he would make good the word which Jehovah sware unto thy fathers,—to Abraham, to Isaac, and to Jacob. Know therefore that Jehovah thy God giveth thee not this good land to possess it for thy righteousness, for thou art a [k]stiff-necked people. Remember, forget not, how thou didst [l]provoke Jehovah thy God to anger in the wilderness: from the day in which thou wentest out of the land of Egypt until ye came unto this place, ye have been rebellious against Jehovah. Even at [m]Horeb ye provoked Jehovah to wrath, and Jehovah was angry with you to destroy you, when I went up into the mountain to receive the tables of stone, the tables of the covenant which Jehovah was making with you, and remained in the mount [n]forty days and forty nights; I ate no bread and drank no water. And Jehovah gave unto me the two tables of stone, [o]written with the finger of God; and on them according to all the words that Jehovah had spoken with you in the mount out of the midst of the fire, in the day of the congregation. And it was so, at the end of forty days and forty nights, that Jehovah gave unto me the two tables of stone, the tables of the covenant. And Jehovah said unto me, Arise, go down quickly hence; for thy people whom thou broughtest out of Egypt have corrupted themselves; they have turned aside [p]quickly from the way which I commanded them, and have made them a molten image. And Jehovah spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people: let me alone, that I may destroy them, and blot out their name from under heaven; and I will [q]make of thee a nation mightier and more than they. And I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned against Jehovah your God,—ye had made you a molten calf: ye had turned aside

i ch. 8. 17. Is. 42. 21, 25. Ezek. 20.9. Ezek. 36. 22. *cf.* Tit. 3. 4–7.

j Gen. 15. 16. Lev. 18. 24, 25. ch. 18. 12. *cf.* Is. 10. 5–15.

k Ex. 32. 9. ch. 10. 16. 2 Chron. 30. 8. Neh. 9. 29. Is. 48. 4. Jer. 17. 23. Acts 7. 51. Prov. 29. 1.

l 2 Kings 21. 14, 15. Ezra 5. 12. Jer. 11. 17. ch. 31. 29. Zech. 8. 14. Heb. 3. 14, 15. 1 Cor. 10. 22.

m Ex. 32. 1–6. Ps. 106. 19, 20.

n Ex. 24. 18. *cf.* Matt. 4. 2, etc.

o Ex. 31. 18. *ctr.* 2 Cor. 3. 3. Heb. 8. 10.

p Ex. 32. 7, 8. Ju. 2. 17. Ps. 106. 13. Hos. 6. 4. Gal. 1. 6.

q Ex. 32. 10. Num. 14. 12.

selves, they had always been a stiff-necked people. And again he recites how he had gone up at first into the mount to receive the tables of the law, and how in that short space in which he had remained there, they had forfeited every thing, and provoked Jehovah so that His wrath threatened to destroy them all. Yet He had hearkened to his intercession both for them and Aaron. And from there to Kadesh-barnea they had constantly rebelled.

quickly from the way that Jehovah had commanded you. And I took hold of the two tables, and cast them out of my two hands, and shattered them before your eyes. And I [r]fell down before Jehovah as at the first, forty days and forty nights,—I ate no bread and drank no water,—because of all your sin which ye had sinned, in doing evil in Jehovah's sight, to provoke him to anger; for I dreaded the anger and hot displeasure wherewith Jehovah was wroth against you to destroy you. But Jehovah hearkened unto me at that time also. And Jehovah was very angry with Aaron to destroy him; and I prayed for Aaron also at the same time. And I [s]took your sin, the calf which ye had made, and burned it with fire, and crushed it, grinding it very small, till it was like fine dust; and I cast the dust of it into the brook which descendeth out of the mount. And at [t]Taberah, and at [u]Massah, and at [v]Kibroth-hattaavah, ye provoked Jehovah to wrath. And when Jehovah sent you from [w]Kadesh-barnea, saying, Go up and possess the land which I have given you, ye rebelled against the voice of Jehovah your God, and believed him not, nor hearkened to his voice. Ye have been rebellious against Jehovah since the day I knew you.

3. (ix. 25–x. 11.) Restoration.

[3] And I fell down before Jehovah those forty days and forty nights in which I fell down; for Jehovah had spoken of destroying you. And I prayed unto Jehovah, and said, Lord Jehovah, destroy not thy people and thine [x]inheritance, which thou hast redeemed in thy greatness, which thou broughtest forth out of Egypt with a mighty hand. Remember thy servants Abraham, Isaac, and Jacob: [y]look not at the stubbornness of this people, nor at their wickedness, nor at their sin; [z]lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into the land of which he spake to them, and because he [a]hated them, he brought them out to slay them in the wilderness. They are indeed thy people, and thine inheritance, whom thou hast brought out with thy great power and with thine arm outstretched.

At that time Jehovah said unto me, [b]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an [c]ark of wood; and I

[r] Ex. 32. 31. Ex. 34. 28. Ps. 106. 23. Num. 16. 4. *cf.* 1 Jno. 2. 1, 2.
[s] Ex. 32. 20. 2 Kings 18. 4. 2 Kings 23. 6, 15. *cf.* Gal. 6. 7.
[t] Num. 11. 1-3. Ps. 78. 21. Heb. 12. 29.
[u] Ex. 17. 1–7. *cf.* 1 Cor. 10. 10, 11.
[v] Num. 11. 4-6, 18-22, 31-35. 1 Cor. 10. 6. Ps. 106. 14, 15. Ps. 78. 18–21, 26-31. *cf.* 1 Cor. 11. 30. 1 Tim. 6. 8-10.
[w] Num. 13. 26. ch. 1. 19-26. Ps. 106. 24–27. *cf.* Heb. 3. 16-19
[x] ch. 4. 20. ver. 29. ch. 32. 9. Ps. 135 4. *cf.* Tit. 2. 14. Eph. 1. 18.
[y] Hab. 1. 13. *cf.* Num. 23. 21. Ps. 32. 1, 2. Ps. 84. 9. Luke 15. 22. 2 Cor. 5. 21.
[z] Ex. 32. 12. Num. 14. 13-16. ch. 32. 26, 27. Josh. 7. 9. Ezek. 20. 9, 14, 22, 44. *cf.* Eph. 2. 7.
[a] ch. 1. 27. *ctr.* Jer. 12. 7–15. Rom. 9. 13 with Mal. 1. 2, 3. Hos. 9. 15. *cf.* Jno. 3. 16.

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[b] Ex. 34. 1, 2; 2 Cor. 3. 3, 7, 8. [c] Ex. 25. 10, 16, 21; 1 Kings 8. 9; *cf.* Ps. 40. 8; Heb. 9. 4.

(iii.) It was divine mercy only that had restored every thing. In that extremity of theirs, the promise to their fathers and the glory of His own name had given Him ground to take them up again. The tables had been renewed, and this time to be received into the ark for safe-keeping; and there they still abode. Aaron died long after, transmitting the priesthood to Eleazar his son. While the whole tribe of Levi were separated to God to minister to Him and to bless the people in His name, having Jehovah alone for their portion and inheritance.

will write upon the tables the words that were on the first tables, which thou brakest; and thou shalt put them in the ark. And I made an ark of acacia-wood, and hewed two tables of stone like the first; and I went up into the mount with the two tables in my hand. And he wrote upon the tables according to the first writing, the ten words which Jehovah spake unto you in the mount out of the midst of the fire in the day of the assembly; and Jehovah gave them unto me. And I turned and came down from the mount, and put the tables in the ark that I had made: and there they are, as Jehovah commanded me.

(And the children of Israel [d]journeyed from the wells of the children of Jaakan to Mosera: there [e]Aaron died, and was buried there; and Eleazar his son became priest in his stead. Thence they journeyed to Gudgodah; and from Gudgodah to Jotbath, a land of water-brooks.)

At that time Jehovah [f]separated the tribe of Levi to bear the ark of Jehovah's covenant, to stand before Jehovah to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath [g]no portion nor inheritance with his brethren; Jehovah is his inheritance, as Jehovah his God spake unto him. And I stayed in the mount, according to the former days, forty days and forty nights; and Jehovah heard me at that time also,—Jehovah would not destroy thee. And Jehovah said unto me, Arise, take thy journey before the people, that they may enter in and possess the land which I sware unto their fathers to give them.

[d] Num. 33. 31.

[e] Num. 33. 38, 39. Num. 20. 22-29. Ps. 99. 6-8. *cf.* Heb. 7. 8, 23-25, 28.

[f] Num. 3. 6. Num. 4. 15. Num. 8. 14. ch. 21. 5. *cf.* 1 Cor. 3. 5-7. 1 Cor. 12. 12-31. Eph. 4. 8-13. Acts 13. 2, 3.

[g] Num. 18. 20-24. ch. 12. 12. Josh. 13. 14. Ezek. 44. 28. *cf.* Luke 10. 3 7. 2 Jno. 5-8.

The statement as to Aaron is quite intelligible as showing the answer to Moses' prayer, to which without any doubt it stands related, the section closing as it began with this, and the reiteration that God had answered it. But there are, at first sight, difficulties nevertheless connected with it, which furnish a pretext for cavil by those ready to find it.

The main difficulty is, that the passage reads like a part of the itinerary of the wilderness, beginning before Mosera, at which Aaron died, and going on beyond to Gudgodah and Jotbath. The only other that can be really called so is that the time of the separation of the Levites seems to come after Aaron's death, which in fact it preceded thirty-eight years. But this is founded only upon the expression "at that time," coming after the account of Aaron's death, which it does, but does not necessarily refer to it. It is the "time" of his great intercession that is in Moses' mind; and to this he has before returned after going beyond it (as ix. 24, 25).

But the first difficulty needs more attention. It will be perceived at once that the death of Aaron, and the succession of Eleazar are the central points quite evidently; and that these are indeed in such relation to the whole history here, we have seen in Numbers. In Eleazar the priesthood of Aaron is maintained, spite of his death, and in the power of resurrection; and this connects significantly with the rapid advance of the people, who now press on through all opposition triumphantly to the very border of the land. Our great High-Priest, His work accomplished, and risen out of death, is able thus to lead on His people. In the passage before us indeed but a few stages of the journey are given: they are however a good sample; and those who realize the connection of the smitten Rock with the outflowing waters, and of Christ dead and risen with the gift of

Israel's responsibility.

(X. 12—XI.)

1. (x. 12-15.) As the elect of God.

5. [1] Now therefore, Israel, [h] what doth Jehovah thy God demand of thee but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul,—to keep Jehovah's commandment and his statutes which I command thee this day, for thy good? Behold, unto Jehovah thy God belong the heavens and the heaven of heavens, the earth and all that is therein: yet Jehovah had [i] delight in thy fathers to love them, and chose their seed after them—yourselves out of all peoples, as it is this day.

2. (vv. 16-22.) As called to imitate Him.

[2] [j] Circumcise, then, the foreskin of your heart, and be no more stiff-necked. For Jehovah your God, he is God of gods and Lord of lords, the great God, the mighty, and the terrible; who [k] regardeth not persons, nor taketh reward; who executeth the judgment of the [l] fatherless and the widow, and loveth the [m] stranger, giving him food and raiment. Therefore love ye the stranger, for ye were strangers in the land of Egypt. Thou shalt fear Jehovah thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, who hath done for thee these great and terrible things which thine eyes have seen. With [n] seventy souls thy fathers went down into Egypt, and now Jehovah thy God hath made thee like the stars of heaven for multitude.

[h] Mic. 6. 8. *cf.* ch. 6. 13 with 1 Pet. 1. 17-21. ch 5. 33 with Heb. 12. 1, 2. ch. 6. 5 with 1 Jno. 4. 10, 19. Rom. 8. 3, 4.
[i] ch. 4. 37. *cf.* Eph. 1. 4-6. Eph. 2. 4-10. Is. 42. 1.
[j] ch. 30. 6. Jer. 4. 4. Rom. 2. 28, 29.
[k] 2 Chron. 19. 7. Rom. 2. 11. Eph. 6. 9. 1 Pet. 1. 17. *cf.* Jas. 2. 1-6
[l] Ex. 22. 22 24. Ps. 10. 14. Ps. 68. 5. Ps. 146. 9. Jer. 49. 11. Hos. 14. 3. *cf.* Jno. 14. 18.
[m] Ex. 22. 21. Ex. 23. 9. Lev. 19. 10, 33, 34. *cf.* Ruth 2. 10 with Eph. 2. 11-20.

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[n] Gen. 46. 27; Acts 7. 14; Gen. 15. 5; *cf.* Rev. 7. 5-9.

the Spirit, will mark with interest, as others have done, the record (surely not purposeless) of what was indeed so important for their journey, the water which they found. First, before Aaron's death, and giving perhaps the meaning of the commencement here—the "wells of the (Horite) sons of Jaakan." After Mosera and when Eleazar has succeeded Aaron, Gudgodah, which has been said to mean "a well with much water." Then Jotbath, which (it is openly stated) is "a land of water-brooks." Thus there is progress: has there not at least been corresponding progress since Christ our High-Priest has entered the heavens? From the wells which indeed furnish water, but in Horite hands—they were cave-dwellers, as we know, these Horites—to first the rise of many waters in that of Pentecost, and then the far and wide-flowing streams among the nations?

5. This part is now closed with a solemn reminder of their responsibility to God. (i.) What did God require of them but a loving obedience to commandments which were always for their good? love to One who while infinitely great, heaven and earth belonging to Him, had nevertheless chosen them above all people in His love to them? Here was what made them so responsible beyond all men, while it should have made their duty easy of fulfillment. They had but to wear the light yoke of love, a thing which is indeed the moral power of the gospel: "We love Him, because He first loved us." How far, then, does our responsibility exceed that of Israel?

(ii.) They indeed knew God in His wonderful work for them, as well as in the commandments which displayed His character. They were called to imitate Him. If He cared for the fatherless and widows, and for the stranger, they too must care. And had they not known what it was to be strangers in that land out of which (marvelously multiplied amid all their suffering) He had delivered them with an outstretched arm?

3. (xi. 1-9.) His holiness.

[3] And thou shalt love Jehovah thy God, and keep his charge, and his statutes, and his judgments, and his commandment, alway. And [o] ye have knowledge this day; for [I speak] not with your children who have not known and who have not seen the chastening of Jehovah your God, his greatness, his mighty hand, and his stretched-out arm,—even his signs, and his acts which he did in the midst of Egypt unto Pharaoh king of Egypt and all his land; and what he did unto the force of Egypt, to its horses and to its chariots, over which he made the water of the [p] Red Sea flow, as they pursued after you, and Jehovah destroyed them unto this day. Also what he did unto you in the wilderness until ye came to this place; and what he did to [q] Dathan and Abiram, the sons of Eliab, the son of Reuben,—how the earth opened its mouth and swallowed them up, and their households, and their tents, and every living thing at their feet, in the midst of all Israel. For your eyes have seen all the great work of Jehovah which he hath done. Keep, then, all the commandment that I command you this day, that ye may be strong, and go in, and possess the land, whither ye are passing over to possess it; and that ye may prolong your days upon the land which Jehovah sware unto your fathers to give them and their seed, a land flowing with milk and honey.

4. (vv. 10-21.) Their dependence on Him.

[4] For the land which thou goest in to possess is [r] not as the land of Egypt from which ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; but the land whither thou goest over to possess it is a land of [s] mountains and valleys, which drinketh water of the [t] rain of heaven,—a land which Jehovah thy God careth for: the [u] eyes of Jehovah thy God are continually upon it, from the beginning of the year even unto the end of the year.

o ch. 7. 18, 19.
p Ex. 26.31. Ps. 78. 53. Ps. 106. 9-11. Ps. 136. 14, 15. cf. Heb. 2. 14. Gal. 6. 14. Rom. 6. 6.
q Num. 16. 1-35. Ps. 106. 16, 17. cf. 2 Thess. 2. 3 8. Rev. 19.20.
r Gen. 41. 1. Is. 19. 4 8. Ezek. 29.3. Zech.14.18. cf. Prov. 23. 5. Heb. 11.25. 26.
s ch. 8. 7-9. ch. 3. 25. Josh. 14. 12, 13. Ju. 1. 19. Ps. 78. 54. Ps. 72. 3. Ps. 125. 2. Ps. 133. 3. Is. 2. 2, 3. Ezek. 34. 13.
t ver. 14. Ps. 84. 6.
u 1 Kings 8. 29. 1 Kings 9. 3.

(iii.) In Egypt and at the Red Sea they had seen His signs, His anger, the more terrible for its holiness. And in the wilderness, when the earth acted for Him, and swallowed up the insolence of the stubborn transgressor. Now, the good land before them waited to receive them, and welcome them with all its wealth. But they must enjoy it holily or not enjoy it.

(iv.) Indeed, this land was a land not like the land of Egypt. There, independent, as they might think, of heaven, the overflowing river both watered and fertilized it, needing but guidance upon man's part, who with his foot could guide it as he would. Not so Israel's land of hills and valleys and rain from heaven. Here God had chosen for them the better part of creature-dependence, therefore of the Creator's care. "A land which Jehovah thy God careth for: the eyes of Jehovah thy God are continually upon it, from the beginning of the year even to the end of the year." Could those vigilant eyes overlook their need? No, assuredly; but their need might be, alas! of chastening, and He would give it. Israel's land might thus suffer where Egypt escaped. It is the secret of the seventy-third psalm, only to be read aright, and acquiesced in joyfully, in the presence of God, in the sanctuary. If the wicked are "not in trouble as other men, neither are they plagued as other men,"—if, on the other

And it shall be, if ye will indeed hearken to my commandments which I command you to-day, in loving Jehovah your God, and serving him with all your heart and with all your soul, then I will give the [v] rain of your land in its season—the early and the latter rain, and thou shalt gather in thy corn and thy new wine and thine oil; and I will give [w] grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them, and the anger of Jehovah be kindled against you, and he [x] shut up the heavens, that there be no rain, and that the ground yield not its produce, and ye perish quickly from off the good land that Jehovah giveth you. And ye shall lay up these my words in your heart and in your soul, and [y] bind them as a sign upon your hand, and they shall be for frontlets between your eyes, and ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up; and thou shalt write them on the door-posts of thy house, and on thy gates; that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of [z] heaven upon the earth.

[v] ch. 28. 12. Lev. 26. 4. Hos. 6. 3. Joel 2. 23. Jer. 5. 24. Zech. 10. 1. Ps. 72. 6. Ps. 65. 10-13. Jas. 5. 7.

[w] Ps. 104. 14. Joel 2. 22.

[x] 1 Kings 8. 35. 1 Kings 17. 1-14. 2 Chron. 7. 13. Is. 5. 6. Jer. 14. 1-6. Am. 4. 7, 8. cf. Jno. 12. 39, 40. 2 Thess. 2. 10-12.

[y] ch. 6. 8. Prov. 3. 3. cf. Rev. 22. 4.

[z] ch. 4. 40. Ps 89. 29. Prov. 4. 10. Ps. 91. 16. Is. 65. 20.

hand, "all the day long have *I* been plagued, and chastened every morning,"—here is the meaning of it, that "I am continually with thee; thou hast holden me with Thy right hand." How blessed a reason! how glorious a compensation! "Whom have I in heaven but Thee? and there is none upon earth that I desire in respect of Thee." The presence of the Holy One with us necessarily implies discipline; but it is a Father's discipline of the "son in whom He delighteth."

This, then, is what God appoints for Israel. They are perpetually to be upon His arm. They are to know the "living God" in the constant display of His resources for them, even as their land is to be not a dead level such as Egypt's, but a land of valley and hill, such as must needs have the direct "rain from heaven" upon it. And then with it what Pisgah prospects, and what a place for a hardy race such as mountaineers are! And what mines of wealth in the bowels of these hills,—"a land whose stones are iron, and out of whose hills thou shalt dig copper"! what "fountains and depths that spring out of valleys and hills"!

This is the creature-place—not a hard one, at its worst, when the opened eye beholds Him on whom all things wait. And at last its full meaning shall come out, how blessed! for in the creature it has been God's will to manifest Himself; and into the creature-place the Creator Himself has been pleased to come, and to know fully all that dependence upon Him which to us only unbelief makes hard. "I was cast upon Thee from the womb," is the word of Him, whom yet all nature shall put on its bridal dress to welcome,—the "MAN," God's "fellow"! (Zech. xiii. 7.)

Let Israel keep only in the place of dependence, taking from no hand but that of their God, serving Him with the only service fitting for Him to receive, then they have pledged a word that shall never be broken, for their full deliverance in the land. It is also pledged—and the pledge has been redeemed—that if they go away from Him, they shall learn in a closed heaven and a barren earth His faithfulness to the covenant they have despised. Let them only lay up in their

5. (22-32.) The blessing and the curse.

[5]For if ye shall indeed keep all this commandment which I command you to do it, loving Jehovah your God, walking in all his ways, and cleaving to him, then Jehovah shall dispossess all these nations from before you, and ye shall dispossess nations greater and mightier than yourselves. [a]Every place that the sole of your feet shall tread on shall be your own: [b]from the wilderness and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your boundary. There shall no man be able to stand before you: Jehovah your God shall put the [c]fear of you and the dread of you upon all the land whereon ye tread, as he hath said unto you. See, I [d]put before you this day a blessing and a curse: the blessing, if ye shall hearken to the commandment of Jehovah your God which I command you this day; and the curse, if ye shall not hearken to the commandments of Jehovah your God, but turn aside from the way which I command you this day, to walk after other gods which ye have not known. And it shall be, [e]when Jehovah thy God hath brought thee into the land into which thou goest to possess it, then thou shalt give the blessing on Mount Gerizim, and the curse upon Mount Ebal. Are they not on the other side Jordan, behind the way of the sun-down, in the land of the Canaanites who dwell in the Arabah, opposite Gilgal, beside the oaks of Moreh? For ye go over Jordan to go in to possess the land which Jehovah your God giveth you, and ye shall possess it and dwell therein. And ye shall take heed to do all the statutes and the judgments that I put before you this day.

[a] Josh. 1. 3. *cf.* Eph. 1. 3. Eph. 6. 10-18 with Phil. 3. 8.

[b] Gen. 15. 18-21. Ps. 72. 8. 1 Kings 4. 21-24. 2 Chron. 9. 26. Ps. 89. 25. Zech. 9. 9, 10.

[c] Josh. 2. 9, 24. Gen. 35. 5. Ex. 15. 15, 16. Ex. 23. 27 ch. 2. 25. 2 Chron. 14. 14. 2 Chron. 17. 10. 2 Kings 7. 5-7. Jas. 4. 7.

[d] ch. 30. 15, 19. 1 Kings 17. 21. Matt. 6. 24. *cf.* Acts 13. 38 41.

[e] ch. 27. 12, 13. Josh. 8. 33.

hearts His word, and confess it in their lives, in multiplied days they and their children shall enjoy the fullness of a blessing, of which He who knows heaven can say, "*As the days of heaven upon the earth.*"

(v.) A career of conquest was now before them, and the land is conditionally made over to them, not merely in the extent to which they actually possessed it, but expressly all Lebanon and the wilderness—east of it—as far as the Euphrates itself. In David's time a shadow of this was reached, but only in the way of supremacy over the nations that filled these countries. Israel is yet to have this in possession, and much more, for the southern limit is not defined here according to promise, and Edom, Moab, and Ammon were at present, as we have seen, excepted from the land assigned them. By and by these also are to be their own. Meanwhile, a large and plentiful land was put before them, which they did not possess, simply because of their own rapid declension and apostasy, their non-observance of the conditions so again and again insisted on.

The blessing and the curse were to be solemnly rehearsed in the centre of the land when God should give it them, from the slopes respectively of Gerizim and Ebal. The last words which point out the site, "beside the oaks of Moreh,"—full of touching recollections for an Israelite,—show that this is the place where Abraham first rested upon entering Canaan. "Moreh" means "teacher," as the oak itself suits well with the robustness of growth where the Word of God is that which teaches. The connection of Moreh with Shechem is seen in Genesis, and this lies between Ebal and Gerizim. "Shechem" means "shoulder," and there Israel as a nation, now brought into the land, were finally to take up the

SUBDIVISION 2. (Chap. xii.–xxvi.)

Application to the various relationships in which men stand to God or the world around them.

Godward: laws of the first table.

1. (xii.1-28.) One only centre of gathering to Himself in all the land.

(XII.–XVI. 17.)

1.[1] THESE are the statutes and the judgments which ye shall observe to do, in the land which Jehovah thy fathers' God giveth thee to possess it, all the days that ye live upon the earth. Ye shall utterly [f]destroy all the places wherein the nations which ye dispossess served their gods—upon the high mountains, and on the hills, and under all green trees. And ye shall break down their altars, and shatter their pillars, and burn their Asherah-images with fire; and ye shall hew down the graven images of their gods, and destroy their names out of that place.

[f] Ex. 34. 13. Num. 33. 52. ch. 7. 5. Ju. 6. 25. 2 Kings 10. 27. 2 Kings 23. 4 6. *cf.* 2 Cor. 10. 5.

burden of the law; a law which is commonly *torah*, or "teaching," from the same root as Moreh. These are links which show us how God would carry back His people to the position of their great ancestor, so definitely the man of faith, and set them where he had been. Alas, they had accepted law, to stand in covenant-relation to Jehovah on that ground; and the shadow of this falls darkly over them. Ebal o'ertops Gerizim. Even this should have been but a voice of recall to Abraham's blessing through a faith like his: some surely heard it.

SUBD. 2.

THE essence of the law, then, is whole-hearted love to God, who has revealed Himself in such a way as to be fully entitled to it. He who was of old their Creator is now their Redeemer; and the law comes to them laden with the mercies of life which man so keenly appreciates, (if not, alas! as mercies,) and with the memories of broken bonds to enhance their appreciation.

But the love of God of necessity implies the desire of moral assimilation to Him; and thus the law becomes a means to this. In His commandments we learn Himself,—not, indeed, as Christ reveals Him, for there was yet, and in this sense, a vail over His face,—but in such measure as was at present possible. In the practical application of the "ten words," we find still more than in the tables themselves, that the law made nothing perfect, and that such and such allowances had to be made in view of the hardness of their hearts, as the Lord declares. (Matt. xix. 8.) Spite of this, the imitation of God Himself is plainly what the law requires. (chap. x. 18, 19.)

(1.) We have now the illustration of this in special commandments which amplify and apply the law to the special relationships of life, and in an orderly way, beginning once more with the first table though, of course, not with the first commandment which has been already dwelt upon and emphasized. The first section is thus marked out as applying to the first table,—to duties Godward.

(i.) And of these the first subsection gives one whose importance must be apparent by the way it is insisted on. It is emphasized too as imposed of the Lord's own will. He would choose one place out of all their tribes to put His name, and there they were to bring their gifts and offerings. There was to be one centre of gathering for all Israel: it is no question of what exceptionally God might Himself command, as in the case of Gideon (Ju. vi. 26), or of Manoah (xiii. 16), or of a prophet like Samuel (1 Sam. vii. 9; x. 8),—things which merely show that God was necessarily above His own law, and which might be argued as much to set aside the distinctive priesthood in Aaron's family, as the one place of sacrifice. How should a law for Israel as a whole take

Ye shall not do so unto Jehovah your God; but unto the [g]place that Jehovah your God shall choose out of all your tribes, to put his name there,—unto his dwelling-place shall ye seek, and thither shalt thou come. And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and the heave-offerings of your hands, and your vows, and your free-will offerings, and the firstlings of your kine and of your flocks. And there ye shall eat before Jehovah your God, and [h]rejoice in all ye put your hands to,—ye and your households, wherein Jehovah thy God hath blessed thee. Ye shall not do after all that we do here to-day—every one what is [i]right in his own eyes; for ye are not yet come to the rest and the inheritance which Jehovah thy God giveth thee. But when ye go over Jordan, and dwell in the land which Jehovah your God giveth you to inherit, and when he giveth you rest from all your enemies round about, and ye dwell in safety, then there shall be a place which Jehovah your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you,—your burnt-offerings and your sacrifices, your tithes, and the heave-offerings of your hand, and all your choice vows which ye vow unto Jehovah. And ye shall rejoice before Jehovah your God,—ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the [j]Levite who is within your gates; for he hath no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt-offerings in [k]every place that thou seest; but in the place that Jehovah shall choose in one of thy tribes, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I command thee.

[g] Lev. 17. 3. ver. 13, 14. ch. 16. 16. ch. 26. 2. 1 Kings 8. 29. Ps. 26. 8. Ezek. 43. 7-9. Ps. 132. 13, 14. *cf.* Matt. 18. 20.

[h] Lev. 23. 40. ch. 14. 26. ch. 16. 14, 15. ch. 26. 11. 2 Chron. 6. 41. Jer. 31. 12, 14. *cf.* Phil. 4. 4. 1 Pet. 1. 6-8.

[i] Ju. 17. 6. Ju. 21. 25. Num. 15. 39. Prov. 3. 7. Prov. 16. 2.

[j] ver. 18. ch. 14. 29. ch. 16. 11, 14. ch. 26. 11-18. *cf.* Rom. 15. 27. 1 Cor. 9. 7-15. Gal. 6. 6.

[k] ver. 4, 5.

notice of such rare exceptions? In fact, to none of these places were the people to come, nor did they. Shiloh first after the conquest of the land, and then Jerusalem, were the chosen centres. Between the two was a time of ruin, in which, it is said, irrespective of law, "every man did that which was right in his own eyes." (Ju. xxi. 25.) In such a time God acted in His goodness, outside the established order.

These ordinances are expressly given for the land, and are in character often supplementary to those given at Sinai. (chap. xxix. 1.) This accounts for much of the seeming contradiction, out of which infidelity has sought to make capital in her own behalf. To these cavils there have been replies in abundance, and they need not be repeated here, where we have but too little room for what is directly for edification. For souls to be nourished up in the positive teaching of the Word of God is also the best preserver from the questionings of unbelief, so easy to multiply, and whose factories pay such poor wages to the workman.

Here as a first necessity in order to maintain that pure worship of God which their existence as a nation in the midst of surrounding idolatry was to conserve, He once more insists upon the absolute extirpation of idolatry out of the land. All signs, every memorial of it, they were to destroy: the very names of the false gods were to be forgotten. Heathenism had possessed itself of the land: hills, groves, everywhere had been associated with the pollutions of impure and cruel rites. From all these, Israel's eyes were to be called away to their one place chosen of God, where, without visible image or similitude, among all the

Only according to all thy soul desireth thou mayest sacrifice, and eat flesh according to the blessing of Jehovah thy God which he giveth thee, in all thy gates; the unclean and the clean may eat of it, as the gazelle and as the hart. Only thou shalt not eat the [l]blood; thou shalt pour it on the ground like water. Thou mayest not eat within thy gates the [m]tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy kine or of thy flocks, or any of thy vows which thou vowest, or of thy free-will offerings, or of the heave-offerings of thy hand; but thou shalt eat of them before Jehovah thy God, in the place that Jehovah thy God shall choose,—thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite who is within thy gates; and thou shalt rejoice before Jehovah thy God in all that thou puttest thy hand unto. Take heed to thyself that thou forsake not the Levite all the days that thou shalt be in thy land.

[l] Gen. 9. 4. Lev. 7. 26. Lev. 17. 10-14. ver. 23 25. ch. 15. 23. *cf.* Jno. 6. 53 59.

[m] ch. 26. 12-15. ch. 14. 22, 27. Neh. 10 37-39. *cf.* Luke 18. 12.

When Jehovah thy God shall [n]enlarge thy boundary, as he hath spoken to thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh, according to all the desire of thy soul thou mayest eat flesh. If the place be too far from thee which Jehovah thy God shall choose to set his name there, then thou shalt sacrifice of thy kine and of thy flock, which Jehovah hath given thee, as I have commanded thee; and thou shalt eat within thy gates according to all thy soul's desire. Even

[n] Ex. 34. 24. ch. 19. 8. Is. 54. 2, 3.

creatures of His hand, Jehovah dwelt. There they were to bring all their offerings, and, filled with the blessing of the Lord, to eat and rejoice before Him,—themselves and their households.

A precious thing is this ability to rejoice before God. It is all power, all security for holiness,—the "joy of the Lord is your strength." (Neh. viii. 10.) Israel attached by the heart to this light- and heat-giving centre, their whole life was to revolve around it in the orbit of obedience, no more seeking release than the earth would of the sun. Here, then, God fixes the centre for them,—His sanctuary the heart of the land, from which should pulse and return the vivifying streams to every part. For He will be no man's debtor: of His own only can we give Him; and he who gives to Him indeed, enriches himself by giving. Has He hunger that shall be fed with Israel's offerings? Has He need that He ordains them to satisfy? Yes: the need of love for its object. He is Love. His "delights are with the sons of men."

In a lesser sense they are taught to make all taking of life a "sacrifice" to the Lord, the word being used here with regard to what is at any time used for food, the blood being poured upon the ground as the life which belongs to God. It is the application of the principle of Lev. xvii. (which in its full detail was only possible in the camp in the wilderness) to the land at large. Here, as there, the sacredness of life was to be realized, and their own life to be constantly lifted into spiritual meaning, and brought near to God. Each common meal was to have, as far as this could be given to it, the character of a peace-offering: it was to be enjoyed in communion with God.

Care for the Levite is also insisted on, for if we are with God, He is master of the table at which He sits, and His pensioners become ours. Finally, the extension of the boundaries of the land beyond their present assignment is distinctly contemplated and provided for.

as the gazelle and the hart are eaten, so shalt thou eat it,—the unclean and the clean shall eat of it alike. Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh: thou shalt not eat of it; thou shalt pour it on the earth as water. Thou shalt not eat it, that it may be well with thee, and thy children after thee, when thou shalt do what is right in Jehovah's eyes. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which Jehovah shall choose; and thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of Jehovah thy God; and the blood of thy sacrifices shall be poured out on the altar of Jehovah thy God; and the flesh thou shalt eat. Observe and hearken unto all these words which I command thee, that it may be well with thee, and with thy children after thee forever, when thou doest what is good and right in the eyes of Jehovah thy God.

2. (xii. 29–xiii.) Of those going aside to serve other gods.

[2] When Jehovah thy God cutteth off from before thee the nations whither thou goest to dispossess them, and thou hast dispossessed them, and dwellest in their land, take heed to thyself, that thou be not ensnared [to follow] after them, after they have been destroyed from before thee, and that thou [o]inquire not after their gods, saying,

o 2 Kings 16. 10–16. 2 Kings 21. 1 10. *cf.* Eph. 5. 11, 12.

The uses of this provision of one only centre of gathering in the land for a people exposed and prone to yield to the seductions of an idolatry which had connected itself with every part of the scene around them, are evident enough in turning their eyes away from these, removing as far as possible the old associations, so powerful as they prove themselves, and bringing the whole people together under one manifest allegiance. This one sanctuary, with its Levite guard, and the awful Presence which abode there, was a security against the introduction of man's will which for a people such as Israel nothing else could give. For her own purposes, and with evident wisdom, Rome has sought to imitate this. All she has lacked is that divine presence with her, which she has recognized indeed as necessary, and has not failed to claim. Metropolitanism in spiritual things has never been transferred from Jerusalem, though Jerusalem for centuries has been set aside from what was her glory,—what will again be this,—that she was the city of God. The city of God for Christianity is heavenly—"Jerusalem which is *above*, which is our mother." (Gal. iv. 26.) The dwelling-place of God on earth is the Church which is formed by the Holy Ghost of *living* stones, which Peter himself has with prophetic significance been made to announce to us. (1 Pet. ii. 5.) Practically, the presence of the Lord is with any "two or three gathered to" His "name." (Matt. xviii. 20.) Unity now is spiritual, not local. To put it better, the centre of gathering is One hid in heaven, whose "name" alone unites us upon earth. But thank God we are not thus at distance from our centre ever: *wherever* we gather to His name He is.

(ii.) As the first subsection has thus to do with the maintenance of the sovereignty of the one true God, the second naturally treats of those who should turn aside to follow other gods. And here the closing verses of the twelfth chapter seem clearly the beginning of the subject of the thirteenth. The prohibition of all thought of such service, or of mixing it in any way with the service of Jehovah, which they were jealously to adhere to without addition or diminution, leads on to the treatment of seducers in the shape of false prophets, or among kindred and bosom friends, and then where even a whole city might have gone astray.

How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto Jehovah thy God: for every thing abominable unto Jehovah, which he hateth, have they done unto their gods; for even their [p]sons and their daughters have they burned in the fire unto their gods. What thing soever I command you, observe to do it: thou shalt not add to it nor diminish from it.

If there arise in your midst a [q]prophet, or dreamer of dreams, and give unto thee sign or wonder; and the sign or wonder come to pass whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for Jehovah your God is [r]proving you, to know whether ye love Jehovah your God with all your heart and with all your soul. Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice,—even him shall ye serve, and unto him shall ye cleave. And that prophet, or that dreamer of dreams, shall be put to [s]death; because he hath spoken to turn [you] aside from Jehovah your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage,—to seduce thee out of the way which Jehovah thy God commanded thee to walk in: so shalt thou put away the evil from the midst of thee.

p Lev. 18. 21. 2 Kings 17. 17. 2 Chron. 33. 6. Jer. 32. 35. Ezek. 16. 20, 21.

q 1 Kings 13. 1-26. Jer. 2. 8, 26-30. Jer. 5. 13, 31. Jer. 14. 13-16. *cf.* Matt. 24. 24. 2 Thess. 2. 9-12. Rev. 13. 11-18. Rev. 19. 20.

r Ju. 2. 22. *cf.* Gal. 1. 8 with 1 Jno. 4. 1-6.

s ch. 18. 20. Jer. 28. 1-17. Ezek. 11. 1-13. *ctr.* 2 Chr. 24. 20, 21. Matt. 23. 35. Acts 7. 51, 52.

In the first place, there was to be no borrowing from the worship of false gods, much less going after themselves. A false god implies necessarily what is false and evil morally; for were not man's conscience defiled, he could not be away from God. The apostle's history of the development of idolatry (Rom. i.) is a true picture of every case, and the gods men take to themselves are a faithful picture of the lusts which call for them. It follows as a thing of course that their service gratifies these and develops them, remorse of conscience coming in, however, and claiming frightful penalties, until men offer the fruit of their bodies for the sin of their souls, passion and fear holding them alternately in bondage. God's will as proclaimed by His commandments is the only path of light and freedom: they were not to add or take away from it.

Secondly, they were to learn the supremacy of the moral in what might claim to be miracle, and thus decisive witness of what it was wrought to attest. This is a most important principle even now, when from Romanism to Mormonism and to Spiritualism, the supernatural is appealed to as establishing any thing as truth. Not so does the Word of God use it. Confirm the truth it may; awaken attention to it, it will: sound the alarm-bell in the conscience, summon response from the heart; but that which compels belief is the manifest truth,—truth which is always pure, always holy, always witnesses for God within the soul. "By their *fruits* shall ye know them," says the Lord as to the false prophets. No jugglery can bring forth grapes of thorns, or figs of thistles.

God may, it is plainly stated, allow a sign to come to pass as predicted. The "wicked one" of the last days comes with "all power and signs and *lying* wonders," things that shall take captive with strong delusion those that have "not received the love of the *truth*, that they might be saved." (2 Thess. ii.) There is a moral order in all this, and no cause for marvel that they that love lies, and will have them, should find that what they have embraced for truth has been a lie. Those that are *of the* truth hear the truth—Christ's voice,—none others.

If thy [t]brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend who is to thee as thy soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known,—thou nor thy fathers,—of the gods of the peoples that are round about you, nigh unto thee, or far off from thee, from the [one] end of the earth even unto the [other] end of the earth,—thou shalt not consent unto him, nor hearken unto him, nor shall thine eye pity him, nor shalt thou spare, nor shalt thou conceal him; but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterward the hand of all the people. And thou shalt stone him with stones, that he die; because he seeketh to seduce thee from Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. And [u]all Israel shall hear and fear, and do no more any such wicked thing as this in thy midst.

If thou shalt hear tell in one of thy cities which Jehovah thy God giveth thee to dwell in, saying, There are gone out from among you some worthless fellows, and have seduced the inhabitants of the [v]city, saying, Let us

[t] ch. 33. 9. 1 Kings 11. 4. Mic. 7. 5, 6. Prov. 1. 10. Luke 14. 26. Matt. 10. 34-39. 1 Cor. 5. 12, 13. 2 Cor. 5. 16.

[u] ch. 17. 3. ch. 19. 20. *cf.* Acts 5. 1-11. 1 Tim. 5. 20.

[v] Ju. 20. 1-16, etc. 1 Kings 15. 34. Jer. 2. 28. *cf.* 1 Cor. 5. 6.

This is the unalterable and holy law of God's holy government: "there is a way that seemeth *right* unto a man, and the end thereof are the ways of death."

How deep this sends home to us the question, so necessary and so healthful as it is, where, and what are we? How well it assures us that if in any thing we deal untruly with our souls, we can make no covenant with the deceit we have invited—deceit will deceive all round! How well may the voice of Truth cry to the sons of men: "All they that hate *Me* love *death*"*!* (Prov. viii. 36.)

This does not displace the miracle, as some would have it, from its place of witness. It only fixes its place, and refuses to make a servant master; assures us that we everywhere have need of open eyes and conscience, lest we become the poor slaves of superstition that millions are, and from which our vaunted civilization in no wise delivers us.

This second warning is against deception; but "Adam was not deceived," yet was seduced. The wife gave to her husband, and with open eyes he fell. The third section here warns against this seduction. If it come from thy brother, the son of thy mother, or from the wife of thy bosom, or the friend who is as thine own soul, still the seducer to false gods must perish, and thou thyself have the responsibility of this, thy hand must be first upon him. This supposes public trial and full proof, of course,—sufficient witness, without which no life could be taken in Israel. The thing so proved, nothing remained but judgment: the judgment that fell upon Canaan and her gods must fall upon him who would bring back the gods and so the Canaan. It was God's judgment—amply just as God's must be; just, if ever judgment is just; and the smiting of a love which could not suffer the blight and canker to come upon His people whom He had saved from Egypt and brought home to Himself. Christianity does not smite thus, not because it is not just, but because Christianity is the spirit of grace in a world which has rejected Christ, and in which no divine throne any longer exists as it existed in Israel. But the judgment is reserved only for the time that is surely coming, upon all who refuse still the grace. The tenderest lips that have ever spoken shall pronounce it, the hearts of saints shall say their amen to it, and the consciences of those condemned shall own its justice in that day.

The last case provided for is where a whole city is gone astray from God, in go and serve other gods which ye have not known, then thou shalt [w]search and examine and ask diligently; and if it be truth, and the thing certain, that this abomination hath been wrought in the midst of thee, thou shalt surely [x]smite the inhabitants of that city with the edge of the sword, devoting it, with all that is therein, and its cattle, to the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and burn with fire the city and all its spoil, every thing, unto Jehovah thy God: and it shall be a heap forever; it shall not be built again. And there shall not any thing cleave to thy hand of the [y]devoted thing, that Jehovah may turn from the fierceness of his anger, and show thee tender mercy,—even have mercy upon thee and multiply thee, as he sware unto thy fathers; because thou hearkenest to the voice of Jehovah thy God, to keep all his commandments which I command thee this day, doing that which is right in the eyes of Jehovah thy God.

w ch. 17. 4.
x Josh. 6.17, 18.
y Josh. 6.18. Josh. 7. 1.

3.(xiv.1-27.) Personal consecration.

a No disfigurement of the sons of the living God.

[3] (*a*) Sons ye are to Jehovah your God: ye shall not [z]wound yourselves, nor make any baldness between your eyes for the dead. For a holy people art thou to Jehovah thy God, and Jehovah hath chosen thee to be a peculiar people unto himself out of all the peoples that are on the face of the earth.

z Lev. 19.25. Lev. 21. 5. *cf.* Jer. 41. 4, 5. *ctr.* Acts 8. 2.

which case it comes under the ban, and is to be destroyed utterly, never to be rebuilt. Thus only could the mercy of God go forth in blessing once more for the land.

(iii.) We have now three things put together which seem to have little connection with one another or with the topic of consecration to God upon which the first commandment is here directly based. We have indeed to remember that (as has been already said) only illustrations are given us of principles much wider in application. Yet we shall find surely here, as always, that divine wisdom has ordered every thing, and that the illustrations are really such as this supposes. If we take from the passage the typical, that is, the prophetic, spiritual meaning, then indeed we may expect the meagreness which must result from such spoliation; but this will be our own fault entirely, and we do not so propose to treat the blessed Word of God. The New Testament must light up the Old; and in this we deal no more untruly with it than the light does when it floods a landscape with the day. For us the day is come, and we are children of it.

(*a*) Whatever may be the value of what follows, it is plain that it is based upon a wondrous place that Israel had, their being sons to Jehovah their God. This was their special place among the nations: they had, as the apostle says, "the adoption." It did not involve for them, what it does for us now their being children of God as new-born of the Spirit, although where faith was truly in the heart, there of course *was* new birth at any time. If we read this, then, in the light of God's desire for them, we may and must bring it in. By and by, it will be in fact accomplished as to the whole nation.

"Life," and that in its full sense, a life which the children of God have, gives evidently its fullness to the meaning here. Death is not to have power over the sons of God. "God is not the God of the dead, but of the living." It would be to dishonor Him, therefore, to make cuttings in the flesh for the dead,—ineffaceable marks of grief for that which touched not the true life, and which the hand of God was to remove forever. Except we take in this thought of life, *b* Distinction to be made of what was fit food to sustain life.

(*b*) Thou shalt not [a]eat any abominable thing. These are the beasts that ye may eat: the ox, the sheep, and the goat, the hart, and the gazelle, and the roe, and the wild goat, and the addax, and the oryx, and the mouflon. And every beast that [b]parteth the hoof, even completely dividing it into a double hoof, [and] that bringeth up the cud among the beasts, that shall ye eat. Only these ye shall not eat of those that bring up the cud, and of those that cleave the hoof completely,—the camel, and the hare, and the hyrax, because they bring up the cud, [c]but divide not the hoof, they shall be unclean to you: and the [d]swine, because it divideth the hoof but bringeth not up the cud, it shall be unclean to you: ye shall not eat of the flesh of these, nor touch their carcasses.

These shall ye eat of all that are in the waters: every thing that hath [e]fins and scales shall ye eat, and any thing that hath not fins and scales ye shall not eat; it is unclean to you.

Any clean [f]bird ye may eat; but these are they of which ye shall not eat: the griffon, the ossifrage, and the osprey, and the buzzard, and the kite, and the black kite after its kind, and every crow after its kind, and the ostrich, and the barn-owl, and the gull, and the hawk after its kind, and the little owl, and the eagle-owl, and the gallinule, and the pelican, and the vulture, and the cormorant, and the stork, and the heron after its kind, and the hoopoe, and the bat.

[a] Lev. 11. 2. *ctr.* Matt. 15. 11. Rom. 14. 1–3.

[b] Lev. 11. 3. *cf.* Prov. 4. 26, 27. 1 Jno. 2. 6. Ps. 1. 1, 2.

[c] Lev. 11. 4–6. *cf.* Luke 18. 18–22.

[d] Lev. 11. 7. Is. 65. 4. Matt. 7. 6. 2 Pet. 2. 22.

[e] Lev. 11. 9. Matt. 13. 47–50. *cf.* Jas. 1. 27.

[f] Lev. 11. 13–19. *cf.* Luke 17. 37. Gen. 15. 11.

who could refuse to own the power of that under which in fact all would be? Death brings things here to an end, and the more their value, the greater ruin accomplished. It is not to be endured, then, the notion that the Pentateuch is Sadducean, although only by the gospel indeed are life and incorruption fully brought to light. There is darkness, but to faith not impenetrable, as, in fact, we know it was not unpenetrated.

Israel must not disfigure themselves. They were wholly God's, and not to mutilate what He claimed for Himself. So a mere asceticism is a mere dishonor to Him whose we are, and to whom to give one's life is to make it full, perfect, exuberant. "Thou wilt show me the path of life," says the Psalmist, and then adds at once, "in Thy presence fullness of joy; at Thy right hand, pleasures for evermore." If it be answered to this, "Yes, but in heaven," Deuteronomy has enriched us already with the thought of "days of heaven upon the earth."

(*b*) It need not surprise us now that we find immediately upon this the insistance once more upon distinction of food, and that Israel shall only partake of what God pronounces clean. Food is the sustenance of life, and spiritually it is fully true that as the food is so the life must be. Christ is thus our Life itself, and the Bread of life. Strength cannot be ours without food, or without proper food; and if we only receive of Christ, it is He who says, "He that eateth Me, shall even live by Me."

Though the distinctions here insisted on have passed away as letter, as spirit they remain as things imperatively to be maintained. Would that we were careful always as to what we fed upon, and realized more fully that what we assimilate we are assimilated to. But in art, in literature, even for the Christian, genius is permitted to gild vice, and beauty of style to adorn error, until virtue in a rough garb is disdained, and evil in a fine coat welcomed. This has been in

And every [g]creeping thing that flieth is unclean to you: they shall not be eaten. Any clean bird ye may eat. Ye shall eat of nothing that [h]dieth of itself: thou mayest give it to the stranger who is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; but thou art a holy people unto Jehovah thy God. Thou shalt not [i]boil a kid in its mother's milk.

c The life put in connection with the sanctuary presence.

(*c*) Thou shalt surely [j]tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt [k]eat before Jehovah thy God in the place that he shall choose to cause his name to dwell there, the tithe of thy corn, of thy new wine, and of thine oil, and the firstlings of thy herds and of thy flocks, that thou mayest learn to fear Jehovah thy God always. And if the way be [l]too long for thee, so that thou canst not carry it, because the place is too far from thee which Jehovah thy God shall choose to set his name there, when Jehovah thy God blesseth thee, then thou shalt exchange it for money, and bind the money in thy hand, and go unto the place which Jehovah thy God shall choose, and thou shalt give the money for all thy soul desireth,—for oxen, or for sheep, or for wine, or for strong drink, or for any thing which thy soul demandeth of thee; and thou shalt eat there before Jehovah thy God; and thou shalt rejoice,—thou and thy house, and the Levite that is within thy gates: thou shalt not forsake him, because he hath no portion nor inheritance with thee.

[g] Lev. 11. 20-23. *cf.* Jno. 16. 28 with Phil. 3. 19, 20.

[h] Lev. 11. 39, 40. *cf.* Jno. 10. 15, 17, 18.

[i] Ex. 23. 19. Ex. 34. 26. *cf.* Prov. 12. 10.

[j] ch. 26. 12-15.

[k] ch. 12. 17. 18.

[l] ch. 12. 21.

measure true at all times, never perhaps more, however, than in the present day; and therefore the commandment here never needed enforcement more.

The lists of clean and unclean are shorter and more concise than in Lev. xi., with some differences also, of which we can at present unhappily give no account. All has been said already that we are able to say. in the notes upon Leviticus.

(*c*) In the third part of this chapter, the practical life of the Israelite is put in connection with the Sanctuary-Presence. An immense point it is that is here insisted on, although the reality is only faintly imaged in the legal statute.

The tithe spoken of is one of the supplementary laws of Deuteronomy, a second tithe, not the first, which belonged to God alone: while this was consumed, at the sanctuary, by the person whose land was tithed, with his household, and the Levite, never to be forgotten. He thus comes up to own before God His mercies and enjoy them with God.

The life is characterized by dependence—faith: and faith has its one object and need in God Himself. The psalms emphasize this need of God, the personal God, for the soul. "My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. xlii. 2.) The eighty-fourth psalm celebrates the blessedness of those who dwell in God's house, whose life is one perpetual praise; and the blessedness next to that, of him in whose heart are the "ways" that lead there. who goes from strength to strength, though through the vale of weeping, making it a well, and the rain of heavenly refreshment filling the pools.

What is faith indeed without the God in whom it is? what divine life that draws not up to its source and centre? The journeys of the Israelite to Zion

4. (*v.* 28-xv. 18.) The practical outgoing in mercy to the poor.

[4]At the end of [m]three years thou shalt bring all the tithe of thy produce in that year, and shalt lay it up within thy gates; and the Levite shall come,—because he hath no portion nor inheritance with thee,—and the stranger, and the fatherless, and the widow, that are within thy gates, and they shall eat and be satisfied, that Jehovah thy God may bless thee in all the work of thy hand which thou doest.

At the end of [n]seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth unto his neighbor shall release it: he shall not exact it of his neighbor, even of his brother; for it is proclaimed Jehovah's release. Of a foreigner thou mayest exact it; but that which is thine with thy brother thy hand shall release. Only that there may be no poor among you, (for Jehovah shall bless thee indeed in the land which Jehovah thy God giveth thee for an inheritance to possess it,) if only thou wilt hearken indeed unto the voice of Jehovah thy God, taking heed to keep all this commandment which I command thee this day. For Jehovah thy God will bless thee as he hath spoken to thee, and thou shalt [o]lend to many nations, and thou shalt not borrow, and

[m] ch. 26. 12.

[n] Ex. 21. 2-4. Ex. 23. 10, 11. ch. 31. 10. ver. 12.

[o] ch. 28. 12. Luke 6. 34, 35.

year by year, with their eating and drinking, and joy before Him, do indeed but feebly express the truth here: yet they shadow, and remind us of it.

(iv.) Of this joy in God the practical life is the outflow: on this we do not need to dwell, it is so manifest. Completely in place is it, therefore, that now we find every third year this tithe consumed at home, shared with the Levite, the stranger, the fatherless, and the widow. Not simply *given* to them, but *shared* with them;—a deeper thing. Christ does not give merely, that we may carry it away from Him; He *shares*. This is fellowship. We are called to joy in His joy, who came here to sorrow in our sorrow: "I will drink the wine new with you," He says, "in My Father's kingdom."

This is only the first illustration, however, of the mercy to be shown to the needy in Israel, the witness of His mercy who was Israel's God. We find beyond this two other cases of need.

First, the debtor, to whom the seventh—the Sabbatic—year brought "release" as to his debt. The comparison with Ex. xxiii. 11, where the same word as used for "release" here is applied to the land,—the letting it rest,—assures us plainly that this was not an absolute remission of all debt, but a temporary one during the time of the land-rest, which might hinder payment. This, which did not of course affect the foreigner, shows the reason of his exemption. God would have no poor among His people, although such there would always be, left to test and draw out the mercy of their brethren, who were to make them practically to cease by their care for them. (Comp. *v.* 4 with *v.* 11.) Nor need they fear to suffer by this liberty; for so they would be blessed in all they put their hand to. How tender a witness this sabbatic year to the bounty of His hand who supported all!

The other case is that of a person who through want might have been compelled to become a bondman: for him also the seventh year of his service was to bring release; nor was he to be sent empty away, but furnished liberally. They were to remember the bond-service in Egypt, and their redemption. Yet love might rather choose continued service; and we know Whose love is pictured here.

thou shalt [p]rule over many nations, but they shall not rule over thee. If there be among you a [q]poor man, one of thy brethren, in any of thy gates in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from the poor thy brother; but thou shalt open wide thy hand to him, and thou shalt surely lend him sufficient for his need in that which he needeth. Beware lest there be a base thing in thy heart, saying, The [r]seventh year, the year of release, is at hand, and thine eye be evil toward thy poor brother, and thou give him not, and he cry to Jehovah against thee, and it be thy sin. Thou shalt surely give him, and thy heart shall not be sore when thou givest to him; for for this thing Jehovah thy God shall bless thee in all thy work, even in all that thou puttest thy hand unto. For the poor shall not cease out of the midst of the land; therefore I command thee, saying, Thou shalt open wide thy hand unto thy brother,—unto thine afflicted and to thy poor in thy land.

If thy brother, a Hebrew man or a Hebrew woman, be sold unto thee, and [s]serve thee six years, then in the seventh year thou shalt let him go from thee free. And when thou lettest him go from thee free, thou shalt not send him away empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy wine-press; of that with which Jehovah thy God hath blessed thee shalt thou give to him. And thou shalt [t]remember that thou wast a bondman in the land of Egypt, and that Jehovah thy God redeemed thee: therefore I command thee this thing to-day. And it shall be, if he say unto thee, I [u]will not go out from thee, because he loveth thee and thy house, and because he is well with thee, then thou shalt take an awl, and thrust it through his ear into the door, and he shall be thy servant forever. And also unto thy maid-servant shalt thou do likewise. It shall not seem hard unto thee when thou sendest him away free from thee, for double the worth of a hired servant hath he been to thee six years; and Jehovah thy God shall bless thee in all that thou doest.

[p] ch. 28. 13. Ps. 149.6-9. Is. 14. 1, 2.
[q] Matt. 5. 41, 42.
[r] Luke 14. 12-14. Jno. 12. 8. Gal. 2. 10. Acts 20. 35.
[s] ver. 7. Jer. 34. 14-17.
[t] ch. 5. 15. ch. 16. 12. ch. 24. 18, 22.
[u] Ex. 21. 5, 6. *cf.* Heb. 10. 5 with Ps. 40. 16.

This enforcement of mercy to the poor was the more needed because the law had promises of earthly blessing to him who kept it, which self-righteousness might abuse to justify another treatment. And for this reason the Lord's story of Lazarus and the rich man would come home to covetous Pharisees. In this, the *poor* man—one in utter destitution—is taken to Abraham's bosom, and the rich man shut out. But this is not legal right, but *salvation*, a very different thing, in the line of which comes the exhortation here in Deuteronomy to remember Egypt and their own redemption. To them all, and always, God's blessings were but mercy; and the lesson of the law was not learnt by those in ignorance of this.

(v.) The first section ends now with the repetition of that which is all through a governing thought—the going up to the sanctuary. The life which is of God

5. (xv. 19-xvi. 17.) The ways that lead up to God.

a The first-born.

[5] (*a*) All the [v] firstling males that are born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God: thou shalt not work with the firstling of thy bullock, nor shear the firstling of thy sheep. Before Jehovah thy God shalt thou eat it year by year in the place that Jehovah shall choose,—thou and thy house. And if there be any [w] blemish therein, as being lame or blind, any ill blemish, thou shalt not sacrifice it unto Jehovah thy God. Thou shalt eat it within thy gates; clean and unclean [may eat it] alike, as the gazelle and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

b The passover (redemption).

(*b*) Observe the month of Abib, and keep the [x] passover to Jehovah thy God; for in the month of Abib, Jehovah thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the passover to Jehovah thy God of the flock or of the herd, in the [y] place which Jehovah

[v] Ex. 13. 2.
Ex. 34. 20.
Luke 2. 22-24.
cf. Col. 1. 16-18.
[w] Ex. 12. 5.
ch. 17. 1.
cf. Heb. 7. 26.
[x] Ex. 12. 21-28.
Num. 9. 1-5.
Josh. 5. 10.
2 Kings 23. 21-23.
2 Chron. 30. 2. 5.
Ezra 6. 19-22.
Luke 22. 8-13.
1 Cor. 5. 7.
Ezek. 45. 21.
[y] ch. 12. 5.
cf. Matt. 18. 20.

must be lived with Him, of which these goings up are an imperfect yet real expression. In accordance with the number of this subsection, we have the occasions insisted on on which they went up, which naturally typify the ways that lead up. Blessed indeed he in whose heart they are!

(*a*) First, however, and as introductory to these, we have a supplementary note—in this, quite in the style of Deuteronomy—as to the first-born of the herd and flock. They were not to be worked, nor used by man for his own profit, but to be the Lord's entirely, and eaten when they went up to the sanctuary, except there were some blemish; in which case, though not fit to be taken up, they were still to be eaten, as a portion from God in the family.

As supplementary to the former law (Num. xviii.), it is, no doubt, the priest who is to eat this in the way stated. Nor does it seem possible that even such a modification should be intended as that the people should share with the priests, as some have thought: nothing like this is said. As a supplement to what was well known, there would be no misunderstanding of what, if it stood alone, would naturally be otherwise taken than now we take it. In fact, the Jews seem to have had no question.

Nationally, there was no separate going up to Jerusalem to present the firstlings, yet the fulfillment of the law required them to go up. It is thus a suited introduction to that of the three feasts following. The first-born belonged to God, as having been spared in Egypt, and to eat it before God speaks for us of realizing that relationship to God which is founded upon birth and redemption. Israel had this double position,—are for the earth, as the Church is for heaven, God's first-born; and when they truly take it, it will be as born to God—newborn, as we,—a new birth, which implies the bringing home to Him, though the knowledge of redemption be the actual call. Perfectly in its place, then, is this introductory note as to the first-born. They must eat it at the sanctuary, therefore,—that is, if without blemish; if blemished, it was not a fit presentation of what God's work and gift must be; and thus it lost its place, and became mere ordinary food.

(*b*) We now come to the three feasts which actually brought Israel to the sanctuary. The first of these was the passover, in which, as seen here, the feast of unleavened bread is merged. Redemption is the prominent thought, though the putting away of leaven surely accompanies it. Unleavened bread is the "bread of affliction,"—the soul's self-humiliation because of the remembrance of the bondage out of which the mercy of God has delivered; for us, indeed, how shameful an one! a sorrow which is to be the subduing of pride forever, and thus, morally, our deliverance.

shall choose to cause his name to dwell there. Thou shalt eat with it no [z] leavened bread; [a] seven days shalt thou eat unleavened bread with it, bread of humiliation, for thou camest forth out of the land of Egypt with haste, that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leaven seen with thee within all thy boundaries seven days; nor shall any of the flesh which thou sacrificest the first day at even [b] remain all night until the morning. Thou mayest not sacrifice the passover in one of thy gates which Jehovah thy God giveth thee, but in the place that Jehovah thy God shall choose to cause his name to dwell there shalt thou sacrifice the passover in the [c] evening, at the going down of the sun, at the time thou camest forth from Egypt. And thou shalt roast and eat it in the place that Jehovah thy God shall choose; and thou shalt turn in the morning, and go unto thy tents. Six days shalt thou eat unleavened bread, and on the seventh day shall be a solemn assembly to Jehovah thy God; thou shalt do [d] no work [therein].

c Pentecost: the Spirit given.

(*c*) [e] Seven weeks shalt thou number unto thee: from the beginning of putting the sickle into the corn shalt thou begin to number the seven weeks. And thou shalt keep the feast of weeks unto Jehovah thy God with a tribute of free-will offering of thy hand, which thou shalt give according as Jehovah thy God blesseth thee. And thou shalt [f] rejoice before Jehovah thy God,—thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place that Jehovah thy God shall choose to cause his name to dwell there. And thou shalt remember that thou wast a bondman in Egypt, and shalt observe and do these statutes.

d Tabernacles: the wilderness from the land.

(*d*) The feast of [g] tabernacles thou shalt keep seven days, when thou hast gathered in from thy threshing-

[z] Ex. 12. 15. 1 Cor. 5. 8.

[a] Ex. 13. 3-10. Num. 6. 8. *cf.* 1 Pet. 4. 2.

[b] Ex. 34. 25. Lev. 7. 15. Ex. 16. 19, 20.

[c] Ex. 12. 6. *cf.* Mark 15. 33.

[d] Ex. 12. 16. *cf.* Rom. 4. 4, 5. Matt.11.28.

[e] Ex. 23. 16. Lev. 23. 15-21. Acts 2. 1.

[f] ch. 12. 7. *cf.* Acts 13. 52. Rom.14.17. Zeph. 3. 17.

[g] Lev. 23. 34-36, 39-44. Num. 29. 12 38. Ezra 3. 4. Neh. 8. 13-18. Jno.7.2 44. Ezek.45.25. Zech.14.16.

Here is the first direct call to the sanctuary, though new birth underlies it, as we know. In the knowledge of redemption it is that the new life comes to itself, and so to God. In its second-first place in this series, the passover-feast is found in perfect order, as all is order here.

(*c*) The feast of weeks, or Pentecost, comes next to the passover,—a type, as we well know, of the gift of the Spirit, but which is characterized here by its effects—the fruit produced, of which a free-will offering is presented to God according to the measure of the blessing realized.

Upon this as bringing to God there is no need to dwell at length. The Spirit of God is He by whom we draw nigh, and the Spirit in us will not acquiesce in distance. He is the Spirit of adoption whereby we cry, "Abba, Father;" and it is good to notice, as connected with the type, the voluntary offering, and the joy before God, in which those who have special need are specially remembered and made to share. Such are the characteristics, indeed, of the work of the Spirit.

(*d*) Lastly, we have now the feast of tabernacles. This, as we have already floor and from thy wine-press. And thou shalt rejoice in thy feast,—thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a feast unto Jehovah thy God in the place which Jehovah shall choose, because Jehovah thy God blesseth thee in all thine increase, and in all the work of thy hands, and thou shalt be [h]altogether joyful.

[i]Three times a year shall all thy males appear before Jehovah thy God in the place that he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before Jehovah [j]empty: each [shall give] according as it is in his power to give, according to the blessing of Jehovah thy God which he hath given thee.

Duties manward.

1. (xvi. 18–xviii. 22.) Headship in Israel.

a (xvi. 18–xvii. 20.) The maintenance of justice and choice of a king.

(XVI. 18—XXV.)

2. ^{1}(*a*) [k]Judges and officers shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, according to thy tribes; and they shall judge the people with righteous judgment. Thou shalt not wrest judgment; thou shalt not respect persons, nor take a bribe: for a bribe [l]blindeth the eyes of the wise, and perverteth the

[h] 1 Kings 8. 66. Ps. 5. 11. Ps. 89. 15, 17. Is. 12. 1-6

[i] Ex. 23. 14-17. Ex. 34. 23, 24. Lev. 23. 5, 15, 34. Num. 28. 16, 26. Num. 29. 12.

[j] Ex. 23. 15. ch. 26. 12-15. *cf.* Heb. 13. 15, 16. 1 Cor. 16. 2. 2 Cor. 8. 12. 2 Cor. 9. 6 8. Neh. 8. 10.

[k] *cf.* Ex. 21. 6 with Ps. 82. 1-6. 1 Cor. 6. 1-7.

[l] Ex. 23. 6-9. Prov. 17. 23. *ctr* Is. 1. 23. Acts 24. 26, 27. *cf.* 2 Chron. 19. 5-7.

seen, speaks of the perfected blessing, when, the harvest of the earth and the vintage of wrath being past, Israel, in the enjoyment of the land, shall remember all wilderness-experience as past forever, and the long joy wide-spread and unchecked shall reach on to eternal day. For us also, in a higher sphere, there are "pleasures at God's right hand for evermore."

This completes the picture. The perpetuity of blessing means God's unbroken delight in the work of His hands forever—God with us, we with Him, abidingly. Thus the three feasts that call Israel up to God do not speak of temporary or intermitting fellowship. That would be injurious to God as to man. "Emmanuel"—"God with us" can be of no mere temporary significance.

2. (i.) We pass now from the first table of the law to the second—from duties Godward to duties manward; in the first section, finding connection between the two by means of the fifth commandment, under which the duties to rulers naturally come, especially in Israel, where, as we have seen, the idea of the family, the natural order, underlies the whole national constitution. Authority here, as it is derived from God, represents Him, as it is plain: a principle which the apostle applies for the Christian in a most sweeping way (Rom. xiii.), and which is seen clearly in Scripture—"Calling those gods to whom the word of God came," (the judges in Israel, that is, who had divine commission,)—a phrase which the Lord seals with the emphatic assurance, "Scripture cannot be broken" (Jno. x. 35.)

Those who would put the fifth commandment into the first table may find here their strongest argument, as confirmatory of which they urge the special commandments as to idolatry which follow in this place. One would think this view, however, to be self-evidently wrong, the numerical stamp also justifying fully the common division, as we have seen. The fifth commandment does indeed by this means only stand as the first of the second table—the *representative* of the first in the second, and this most perfectly.

The duties *of* rulers also are implied in the duties *to* them, and come under the same head here.

(*a*) We have, first, the institution of civil authority, that righteousness may be words of the righteous. Justice, justice, shalt thou follow, that thou mayest live, and possess the land which Jehovah thy God giveth thee. [m] Thou shalt not plant thee an asherah of any wood near unto the altar of Jehovah thy God, which thou shalt make thee; nor shalt thou set thee up a pillar, which Jehovah thy God hateth.

Thou shalt not sacrifice unto Jehovah thy God ox or sheep wherein is [n]blemish, or any evil thing; for it is an abomination unto Jehovah thy God.

If there be [o]found in the midst of thee, within any of thy gates which Jehovah thy God giveth thee, man or woman who doeth evil in the eyes of Jehovah thy God, in transgressing his covenant, and goeth and serveth other gods, and boweth down to them, or the sun, or moon, or any of the host of heaven, which I commanded not, and it be told thee, and thou hast heard of it, then thou shalt seek diligently, and, behold, if it be true, and the thing certain, that this abomination hath been done in Israel, then thou shalt bring forth unto thy gates the man or the woman that hath done this evil thing—the man or the woman,—and thou shalt [p]stone them with stones, that they die. At the mouth of [q]two witnesses or of three witnesses shall he that is to die be put to death: he shall not be put to death at the mouth of one witness. The hand of the witnesses shall be first upon him, to put him to death, and afterward the hand of all the people. So shalt thou put away the evil from the midst of thee.

Appeal in doubt.

If there be a matter [r]too hard for thee in judgment,

m Ju. 3. 7. 1 Kings 15. 13. 2 Kings 21. 3.

n Ex. 12. 5. *cf.* 1 Pet. 1. 18, 19. *ctr.* Mal. 1. 8-14.

o ch. 12. 6-11.

p Lev. 24. 14. 1 Cor. 5. 5, 13.

q Num. 35. 30. Matt. 18. 16. 2 Cor. 13. 1, 2. Heb. 10. 28. *cf.* Jno. 8. 17, 18. 1 Jno. 5. 8-12.

r Ex. 18. 26. Lev. 24. 12. *cf.* Jer. 32. 17.

maintained throughout the land: judges everywhere, with a court for the settlement of difficult cases at the sanctuary, taking the place of the appeal hitherto to Moses himself; a king viewed as in the future in God's thought for them, and the choice of one provided for.

The judges sat in the gates of the cities, because every one going out or coming in was to be under their eye; and justice thus, as it was to be open-eyed, and toward all, would come under the eyes of all, as able to bear the light. There was to be no respect of persons, no taking of gift. Righteousness in Israel was to be the basis of every thing, the condition of life and of inheritance.

But in the maintenance of this, the claim of God was first, and thus the commandments as to idolatry follow this immediately. There was to be no toleration in such cases at all, but sharp excision by the sword of justice, the government being exercised by God openly among them, and the worship of other gods manifest rebellion. Church and state were here really one, and ecclesiastical penalties also civil ones. This is, of course, no justification of such a course in entirely different conditions under another dispensation. The kingdom of God is now "not of this world;" Christ's people reign not, but are patient sufferers; their weapons spiritual, and not carnal; and grace to be manifested by them while God in His grace forbears toward men.

In these cases, the law required sufficient witness, and of such sort as would be willing to put their hands to the confirmation of it: the witnesses must first execute the sentence of the judge.

In matters too difficult to settle by the ordinary procedure, the sanctuary became the place of final appeal, where the priest's voice could re-enforce that of between blood and blood, between cause and cause, and between stroke and stroke,—matters contested, within thy gates, then thou shalt arise, and go up unto the place which Jehovah thy God shall choose; and thou shalt go unto the priests, the Levites, and unto the judge that shall be in those days, and inquire, and they shall declare to thee the word of judgment. And thou shalt do according to the tenor of the word which they declare to thee, of that place that Jehovah shall choose; and thou shalt take heed to do according to all that they shall teach thee: according to the tenor of the word which they shall teach thee, and according to the sentence which they shall pronounce to thee, shalt thou do; thou shalt not turn aside from the word which they declare to thee, to the right hand or to the left. And the man that doeth presumptuously in not hearkening to the priest who standeth there to minister before Jehovah thy God, or unto the judge, that man shall die; and thou shalt put away the evil from Israel. And all the people shall hear, and be afraid, and act no more presumptuously.

The culmination in the king.

When thou art come into the land which Jehovah thy God giveth thee, and possessest it, and dwellest in it, and shalt say, I will set over me a king, like all the nations which are round me, thou shalt surely set over thee the king that Jehovah thy God shall choose; from among thy [s] brethren shalt thou set a king over thee: thou mayest not set over thee a stranger who is not thy brother. Only he shall not multiply [t] horses for himself, nor turn the people back to Egypt, that he may multi-

[s] 2 Sam. 5. 1. 1 Chron. 11. 1. *cf.* Heb. 2. 11.

[t] 1 Kings 10. 26. 1 Kings 4. 26. Ps. 33. 16, 17.

the judge; and this appeal was ultimate. A sentence so given none could resist without rebellion.

A king is contemplated in due time, when they should desire, in this, to be like the nations round about. But when the people make this very plea in Samuel's time (1 Sam. viii. 5), it is taken, not by him only, but by the Lord also, as the rejection of Him as their King. From this, it has been urged that this passage in Deuteronomy must have been the insertion of a later time. But why? Granted that it was failure on the people's part, (and that is clear,) it is surely not clear that God could not foresee this, nor that, foreseeing, He might not provide for it. Certainly, a desire to be like the Gentiles, in one of those things that mainly distinguished them from the Gentiles, could not indicate a right appreciation of their blessings. And yet the wisdom and grace of God are only the more, not the less, conspicuous in this provision. True, of Saul it was said, "I gave thee a king in Mine anger, and took him away in My wrath." (Hos. xiii. 11.) But this only brings out God's real choice—David, "the beloved," type of One who is indeed that, and in whom a King is found who reigns forever. He is the One of whom the king that Deuteronomy announces is the shadow. Brought forth when priesthood has failed in Eli, and prophet in Samuel, the true king is God's resource for Israel and the earth. For neither priesthood nor prophecy alone will set right the earth, or bring in the time when it shall be filled with the glory of the Lord. He must come to whom the throne belongs, and who shall bring back judgment to righteousness; He in whom Prophet, Priest, and King are one,—a threefold cord that never shall be broken.

ply horses; for Jehovah hath said to you that ye shall no more return that way. Nor shall he multiply to himself [u] wives, that they turn not his heart aside; nor shall he greatly multiply to himself silver and gold. And when he sitteth upon the throne of his kingdom, then he shall write out for himself a copy of this law in a book, out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear Jehovah his God, in keeping all the words of this law, and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or the left, that he may prolong his days in his kingdom,—he and his sons, in the midst of Israel.

b (xviii. 1-8.) Levite ministry.

(*b*) The priests, the Levites, [and] the whole tribe of Levi, shall have [v] no portion nor inheritance with Israel: they shall eat the [w] offerings of Jehovah made by fire, and his inheritance; but they shall have no inheritance among their brethren: [x] Jehovah himself is their inheritance, as he said unto them. And this shall be the priest's due from the people,—from them that offer a sacrifice, whether it be ox or small cattle: and they shall give unto the priest the [y] shoulder, and the two cheeks, and the maw. The [z] first-fruits of thy corn, of thy new wine, and of thine oil, and the first-fruits of the fleece of thy flock shalt thou give him; for Jehovah thy God hath [a] chosen him out of all thy tribes to stand to minister in the name of Jehovah,—him and his sons always.

And when a [b] Levite shall come out of any of thy gates out of all Israel, wherever he sojourneth, and come with all the desire of his soul to the place that Jehovah chooseth, and shall minister in the name of Jehovah his God, as all his brethren the Levites [do] that stand there before Jehovah, they shall have like portions to eat, besides the sale of his patrimony.

u 1 Kings 11. 1.
v Num. 18. 20-24. Num. 26. 62. ch. 10. 9. Josh. 13. 14, 33. *cf.* 2 Cor. 8. 9. 2 Cor. 6. 10.
w Num. 18. 8-20. *cf.* Phil. 1. 21.
x Ps. 16. 5. Rom. 8. 16, 17. 1 Pet. 1. 3, 4.
y Lev. 7. 31-34. *cf.* Luke 15. 5. Phil. 4. 13.
z Ex. 22. 29. Ex. 23. 19. 2 Kings 4. 42-44. 2 Chron. 31. 4-11. Neh. 10. 32-39. Ezek. 44. 30. Gal. 6. 6.
a Num. 16. 5. *cf.* Heb. 5. 4-6. 1 Tim. 1. 12-14.
b Num. 35. 2 8. *cf.* Mark 10. 28-31.

Here it is but the type, the mere human king, needing to be reminded of his dependence upon God, and liable to trust in horses and chariots, and to yield himself to the lusts which enslave the greatest. In Solomon, the wisest of kings, is found the failure which is here anticipated. He is but the shadow. The reins of absolute empire are reserved for One who alone can hold them aright.

(*b*) The rights of priests and Levites follow,—the ministers of Jehovah, ministering in His name: identified with Him, not in rule, but in that which attests rather His heart than, as before, His righteousness. To them the people were in turn to minister a recognized portion, they having none with the other tribes in the land.

There was also a special privilege accorded to these, wherever there was a longing desire in the heart to dwell near the sanctuary, there was no fixed location which would prevent the accomplishment of this. Such an one could come and minister among his brethren who stood there before Jehovah, and was to find his portion among these. A precious witness for us of how God delights in and welcomes the approach of one who, as a worshiper, would draw nigh, and abide in His *c* (*vv.* 9-22.) The prophet, and his signs.

(*c*) When thou comest into the land which Jehovah thy God is giving thee, thou shalt not [c] learn to do after the abominations of those nations. There shall not be found among you one that [d] maketh his son or his daughter pass through the fire, [or] that practiceth [e] divination, [or] that useth secret arts, or an augur, or an enchanter, or that useth spell, or consulteth a [f] familiar spirit, or a wizard, or a seeker to the dead. For every one that doeth these things is an abomination to Jehovah, and [g] because of these abominations doth Jehovah thy God dispossess them before thee. Thou shalt

c ch. 12. 29, 30. *cf.* Rom. 12. 2.
d ch. 12. 31.
e 2 Kings 17. 17, Acts 16. 16-18. Acts 19. 18, 19.
f Lev. 20. 27. 1 Sam. 28. 7-25.
g Lev. 18. 24, 25. Col. 3. 6.

presence. Oh for more of this longing of heart among us,—the importunate faith of one to whom God must say, Be it unto thee even as thou wilt!

(*c*) As the judge or the king represents God characteristically in His righteousness, and the Levite-priest represents Him in His love, the prophet now gives utterance to His voice as the Living One. Through the Urim and Thummim of the priest He could be sought indeed and would respond, as we know; but the prophet waited not for inquiry. God's word abode in him as a fire that must break out, urging him on in spite of fears and hesitation of nature and opposition of the evil around. It was the voice of holiness that spake to the conscience also, bringing all into the light because God is light. Hence the prophet was the man of God in days of reproach and apostasy, and the voice of revival wherever there were hearts yet to be reached.

Alas! the heart that drew away from God, and shunned Him, drew only the nearer, by this, to the living and active enemy of God; and the very needs which should have drawn him as of necessity to Him who could satisfy them, put him then the more completely in the power of the dark and dreadful apostasy in heavenly spheres. Thus the word as to the true prophet here is prefaced by the prohibition of all divination, witchcraft, necromancy, and recurrence to the supernatural apart from God,—if apart, then in sure and deadly opposition.

The one need in seeking God is the remembrance of the holiness of His presence, —the need of truth, therefore, in the inward parts. Where it was not openly another god that was sought, the false way revealed itself by its essential unholiness, and never more clearly than where apparently purification was insisted on. For this purification was but a mockery of it, cruel and terrible as it might be in its demands. Thus the list of forbidden things begins here with the "making son or daughter to pass through the fire," a form of expression by which is intended that giving the "fruit of the body for the sin of the soul" which has been practiced among most heathen nations in their sore perplexity away from God.*

Following this, we have "all the words which the language contained for the different modes of exploring the future and discovering the will of God" (*Keil*) practiced by the heathen, brought together under one general condemnation. Nor are we past the need of reviewing them, so constantly does the power of evil work through the need and corruption of man to the same results,—modified only and disguised by the manners of the age, but which in no wise affects their inner meaning. Spiritualism, clairvoyance, and theosophy to-day have only freshened our apprehension of what has been in some shape always at work, although now energetically working in proportion as the end approaches, and the enfeebled power of Christianity allows them to appear with boldness.†

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* Comp. 2 Kings xvi. 3—"he made pass through"—with 2 Chron. xxviii. 3—"he burnt." That there were lighter modes of passing through the fire, however, is not to be denied; and they have survived in various parts of Christendom, as in the midsummer fires of St. John's Eve, in some places in England.

† 1. We have in this list, first, *qosem*, the "diviner," which seems the general term, including all the rest.

2. *Meonen*, in the common version, the "observer of times," predicting lucky or unlucky

be [h] perfect with Jehovah thy God. For these nations which thou dispossessest hearkened to those that use secret arts, and to diviners; but as for thee, Jehovah thy God hath not suffered thee [to do] so. A [i] Prophet will Jehovah thy God raise up unto thee from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; according to all that thou didst ask of Jehovah thy God in the day of assembly in Horeb, saying, [j] Let me not hear any more the voice of Jehovah my God, nor see any more this great fire, that I die not. And Jehovah said unto me, They have well said that which they have spoken. I will raise them up a Prophet from

h Matt. 5. 48. *cf.* Col. 4. 12. 1 Pet. 5. 10.

i Acts 3. 22, 23. Acts 7. 37.

j Ex. 20. 19. *cf.* Heb. 12. 18-24.

All who do these things are declared emphatically to be an abomination to Jehovah; not merely the things are such, but the people who do them. Christianity has not changed this, nor can subtly disguised names hinder divine judgment.

If the professing people of God turn to such things, it is not because God has refused them the joy and blessing of direct communication of His mind: it is because they have turned their back on Him. He would not even wait for the people to call on Him, but would come near to them Himself in the Prophet that He would raise up like unto Moses, and whom they were to hear; and of him who did not hear the Prophet it would be required.

It should be as certain that Christ is the only complete fulfillment of this as, on the other hand, that every prophet raised up was a partial anticipatory fulfillment. The threefold form of headship in Israel—King, Priest, and Prophet—we have here complete, and of each we must say exactly the same thing. Christ it is alone to whom they all looked forward, and without him, any fulfillment would be trivial and unworthy. Yet the terms of what is said show plainly

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days from the observation of the heavens, is, in the *R. V.*, the "augur" in general. The Septuagint and the Syriac versions differ from these and from each other: the former giving κληδονιζομενος—"presaging from chance words;" the latter, "fascinating with the eyes," from which Pember conjectures perhaps a mesmerist, but which might refer as well to the power of the "evil eye." Neither of the last seem likely, however, here, nor does the derivation seem certain, whether it be part of the verb to "eye," (as 1 Sam. xviii. 9,) or of the verb to "cover"—"one who covers," or uses secret arts, which on the whole seems to give the simplest meaning.

3. *Menachesh*, in both versions, "enchanter." Pember well says, "The word is connected with *nachash*, 'a serpent,' and is usually explained to mean 'a hisser,' or 'whisperer,' and then 'a mutterer of enchantments.' But the use of the verb, of which it is the Piel participle, seems to point in a different direction. In Gen. xxx., Laban entreats Jacob to stay with him; 'for,' says he, 'I divine [or, more literally, perceive by observation,] that the Lord hath blessed me for thy sake.' And again, when, to the pleading of Benhadad's servants, Ahab replied, 'Is he yet alive? he is my brother,' we are told that the men 'divined,' 'took an omen,' from what he had said. Hence the verb seems to have been used primarily of drawing an inference from rapid observation, and then of divining. From the first meaning comes *nachash*, 'a serpent,' on account of its quick intelligence; from the second, *menachesh*, 'an augur'—one who divines by observing signs and tokens, such as the singing and flight of birds, aerial phenomena, and other sights and sounds." (*Earth's Earliest Ages*, p. 156.)

4. *Mecashsheph*, constantly rendered, in the Septuagint, φαρμακὸς—"one who uses drugs," seems to be the enchanter proper, working through natural things endued, by magical formulæ or prayers, with supernatural power.

5. *Chover*, literally, "binding" as with a spell; "charmer" in the common version.

6. *Shoel obh*—"one who consults a familiar spirit." The *obh* was *in* the person, as Lev. xx. 27 literally reads, although it is also applied to the person himself in whom it is, and this generally. It means, primarily, "a (skin) bottle" (Job xxxii. 19), apparently from its dilatability, and its transference to the possessed person has been supposed to be either from the swelling of the body of which Virgil speaks (Æneid, vi. 46, etc.) with the demoniac inspiration, or from the ventriloquism attending, to which the rendering of the Septuagint refers it. From the demoniac, the term was transferred to the demon.

7. *Yidoni*—the wise one in unlawful wisdom, the wizard.

8. The necromancer—the seeker to the dead.

among their brethren, like unto thee; and I will put [k]my words into his mouth; and he shall speak unto them all that I command him. And it shall be that the man that [l]hearkeneth not unto my words, which he shall speak in my name, I will require it of him. But the prophet that shall [m]presume to speak a word in my name that I have not commanded him to speak, or that shall speak in the name of other gods, that prophet shall die. And if thou say in thy heart, How shall we know the word that Jehovah hath not spoken? [n]when a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, it is a word which Jehovah hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

k Jno. 3. 34. Jno. 17. 8. *cf*. Jer. 1 9. 1 Cor. 2. 13.

l *cf*. Jno. 12 37-50. Heb. 10. 28-31. Acts 28. 26-28.

m ch. 13. 1-5. Zech. 13. 2. 3. *cf*. 2 Pet. 2. 1, 2.

n Jer. 28. 5-9.

that others are contemplated, as steps not unneeded by which we reach Him—certainly to Israel gracious helps by which in the meanwhile faith might be sustained and need ministered to.

It may be said by those who deny the lesser application, that neither king nor priest here are *prophesied of* in any direct way, while the prophet *is:* and this is true; yet the three offices are brought together surely for a purpose, each one to be filled by Christ at last, and each emphasizing one main attribute of Jehovah as Supreme Head in Israel,—righteousness, love, holiness,—as we have seen.

There is a reason also to be found for what is said of the prophet being more strictly predictive. For while the continuance of the priesthood and of the judgeship was provided for, and the king also when the time should come, the prophetic office was neither elective nor successional, but depended upon the mere good pleasure of God. Hence the promise, "God *will* raise up." A distinction of the prophet it is that even in Israel he existed only by the direct call and qualification of God only. Each one was therefore very distinctly the "man of God" in his day; and the "testimony of Jesus," which the "spirit of prophecy" was, was preserved from the corruption by which priest and king were overcome.

Thus the prophet marked the activity of the living God in behalf of His people, and throughout reign after reign of the later kings of Israel, the existence of the prophet is the one ray of light—the link still existing between God and the people who drew not near to God: in this way like Moses, although not of the full stature of Moses, no doubt, a fulfillment of what is here, though not *the* fulfillment; which easily reconciles the last saying of this book with such minor accomplishments, while it justifies the faith which even in Israel looked forward to "that Prophet" in whom, blessed be God, He has drawn nigh to us.

Christ has come: the Word of God is complete;—no new revelation need be or can be added to it. Yet in a minor sense the voice of prophecy should be found among us. The apostle, in writing to the Corinthians, after bidding them "desire spiritual gifts," adds as the chief of all, "but rather that ye may prophesy;" his reason for the preference, "he that prophesieth speaketh unto men to edification and exhortation and comfort." "Love edifieth;" and, he writes, "ye may all prophesy, one by one, that all may learn, and all may be comforted." We see that he is not thinking of uttering predictions, which is what so many think to be all the business of a prophet, but of that speaking from God and for God which he can do best who has not necessarily most knowledge or most utterance, but most communion with Him, and who most stands in His presence, waiting for His word. The Church of God has much need of such men as these to-day.

2.(xix.-xxi. 9.) Second commandment of second table: the salvation of life.

a (xix.) The individual life.

[2] (*a*) When Jehovah thy God hath cut off the nations whose land Jehovah thy God giveth thee, and thou hast dispossessed them, and dwellest in their cities and in their houses, thou shalt [o] set apart to thee three cities in the midst of thy land which Jehovah thy God giveth thee to possess it. Thou shalt prepare thee a [p] way, and divide the territory of thy land which Jehovah thy God giveth thee to inherit, into three parts, that any slayer may flee thither. And this is the case of the slayer that shall flee thither and live: whoso smiteth his neighbor unwittingly, and hated him not before,—as when he goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the ax, to cut down the tree, and the iron slippeth from the wood and catcheth his neighbor, that he die: he shall flee unto one of these cities, and live; lest the avenger of blood pursue the slayer while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, since he hated him not before. Wherefore I command thee, saying, Thou shalt set apart for thyself three cities. And if Jehovah thy God [q] enlarge thy bounds, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers,—[r] if thou observe to do all this commandment which I command thee this day, to [s] love Jehovah thy God, and to walk always in his ways,—then thou shalt add for thyself three cities more beside these three; that innocent blood be not shed in thy land, which Jehovah thy God giveth thee for an inheritance, and blood be upon thee. But if a man [t] hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flee unto one of these cities; then the elders of his city shall send and fetch him thence, and give him up into the hand of the avenger of blood, that he may die. Thine eye shall not spare him; and thou shalt put away innocent blood from Israel, that it may be well with thee.

o Ex. 21. 13. Num. 35. 9-34. Josh. 20. 1-9.
p *cf.* Is. 35. 8-10. Is. 62. 10. Jer. 6. 16. Jno. 14. 6.
q ch. 12. 20.
r Lev. 26. 3-13. ch. 28. 1. *ctr.* 2 Cor. 1. 20.
s ch. 6. 5. ch. 10. 12. Josh. 22. 5.
t 2 Sam. 3. 27-30. 2 Sam. 20. 9, 10. 1 Kings 2. 5, 6, 28-34.

(ii.) The subsection following now confirms the previous one by its clear reference to the sixth commandment,—the salvation-ordinance, as we have already called it, of the life that is. On account of its clearness, there will be little for us to say about it. It falls naturally into three parts, which are indicated by the divisions of the chapters in our common version.

(*a*) Of these, the first respects the individual life, and divides again in three parts, as is quite plain. First, it is enjoined on them to carry out in the land into which God is bringing them the law of the cities of refuge, by dividing it into three portions, with roads prepared in each, and a central city as an asylum for the man-slayer innocently such, that the land may not be stained with innocent blood. Also if their borders should be extended, according to the promise made conditional upon obedience, then they were to mark off three cities more. This repetition of the number 3 cannot be without meaning, as indeed these cities had a notable significance for Israel themselves, as we have seen. Surely in them was the very secret of their future told out, and how God shall manifest Himself for them at last. In the meanwhile, by this provision human life is

Thou shalt not [u]remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that Jehovah thy God giveth thee to possess it.

One witness shall not rise up against a man for any iniquity or for any sin, in any sin that he sinneth: at the mouth of [v]two witnesses or at the mouth of three witnesses shall a matter be established. If an unrighteous witness rise up against a man, to testify against him of revolt; then both the men between whom the controversy is shall stand before Jehovah, before the priests and the judges that shall be in those days; and the judges shall make diligent search; and, behold, if the witness be a false witness, and have testified falsely against his brother, then ye shall [w]do unto him as he thought to have done unto his brother; and thou shalt put away evil from the midst of thee. And those that remain shall hear and fear, and no more commit any such evil in the midst of thee. And thine eye shall not spare: life [shall be] for life, [x]eye for eye, tooth for tooth, hand for hand, foot for foot.

b (xx.) The Israelite in war.

(*b*) [y]When thou goest out to war against thine enemies, and seest horse and chariot—a people more than thou, thou shalt not fear them; for Jehovah thy God is with thee, who [z]brought thee up out of the land of Egypt. And it shall be, when ye approach unto the battle, that the priest shall draw near, and speak unto the people, and say unto them, [a]Hear, O Israel, ye are approaching this day to battle against your enemies: let not your hearts faint; fear not, nor tremble, nor be afraid of them; for Jehovah your God is he that goeth with you, to fight for you against your enemies, to save

u ch. 27. 17. Prov. 22. 28. Prov. 23. 10. *cf.* Lev. 25. 28. 1 Kings 21. 1-16.

v ch. 17. 6.

w Ps. 57. 6. Esth. 7. 9, 10. Dan. 6. 24. Rev. 18. 6.

x Ex. 21. 24. *ctr.* Matt. 5. 38. Rom. 12. 19-21.

y Josh. 10. 8-11. Ju. 7. 9-14. 2 Chron. 20. 1-22. 2 Chron. 32. 7, 8.

z Ex. 15. 13-18.

a ch. 1. 30. ch. 3. 22. *cf.* Rom. 8. 37-39.

made known as the object of God's care, and cherished. The extension of the land waits their future possession of it.

Secondly, the law against the removal of landmarks comes in here, no doubt, as generally seen, because the land *was* their life, as sustaining it. They were to be a nation of husbandmen, each for himself cultivating the soil of that good land,—a much-needed lesson of what God would have His people to be spiritually now. Here is our wealth and sustenance indeed; and "*much* food"—would that we did believe it!—"in the tillage of the *poor*."

Thirdly, life is guarded by a retributive law of false witness,—a law under which the world that crucified Christ is crucified to the Christian. That precious life itself could not be preserved, and yet by being given up abides for us and becomes fruitful.

(*b*) The subject next taken up is war, and here we have again three parts; first, Israel themselves being regarded; then their enemies; then the land itself in which they might be.

As to Israel themselves, they were to rely upon God as with them. We are to remember that this supposes that they too are with God, and therefore their going out and coming in according to His word. Then their enemies would be indeed God's enemies, and resistance would be resistance to Himself. Had they indeed abode in His covenant, how evident would this have been to all the world! and with what irresistible might would they have been clothed!

you. And the officers shall speak unto the people, saying, [b]What man is there that hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it. And what man is there that hath planted a vineyard, and hath not eaten of it? let him go and return unto his house, lest he die in the battle, and another man eat of it. And what man is there that hath [c]betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and shall say, What man is he that is [d]fearful and faint-hearted? let him go and [e]return unto his house, lest the heart of his brethren melt as well as his heart. And it shall be when the officers shall have finished speaking to the people, that they shall appoint captains of the hosts at the head of the people.

When thou approachest unto a city to fight against it, thou shalt proclaim [f]peace unto it. And it shall be, if it give thee answer of peace, and open to thee, then all the people that are found therein shall be [g]tributaries unto thee, and serve thee. And if it will not make peace with thee, but will make war with thee, then thou shalt besiege it; and when Jehovah thy God shall give it up into thy hand, thou shalt [h]smite every male thereof with the edge of the sword; but the [i]women and the little ones, and the cattle, and all that is within the city, all the spoil thereof shalt thou take as booty for thyself; and thou shalt eat up the spoil of thine enemies which Jehovah thy God giveth thee. So shalt thou do unto all the cities of the nations that are very far from thee, that are not of the cities of these nations. [j]But of the cities of these peoples which Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt put them entirely under the ban,—the [k]Hittite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, as Jehovah thy God commanded thee; that they teach you not to do after all their [l]abominations which they have done unto their gods, and ye sin against Jehovah your God.

[b] *cf.* Luke 9. 57-62. *ctr.* Heb. 10. 34. Phil. 1. 23.
[c] ch. 24. 5. *cf.* 1 Cor. 7. 32-35.
[d] Ju. 7. 3. *cf.* Eph. 6. 10. 1 Cor. 16. 13.
[e] *cf.* Acts 13. 13. 2 Tim. 4. 9-16.
[f] *cf.* Luke 10. 1-16. Acts 13. 38, 39.
[g] *ctr.* Ju. 1. 30. *cf.* 1 Cor. 6. 20. Rom. 6. 19.
[h] Num. 31. 7. *cf.* Josh. 8. 25, 26. Mark 16. 15, 16.
[i] Num. 31. 15-18.
[j] Num. 33. 52. Josh. 6. 21. Josh. 11. 14, 15. *ctr.* Josh. 9. 3-27. *cf.* Gal. 5. 24.
[k] Gen. 15. 19-21. *cf.* Eph. 5. 18.
[l] ch. 7. 4. ch. 18. 9. Ju. 2. 11-13. *cf.* 2 Cor. 6. 14-18. Rev. 2. 14.

God then being thus with them, there was to be no craven fear in their hearts: he who was afraid might stay at home. God's host must be, not conscripts, but volunteers. Then, too, if a man had built a new house and not lived in it, if he had planted a vineyard and not eaten of it, if he had betrothed a wife and not taken her, there was to be no sundering a man from what he was in pursuit of, no bringing home-sickness into the battle-field.

As to the enemy, a besieged town was always to have the offer of peace by submission. If it resisted, it suffered the penalty of resisting God, not man merely; but the non-combatants were to be spared. The Canaanites, as under the divine curse, are excepted from this. As to the land, the fruit-trees were not to be cut down, but left to minister to the support of life.

When thou shalt besiege a city many days, in making war against it to take it, thou shalt not destroy the [m]trees thereof by wielding an ax against them, for of them thou eatest, and thou shalt not cut them down (for the tree of the field is [for] man,) to employ them in the siege. Only the trees which thou knowest are not trees for food, thou mayest destroy, and cut them down, and build bulwarks against the city that maketh war with thee, until it fall.

c (xxi. 1-9.) The expiation of an uncertain murder.

(*c*) If one be [n]found slain in the land which Jehovah thy God is giving thee to possess, lying in the field, [and] it be not known who hath smitten him, then thine [o]elders and thy judges shall go forth, and [p]measure unto the cities that are round about him that is slain; and it shall be that the city which is nearest to the slain man, even the elders of that city, shall take a [q]heifer that hath not been put to work, that hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a perennial water-course, [to a place] which is neither tilled nor sown, and shall break the heifer's neck there in the water-course. And the [r]priests, the sons of Levi, shall come near, for them hath Jehovah thy God chosen to minister unto him, and to bless in Jehovah's name; and according to their voice shall every controversy be [settled], and every stroke. And

m *cf.* Gen. 23. 17. Ps. 96. 12 with Is. 61. 3. Cant. 2. 3. Rev. 2. 7. Rev. 22. 2.

n *cf.* Acts 2. 22, 23.

o Lev. 4. 15.

p *cf.* Acts 3. 13-15. Acts 4. 10, 11, 27. Acts 5. 28. Acts 7. 52.

q Num. 19. 2. Lev. 4. 28. *cf.* 2 Cor. 5. 21.

r Lev. 13. 2. ch. 17. 8, 9. *cf.* Rev. 1. 14.

(*c*) Thirdly, we have the expiation of an uncertain murder. Yet is it an expiation? There is certainly no mention of blood poured out, still less presented to God. In the land, at any distance from the sanctuary, it could not, of course, be put upon the altar. But the murderer is not found; and if he were, for him there could be no atonement; the elders who represent the city profess innocence, not assume guilt: atonement in this way, therefore, it would seem as if there could hardly be.

On the other hand, the heifer unbroken to the yoke reminds us irresistibly of the red heifer of purification for sin (Num. xix.), and as plainly seems to speak of Christ; and here vicarious penalty seems to be shown forth, even to some who dispute it elsewhere. Through all this, the broken neck of the victim strangely unites the deed which has to be cleansed away with that which cleanses it,—as if it were Christ murdered and yet dying to put away the crime, though the law of the city of refuge assures us that it cannot be put away.

The man was murdered—murder attaches somewhere: Christ too was the Victim of an enmity with which men "hated," He says, "both Me and My Father." (Jno. xv. 24.) Yet, again, at the cross He cries, "Father, forgive them, for they know not what they do." Here we have what at least approaches the mystery of the case before us: there were those of whom the one thing must be said; there were those also of whom grace could say the other. Thus the nation can be spared, though shut out in the meanwhile from their inheritance, as he was whom the city of refuge sheltered, but who could not return home till the death of the high-priest (see Num. xxxv.). There is governmental penalty, though not death; and when the years of chastisement have run out, then it will be said of Jerusalem, "She hath received of the Lord's hand double for all her sins" (Is. xl. 2.) The "uneared, unsown land" indeed (how like Israel's for so long!) testifying to this. But then, at last, there will be a generation who, as to the guilt of Christ's death, can plead, with these elders of the city, that they "have not shed this blood, nor have" their "eyes seen it," the "perennial stream" of God's abiding love having carried it away forever.

all the elders of that city which is nearest to the slain man shall [s] wash their hands over the heifer whose neck was broken in the water-course, and shall say, [t] Our hands have not shed this blood, nor have our eyes seen it: be propitiated toward thy people Israel, whom thou hast redeemed, Jehovah, and let not innocent blood be in the midst of thy people Israel. And the blood shall be expiated in regard to them. So shalt thou put the innocent blood away from the midst of thee, when thou doest what is right in Jehovah's eyes.

[s] Matt. 27. 24.

[t] *cf.* Luke 23. 34. Acts 3. 17. 1 Cor. 2. 8. 1 Tim. 1. 13.

3. (xxi. 10-23.) The third commandment: marriage and the family.

a (*vv.* 10-17.) The power of the man subjected to authority.

[3] (*a*) When thou goest forth to war against thine enemies, and Jehovah thy God giveth them up into thy hands, and thou carriest them away captive, and seest among the captives a [u] beautiful woman, and hast an attachment to her, and takest her to thee to wife, then thou shalt bring her home unto thy house; and she shall shave her head and pare her nails; and she shall put the garments of her captivity from off her, and shall abide in thy house, and bewail her father and her mother a whole month; and after that, thou shalt go in unto her, and shalt be her husband, and she shall be thy wife. And it shall be if thou have not delight in her, then thou shalt let her go according to her desire, and thou shalt in no wise sell her for money,—thou shalt not treat her as a slave, because thou hast humbled her.

[u] Num. 31. 14-18. *cf.* Cant. 6. 4 9. Eph. 5. 25.

How wonderful is this picture! how all parts unite to give expression to it when the key is once in our hands! even as all contrary-seeming things shall unite to accomplish His purpose at the last.

(iii.) The third subsection speaks of marriage and the family, in evident connection with the seventh commandment, although there are laws to follow which would seem as plainly so or more, if we had regard to them apart from their context. But the order of the decalogue can be traced as far as the end of the twenty-second chapter, the illustrations, however, becoming continually briefer, as, in fact, less needed. The internal connection also becomes continually more difficult,—which does not mean, however, that it is loose or wanting.

(*a*) The first part treats of marriage with a captive taken in war,—a distinct permission, of course, of marriage with a Gentile, where there was not the hindrance of such a ban as rested upon Canaan.

Here, as we know by our Lord's words, in the law of marriage, we find, more than any where, the failure of the law. The hardness of man's heart forbad, until grace should come, the full restraint of absolute righteousness. Polygamy and divorce, as practiced among the nations round, could only be modified by partial curbing of the will and prevention of mere lawlessness. It was reserved for Christianity to restore woman to her original place in creation by the side of man.

Yet here, where most of all (and that is surely the reason why the commandment takes the peculiar form it does,) the woman was in the hand and power of the man, he was fenced round with prohibition. She must be given the wife's place, allowed a month for natural sorrow over the separation from her kindred, perhaps to test also somewhat the reality of the affection that has sprung up in him. If the tie is formed, she can never be enslaved again; and should she be divorced, is free to go whither she please.

Thus it would seem that what is emphasized is the government of the will—the putting restraint upon desire, so that at least it shall not be lawless; and

If a man have [v] two wives, one beloved and one hated, and they have borne him children,—the beloved and the hated, and if the first-born son be hers that was hated, then it shall be in the day that he causeth his sons to inherit that which he hath, that he shall not make the son of the beloved [w] first-born before the first-born, the son of the hated; but he shall acknowledge as first-born the son of the hated, by giving him a [x] double portion of all that is found with him: for he is the beginning of his strength; the right of the first-born is his.

b (18-21.) The rebellious son.

(*b*) If a man have an [y] unmanageable and rebellious son, who hearkeneth not to the voice of his father nor to the voice of his mother; and though they chasten him, yet will not hearken unto them; then shall his father and his mother lay hold upon him, and bring him forth unto the elders of his city, even unto the [z] gate of his place. And they shall say unto the elders of his city, This our son is unmanageable and rebellious; he will not hearken unto our voice; he is riotous and a drunkard. And all the men of his city shall [a] stone him with stones, that he die: and thou shalt put away evil from the midst of thee; and all Israel shall hear, and fear.

v Gen. 29. 30, 33. *cf.* Rom. 11 25-28.

w Gen. 49. 3 with 1 Chr. 5. 1, 2.

x Gen. 48. 22. Ex. 4 22. *cf.* Jer. 31. 9. Is. 62. 1-9.

y Prov. 10. 1. *cf.* Is. 1. 2, 3. Mal. 1. 6. Acts 7. 51-53.

z ch. 22. 15, 24.

a Lev. 24. 14-16. Num. 15. 35, 36. Josh. 7. 25. *cf.* 1 Kings 21. 10, 13. Jno. 10. 31-33. Acts 7. 58. Acts 14. 19. *ctr.* Luke 15. 20-24.

this, with regard to a captive, the legitimate property of the conqueror according to the customs everywhere else prevailing, is a witness to the character of Him who ruled in Israel, which we must estimate, not by the full light of Christianity now come, but as contrasted with what was around. Thus seen, it becomes indeed the dawning of the day.

We have now the recognition of polygamy as a fact, but a provision against one of its many evils. If a man had two wives, and children by both, the one loved, the other hated; and if the first-born were the son of the hated; in this case, the first-born was not to be displaced from his rights as such because of the father's preference for the mother of the later-born. In the case of Jacob, this might seem to have occurred,—Reuben gave place to Joseph, the son of the beloved Rachel; but then, as we know from Jacob's own words, it was Reuben's sin that forfeited the inheritance. (Gen. xlix. 4.) This, however, might single out this case for special legislation.

"Here too we have in God's ways another remarkable type; for, having first chosen Israel, He afterward (as we know, because of their sin,) was pleased to take the Gentiles to Himself. The Jews refused the testimony; and as for the Gentiles, it is said that they will hear. Nevertheless, here He gives a beautiful provision, to show that He has not done with that which shall come forth as the first-born son of the apparently hated one—of her He had first. On the contrary, this is the very one for whom the rights of the inheritance will be preserved when repentance will be wrought in their hearts. Thus it is evident that the godly remnant of the latter day will have its rights reserved, according to His own precious word in this chapter." (*Lectures Introductory to the Pentateuch*, by Wm. Kelly, p. 492.)

(*b*) But in contrast with this, we have the end of the disobedient son, given up at last by father and mother into the hands of the elders, by whose sentence he is stoned to death. The application is easy to the end of final disobedience on the part of those in Israel put in the place but not having the spirit of sons, as well as to those outwardly but not in heart sons among the Gentiles.

c (22, 23.) The curse of God.

(*c*) And if a man have committed a sin worthy of death, and he be put to death, and thou [b]hang him upon a tree, his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God, and thou shalt not defile thy land which Jehovah thy God giveth thee for an inheritance.

b Josh. 8.29. 2 Sam. 21.9. Jno. 19. 31. Gal. 3. 13.

4. (xxii.) Of inhumanity: the invasion of creature-rights. In which the rest of the commandments come under the fourth.

a (vv. 1-12.) Righteousness only found in mercy, in congruity to nature.

[4] (*a*) Thou shalt not see thy brother's ox or his sheep go [c]astray, and hide thyself from them: thou shalt surely bring them back to thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thy house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's which he hath lost and thou hast found: thou mayest not hide

c Ex. 23. 4,5. *cf.* Matt. 5. 44. Rom. 12.20.

(*c*) In connection with this, we have an unspeakably solemn yet precious word. If a man had committed a sin worthy of death, and were put to death, and he were hung upon a tree, his body was not to remain all night upon the tree, but to be buried, that the land might not be defiled, "for he that is hanged," it is said, "is accursed of God."

This is literally "a curse of God," which the apostle in Galatians takes as having the same meaning, for while he quotes it as "accursed" (iii. 13), he argues from this that Christ was "made a curse for us." The Septuagint, Syriac, and Vulgate similarly render it "accursed;" but the Jews, since the second century of our era, have mostly decided for a different meaning, viz., "an injury, insult, mockery to God," a meaning possible to the language, no doubt, but used in a very obvious interest, which cannot commend it to us. How Jews of old understood it we may see by the Septuagint. And the typical application as given in the New Testament puts the whole subject in a light by which it is illumined.

It should be noted that hanging, or crucifixion,—the Jews used the same word for either—was *not* a *mode of putting to death* by the law of Moses. It came *after* death, to express peculiar enormity, and put a special brand upon the one so treated. As "lifting up from the earth" (Jno. iii. 14; xii. 32), it expressed rejection from among men; as lifting up toward heaven, it might well challenge heaven's approval of that rejection, and thus imply the "curse of God" upon the sinner. We can in this way understand better the apostle's appeal to this passage in Deuteronomy, and distinguish the two elements of the cross, death and curse,—the forsaking of God, which we have already had before us in the ritual of the sin-offering. (Lev. iv.)

We see also why the body of one hanging on a tree could not be permitted to remain there. The burial was not in this case an end of penalty. Rather it expressed the defiling character of sin and the abhorrence with which God beheld it. It was to be put out of sight and away, buried not with honor, but in the grave of a criminal; and here we see at once the significance of the change in the Lord's case. His grave was appointed with the wicked; but this could not be suffered to take effect: He was with the rich in His death. Joseph's tomb was the only fitting receptacle for its brief sojourn there, of the body of the Holy One who could not see corruption—His providential justification until resurrection should justify Him openly.

(iv.) The last three commandments of the decalogue, more briefly illustrated than the former ones, are found together in the fourth subsection. At first sight indeed, this is not evident: one would say that each commandment would, here thyself. Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

There shall not be a [d]man's apparel upon a woman, nor shall a man put on a woman's garment; for every one that doeth these things is an abomination unto Jehovah thy God.

If a [e]bird's nest chance to be before thee in the way, in any tree or on the ground, with young or with eggs, and the mother sitting upon the young or on the eggs, thou shalt not take the mother with the young: thou

[d] *cf.* 1 Cor. 11. 2–16. 1 Cor. 14. 34, 35. 1 Tim. 2. 15–18. *ctr.* Rev. 2. 20.

[e] Lev. 22. 28. ch. 14. 21. *cf.* Luke 6. 36.

as elsewhere, claim a subsection to itself. But the twenty-third chapter, which speaks of Israel as the congregation of Jehovah, has thus the plain character of a fifth part; and when we come to look more closely, we gain sufficient assurance of the correctness of this grouping.

We have first to ask, however, are these commandments really represented in the three parts of this subsection? This has been denied, though certainly we should look for some regular treatment of these, such as we find in the case of previous ones. No doubt our anticipations of what ought to be are often astray; but the twenty-second chapter begins with what is plainly an expansion of the eighth commandment, as *vv.* 13–21 speak of false witness, and the rest of the chapter applies the tenth. So much should be plain; and only *vv.* 5–12 can remain at all doubtful. These give the laws as to the confusion of sex, as in a man wearing a woman's garment, as to not taking the mother-bird with its brood, as to putting a battlement around the flat top of the house, the prohibition of certain mixtures as of seeds or of materials of a garment, and finally of putting fringes on a garment. These have been all by Schröder (in Lange's Commentary) reduced under the fourth commandment of the second table, though in some cases it would seem in a somewhat artificial manner.

But we must note now that we have in these three parts an evident reference to the *first* three laws of the second table, and each in its place. Thus *v.* 7 repeats the promise of the fifth commandment, and in a parallel case. Secondly, the false witness in the case mentioned would if it succeeded involve *murder*, the breach of the sixth; while the seventh and tenth come so plainly together in the third part, as to need no insisting on. Here, then, we have the relation of these three parts to one another clearly marked out. While as to their coming together under a fourth head, the beginning of the first part clearly must do so; the cases of violation of nature, as in the confusion of sexes, would do the same, as in the fourth section of the expanded second table of the decalogue in Ex. xxi.–xxiii. (p. 211); and the first law of this section gives the last case supposed in the third part of what is here before us.

Although there may be more or less difficulty in some of the details, yet the spirit of the eighth commandment—that is, the fourth of the second table—seems to run through the whole of this: the prohibition of plunder and theft, with that which connects with it, the lack of tenderness and mercy toward others. How near the fourth and last of these commandments come to one another needs not to be insisted on. Let us go through the chapter briefly now.

How much beyond the mere letter is to be read in the commandments is plain in the tenderness of the opening words. To fulfill the commandment not to steal, you must not consent to the destruction or loss of any thing that is your neighbor's. It must be cared for, guarded, and kept for him.

The disguise as to sex would plainly serve all kinds of fraudful and dishonest purpose, whilst it falsified the stamp which God has put upon nature, and mutilated, so to speak, the coin of His realm. The taking the mother-bird, held by her affection to her young, was shameful advantage used of natural instincts, and a violation of honor to parents in this reproduction of motherly love in the shalt surely let the mother go, but the young thou mayest take, that it may be well with thee, and thou mayest prolong thy days.

When thou buildest a new house, then thou shalt make a [f]battlement for thy roof, and not bring blood upon thy house if any one fall from thence.

Thou shalt not sow thy vineyard with [g]two kinds of seed, lest the whole of thy seed which thou hast sown be forfeited, and the produce of thy vineyard. Thou shalt not plow with an [h]ox and an ass together. Thou shalt not wear a garment of [i]mixed stuff—of wool and linen together. Thou shalt make thee [j]tassels upon the four corners of thy vesture wherewith thou coverest thyself.

b (13-21.) False testimony against the neighbor.

(*b*) If a man take a wife, and go in unto her, and hate her, and charge her with [k]scandalous acts, and bring an evil name upon her, and say, I took this woman, and when I came nigh to her, I found her not a virgin; then shall the damsel's father and her mother take and bring forth the tokens of the damsel's virginity unto the elders of the city, in the gate. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; and, lo, he chargeth [her] with scandalous acts, saying, I found not thy daughter a virgin; and yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city. And the elders of that city shall take the man and chastise him; and they shall fine him a hundred [shekels] of silver, and give them unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel. And

[f] *cf.* 2 Sam. 11. 2-4. 1 Cor. 10. 12, 13. Rom. 14. 13-15.

[g] Lev. 19. 19. *cf.* Matt. 13. 24, 25. Col. 2. 8. Gal. 1. 8, 9. 1 Pet. 1. 23-25.

[h] *cf.* 2 Cor. 6. 14-18. 2 Chron. 18. 1-19, 2. 2 Chron. 20. 35-37. Neh. 6. 1, 2.

[i] *cf.* Luke 5. 36. Gal. 2. 11-21. Gal. 6. 11-15.

[j] Num. 15. 38. Luke 8. 44. Phil. 3. 20. Eph. 4. 1.

[k] *cf.* Num. 5. 11-31.

lower creatures. The repetition of the promise here is very striking. It shows how sensitive will be the really obedient heart, and how God has in nature encompassed us with remembrances as well as tests of our condition. The law as to the battlements for the flat roofs of houses is simple enough as a rebuke of that thoughtlessness which is really hardness of heart. The three laws which follow as much resemble one another as they differ from what goes before. As prohibitions of mixture they come naturally enough under the first head here. The interpretation of the "unequal yoke" is plainly given in 2 Cor. vi. 14. Christ's yoke cannot be borne by the unclean,—the unbeliever,—and for the believer there is no other. The garment of woolen and linen speaks similarly of mixed *habits;* while the sowing seed represents the necessity of keeping the truth unmixed. Failure in all these points involves a real robbery, not only of God, but of one's neighbor: we owe both to Christians and the men of the world the maintenance of our Christian simplicity and singleness of life and testimony. The last thing here, the tassels upon the garment, which we have had in Num. xv. 38, reminds us that this is to be true natural development—the development of the new nature, not artificial, for the word speaks primarily of flower-buds. How beautifully again does the spiritual meaning declare the perfection of the Word of God!

As to the ninth commandment we have but one case supposed, and that how shameful an one! What a heart is man's!—that is to say, ours! Schultz, as quoted in Lange, remarks that "Moses must have held a different view of unions in the face of great aversion from that prevalent among us."

she shall be his wife: he shall not put her away all his days. But if this thing be [l]true, and the tokens of virginity were not found in the damsel, then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, in committing fornication in her father's house, and thou shalt put the evil away out of the midst of thee.

[l] *cf.* Ezek. 16. Hos. chs. 1-3.

c (22-30.) Wrongs against marriage.

(*c*) If a man be found lying with a woman [m]married to a husband, then they shall die, both of them,—the man lying with the woman and the woman; and thou shalt put away the evil from Israel.

[m] Lev. 20. 10. Jno. 8. 2-11. Ps. 103. 10.

If there be a damsel that is a [n]virgin betrothed unto a husband, and a man find her in the city and lie with her, then shall ye bring them both out unto the gate of that city, and stone them with stones that they die,—the damsel, because she cried not, being in the city, and the man, because he hath humbled his neighbor's wife; and thou shalt put away the evil from the midst of thee. But if the man find in the field the damsel that is betrothed, and the man [o]force her and lie with her, then the man only that lay with her shall die; but unto the damsel shalt thou do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbor and slayeth him, so is this matter; for he found her in the field; the betrothed damsel cried, and there was none to save her.

[n] Lev. 19. 20. *cf.* Matt. 1. 18-20. 2 Cor. 11. 2, 3.

[o] 2 Sam. 13. 11-14. *cf.* Gal. 6. 1.

If a man find a damsel that is a virgin that is [p]not betrothed, and lay hold on her, and lie with her, and they be found, then the man that lay with her shall give unto the damsel's father fifty [shekels] of silver, and she shall be his wife: because he humbled her, he may not put her away all his days.

[p] Ex. 22. 16, 17. Gen. 34. *cf.* Gal. 5. 19.

A man shall not take his [q]father's wife, and shall not uncover his father's skirt.

[q] Gen. 35. 22. Lev. 18. 8. ch. 27. 20. 1 Cor. 5. 1.

5. (xxiii.) The congregation of Jehovah: the moral results of His place with them.

a (*vv.* 1-8.) In its constitution.

[5](*a*) He that is an [r]eunuch, whether crushed or cut, shall not come into the congregation of Jehovah. A [s]bastard shall not come into the congregation of Jehovah: even to his tenth generation he shall not come into the congregation of Jehovah. An [t]Ammonite or

[r] *cf.* Is. 56. 3. Acts 8. 27-40. Gal. 3. 28.

[s] *cf.* Ju. 11. 1-3. Gen. 38. 13-26.

[t] Neh. 4. 7. Neh. 13. 1-3. Zeph. 2. 9.

The exemplification of the tenth commandment for our purpose needs no remark.

(v.) The methodical exposition of the "ten words" is thus complete; but there are yet three chapters more before the close is reached of the commandments, which now at first sight seem to be given without order or internal connection for the most part. Of course we know this cannot be, and that we only need more carefully to search it out. The most precious things often lie deepest; and our rule with Scripture is to believe in order to see—the opposite of the world's rule, but which will always have experience to confirm it.

If the three chapters following stand for real divisions, then with the four previous ones we shall have seven subsections in this second section—the second table of the law complete. That the first four parts should close one division of this is quite in accordance with what we have seen to be the rule in a septenary

[u] Moabite shall not come into the congregation of Jehovah: even to their tenth generation shall they not come into the congregation of Jehovah forever, because they met you not with [v] bread and water in the way, when ye came forth from Egypt; and because they hired against thee [w] Balaam the son of Beor, of Pethor in Mesopotamia, to curse thee. But Jehovah thy God would not hearken unto Balaam, but Jehovah thy God turned the curse into a [x] blessing to thee, because Jehovah thy God loved thee. Thou shalt not seek their peace or their prosperity all thy days forever. Thou shalt [y] not abhor an Edomite, for he is thy brother; thou shalt not abhor an [z] Egyptian, for thou wast a stranger in his land: the children begotten of them shall come into the congregation of Jehovah in their [a] third generation.

b (9-14.) Israel in camp.

(*b*) When thou goest forth in the camp against thine enemies, then [b] keep thee from every evil thing. If there be among you a man that is [c] not clean from what hath happened in the night, then he shall go forth outside the camp, he shall not come within the camp. And it shall be, when [d] evening cometh on, that he shall bathe in water, and when the sun goeth down, he shall come within the camp. Thou shalt have a place also without the camp whither thou shalt go forth; and thou shalt have a paddle upon thy weapon, and it shall be, when

u Gen. 19. 37, 38. Ruth 2. 2. Am. 2. 1-3.
v ch. 2. 9-15.
w Num. 22. 1-6.
x Num. 23. 7-10. Is. 54. 17. Ps. 76. 10.
y ch. 2. 1-6.
z Ex. 22. 21. *cf.* Tit. 3. 1-7.
a *cf.* Ex. 20. 5. 1 Cor. 15. 4. Col. 3. 1, 10, 11.
b Jas. 1. 27.
c Lev. 15. 16-18.
d *cf.* Jno. 3. 19.

series. In this case, we may expect the final three to form a whole, and the connection to be deeper, more spiritual and inward, than in the former case. And this seems indeed to be so.

The twenty-third chapter is in fact a fifth part, and, as already said, we have in it Israel as the congregation of Jehovah, the moral results of His place with them. Let us examine it.

(*a*) First, then, we have the assembly in its refusal of all discordant elements; and here the exclusion of the unsexed male is based on the need of maintaining the integrity of the creature. Mutilation was a reproach to God; and thus the whole spirit of asceticism is condemned and excluded both for Israel and for us to-day. The word for "bastard,"—"one born of corruption"—only occurs once beside in Zech. ix. 6, is explained by the Rabbins, and received by commentators in general as meaning "one born of incest or adultery." Typically, one corruptly born is not the mere child of nature; but rather one corruptly introduced among the people of God. "Baptismal regeneration," as the ritualist holds it, is such a birth; and the Moabite and the Ammonite following here emphasizes this thought, though it be true that they are not distinctly reprobated for their birth, but for their enmity to the true people of God and their employment of Balaam to curse. But even thus does the false professor, like an Ammonite or a Moabite, show his birth to-day. The Edomite is the simple natural man, and for him there is more hope, and the Egyptian is classed with him, though only in the third generation (dead and risen with Christ) could they enter the congregation of the Lord.

(*b*) In the next place, we have Israel going forth to war, and here men might plead the work in hand for lack of care as to minor things; but not so thinks God. The most scrupulous purity is insisted on: for is not God with them their strength? What is all their human might if, because of their ways, He is unable to manifest Himself for them? Very simple is the lesson, incontrovertible the argument here; and yet have His people learnt it?

thou sittest down abroad, that thou shalt dig therewith, and turn back, and cover that which cometh from thee. For Jehovah thy God [e] walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee, and thy camp shall be holy, that he see nothing shameful in thee, and turn away from thee.

e Lev. 26. 12. *cf.* 2 Cor. 6. 16. Num. 5. 3.

c (15-18.) Israel the home of liberty in sanctification.

(*c*) Thou shalt not [f] deliver unto his master the slave which is escaped from his master unto thee. He shall dwell with thee, in the midst of thee, in the place that he shall choose in one of thy gates, where it seemeth good to him: thou shalt not oppress him.

f 1 Sam. 30. 15. *ctr.* Phile. 12-16.

There shall be no [g] dedicated harlot of the daughters of Israel, nor sodomite of the sons of Israel. Thou shalt not bring [h] harlot's hire or dog's price to the house of Jehovah thy God, for any vow: for both these are even abomination unto Jehovah thy God.

g Lev. 19. 29.

h *cf.* Gen. 14. 22. 3 Jno. 7.

d (19, 20.) Care of the poor.

(*d*) Thou shalt not take [i] usury of thy brother,—usury of money, usury of food, usury of any thing that is lent upon usury. Of a foreigner thou mayest take usury, but of thy brother thou shalt not take usury; that Jehovah thy God may bless thee in all that thou puttest thy hand unto, in the land whither thou goest to possess it.

i Ex. 22. 25. Ps. 15. 5. Prov. 28. 8.

(*c*) Next, Israel's home must be the refuge of the oppressed. True, slavery as yet was not banished from her midst,—perfection, we must ever remember, the Word itself asserts, could not be by the law,—yet it was greatly guarded and limited, so as to be another thing from that absolute subjection to the will of another which was every where recognized as lawful among the nations around. If, then, one of these human chattels broke its bands and fled, Israel was to be for such a secure asylum. In this way the enmity of the nations might be roused against them: this little people, nevertheless, were to extend their arms to the distressed whatever the consequences. According to the beauteous figure so often used, He under the shelter of whose wings they had come to rest could not destroy that confidence. Let it be a poor slave, he must yet be sheltered from the kings of the earth: there was one sanctuary of refuge for the oppressed; and it was in the bosom of the God of Israel.

The sanctuary—and such was all Israel compared with the world outlying—must indeed first of all be the place of freedom, in order that it may be the place of holiness; and this freedom must be found with God for it to be real and sanctifying: the heart is brought to Him. Hence, the enfranchisement of the slave comes in its right place here, and its connection is seen with what follows, and which for us has much fuller meaning, that there is to be no harlotry among the people of God. In plain, intentional antagonism to Israel's sanctification, the harlot is called here *kedeshah*, "consecrated," as indeed the heathen consecrated themselves in this abominable manner to the service of their gods. May not we, too, easily cover with a well-seeming name what is merely the straying of the heart from God? Here let us note also, though it be simple, that the *gain* of such prostitution with which we would vindicate it to ourselves, or compensate the Lord, is only abomination to Him.

(*d*) The need of the poor is next considered; and as, on the one hand, liberality to them had been enjoined, so to take usury from them is forbidden. The stranger, from whom it was allowed to take it, probably borrowed for purposes of trade, but Israel were not themselves intended to be a commercial people, and certainly not to thrive upon the necessities of their brethren.

e (21-25.) Relation to God in giving and receiving.

(*e*) When thou [j]vowest a vow to Jehovah thy God, thou shalt not delay performing it; for Jehovah thy God will surely require it of thee, and it will be sin unto thee. But if thou forbear to vow, it shall be no sin in thee. What is gone out of thy lips thou shalt keep and do, as thou hast vowed to Jehovah thy God, the free-will offering that thou hast promised with thy mouth.

j Lev. 27. 2. Eccles. 5. 4, 5. Ps. 66. 13, 14. Ps. 22. 25.

When thou comest into thy [k]neighbor's vineyard, thou mayest eat thy fill of grapes according to thy pleasure, but thou shalt not put any in thy vessel. When thou comest into thy neighbor's standing corn, thou mayest pluck the ears with thy hand, but thou shalt not put the sickle into thy neighbor's standing corn.

k Luke 6. 1.

6. (xxiv.) God's restraint upon the evil that cannot yet be removed.

a (xxiv. 1-5.) The bond of marriage.

6 (*a*) When a man taketh a wife and marrieth her, it shall be, if she find not favor in his eyes, because he hath found something unseemly in her, that he shall write her a bill of [l]divorce, and give it into her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's [wife]. And if the latter husband hate her, and write her a bill of divorce, and give it into her hand, and send her out of his house,—or if the latter husband die who took her as his wife, her [m]former husband who sent her away may not take her again to be his wife, after she is defiled; for that is abomination before Jehovah; and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance.

l Matt. 5. 32. Matt. 19. 7.

m *ctr.* Is. 50. 1. Jer. 3. 1. Ezek. 16. 60-63.

When a man hath taken a [n]new wife, he shall not go

n ch. 20. 7. *cf.* Eph. 5. 29.

(*e*) Fifthly, relationship to God seems to be illustrated in a double way. First, the vow illustrates the freedom and yet the seriousness of this relation; while the other case reminds us of God's real ownership of the land, and of a bounty which would banish scarcity and hunger from it, yet respecting the rights of possession which He has given, and so allowing no lack to him whose fields were thus called to witness to the plenteous hand which has the fullness of the earth in it, and every good and perfect gift.

(vi.) In the last subsection, we have Israel as the congregation of the Lord, in the dignity of that relationship. Schröder gives as a heading to the whole three chapters—"The perfection of Israel;" but this is so little true of the twenty-fourth chapter that it might be entitled, rather, "The *im*perfection of Israel." As to the law, we know well that, in fact, there was not perfection under it; and the present subsection, strictly according to the numerical stamp upon it, speaks plainly of the evil, while also showing the limit set to it by God. Every part of the chapter seems to be in conformity with this. It has, like the last chapter, five divisions, its close being also naturally similar.

(*a*) The first commandment here has very plainly the character of a toleration of what could not be yet entirely done away, with a restraint upon it in the meantime, however. And of this the Lord's own words directly assure us. The numerical place seems even to affirm the unity which divorce sets aside; and this agrees with the law itself which treats the divorced woman as in some sense "defiled" by another marriage, and the broken bond in that case as incapable of being renewed.

The law of the "new wife," as supplementary to this, is a tender provision honoring the marriage tie, and bidding the man cherish the wife he has taken.

forth with the host, nor shall any business be imposed upon him: he shall be free at home one year, and cheer his wife whom he hath taken.

b (*vv.* 6, 7.) The limitation as to pledge and slavery.

(*b*) No man shall take the [o]handmill or the upper millstone in pledge, for he taketh a man's life in pledge. If a man be found who hath [p]stolen a person,—one of his brethren of the children of Israel, and who hath treated him as a slave, and sold him, then that thief shall die; and thou shalt put away the evil from the midst of thee.

[o] ver. 12. Job 24. 3, 9.
[p] 1 Tim. 1. 10. Ex. 21. 16.

c (8, 9.) Leprosy: its treatment and infliction.

(*c*) Take heed as to the spot of [q]leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I have commanded them, ye shall observe to do. Remember what Jehovah thy God did unto [r]Miriam on the way, after that ye came forth out of Egypt.

[q] Lev. chs. 13, 14.
[r] Num. 12. 10. *cf.* 1 Cor. 12. 26.

d (10-15.) Mercy to the poor.

(*d*) When thou shalt lend thy brother any thing, thou shalt not go into his house to make sure his pledge: thou shalt stand without, and the man to whom thou lendest shall bring the pledge to thee outside. And if the man be [s]poor, thou shalt not sleep with his pledge: thou shalt surely restore him the pledge when the sun goeth down, that he may sleep in his own garment and bless thee: and it shall be [t]righteousness unto thee before Jehovah thy God.

Thou shalt not [u]oppress a hired servant [who is] poor and needy, of thy brethren, or of thy sojourners, who are in thy land within thy gates. On his day shalt thou give him his hire; nor shall the sun go down upon it: for he is poor, and setteth his heart upon it; lest he cry against thee to Jehovah, and it be sin unto thee.

[s] Job 22. 6. Ezek. 18. 7, 16. Ezek. 33. 15. Ex. 22. 26, 27. Amos 2. 8.
[t] ch. 6. 25. Gal. 3. 21. Rom. 10. 4, 5.
[u] Mal. 3. 5. Jas. 5. 4.

e (16 22.) Perversion of judgment.

(*e*) The [v]fathers shall not be put to death for the sons, nor shall the sons be put to death for the fathers: every man shall be put to death for his own sin. Thou shalt

[v] 2 Kings 14. 6. Ezek. 18.

What could be more expressive of the mind of the lawgiver, or adapted for its purpose than such an injunction as this?

(*b*) In the next place we have two laws also, of which the first is again a concession with a limit. A creditor might take a pledge of his poor neighbor, but not the hand-mill which ground his corn from day to day: it would be taking a man's life as pledge. The greed that would actually steal a man was to be punished with death.

(*c*) And they were to take care not to bring the plague of leprosy upon them, as even Miriam had done in the wilderness. This was the typical punishment, as we know, involving banishment from God Himself, and directly announced here as His infliction. In this, Israel lost what was his most precious and peculiar privilege.

(*d*) The fourth part contains again two laws, once more contemplating the poor, whether as debtor or as creditor. In the first place, the pledge is again limited: the creditor must not intrude upon the debtor's house for it; and if it be something which he can spare but for the day, it must be returned by nightfall. On the other hand, the laborer's hire must not be kept back, lest he cry to the Lord about it, and the Lord visit it as sin.

(*e*) Next we have the perversion of judgment forbidden,—again two laws.

not [w]pervert the judgment of the stranger [or] the fatherless, nor shalt thou take in pledge a widow's garment. And thou shalt remember that thou wast a bondman in Egypt, and that Jehovah thy God redeemed thee thence; therefore I command thee to do this thing.

w Is. 1. 23. Jer. 5. 28. *cf.* Ps. 72. 4, 13.

When thou [x]reapest thy harvest in thy field, and hast forgotten a sheaf in thy field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that Jehovah thy God may bless thee in all the work of thy hands. When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

x Lev. 23. 22. Ruth 2. 2. Ps. 67.

7. (xxv.) Looking forward to complete blessing.

***a* (vv. 1-3.) God's chastening not to degrade, but to maintain the honor of His people: thus for preservation in His grace who is yet righteous.**

[7] (*a*) If there be a [y]controversy between men, and they come to judgment, and [the judges] judge them, then they shall justify the righteous and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, then the judge shall cause him to lie down and to be beaten before his face, according to his wickedness, with a certain number [of stripes]. [z]Forty stripes shall they give him, and not exceed, lest if they continue to beat him with many stripes above these, thy brother shall seem [a]vile to thee.

y 1 Kings 3. 16-28. *cf.* 1 Cor. 6. 1-8.

z 2 Cor. 11. 24. *cf.* 2 Cor. 2. 6, 7.

a *cf.* Gal. 6. 1. 1 Pet. 5. 3. Ezek. 34. 1-6.

First, the father must not suffer death for the children, nor the children for the fathers: a common thing among the nations round about. Secondly, there must be no oppression of the stranger, the fatherless, and the widow: their own Redeemer out of the oppression of Egypt bade them observe this.

These commandments close with the injunction to leave the gleanings of the olive and the vineyard for the stranger, the fatherless, and the widow, the cultivation of an opposite spirit to that of the oppressor,—the ready giver scarcely can be that,—and they are again reminded of their bondage in Egypt that they may show mercy to the poor.

(vii.) Thus much is said or implied of evil in Israel, which can as yet have only partial remedy. Still this is not, of course, to intimate any failure on God's part,—any less than perfect mastery of the evil at the last. God is strong, though patient, and provoked indeed every day. And now this seventh subsection, though it cannot, of course, after what we have seen, speak of any *present* perfection, yet prophesies, as one may say, of it. As the *third* of these closing chapters, it hints, as it were, at resurrection, and brings them to an end in peaceful confidence in God with its series of *six*,—the mastery number, which in subjection to the seven of the section speaks of what, being final, is perfect. God will show fully the *entire* supremacy which He had all through.

(*a*) First of all here, there was to be no excessive punishment; and that punishment would be excessive that made a brother to seem vile. This, in its application to Israel or to the Church, may tell us of the care which in all chastening He has for His people. They are to be preserved for honor, not cast away as refuse, "salted with fire," in the *gracious* sense of that.

b (*v.* 4.) The ministry of the Word, by which the separation of wheat from chaff is effected.

c (5, 6.) The resurrection of the house by the kinsman-redeemer (Christ).

d (7–12.) The impotency of the law to redeem.

(*b*) Thou shalt not [b]muzzle the ox when he treadeth out [the corn].

(*c*) If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry [c]outside unto a stranger: her husband's brother shall go in unto her, and take her as his wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born that she beareth shall stand up in the name of his brother who is dead, that his name be not blotted out of Israel.

(*d*) And if the man [d]like not to take his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto

b 1 Cor. 9. 9–11. 1 Tim. 5. 17, 18.

c Matt. 22. 24–30. Gen. 38. 8. Ruth 1. 11.

d Ruth 4. 1–8. *cf.* Heb. 7. 10. Rom. 7. 1–4.

(*b*) The next commandment seems to come in very strangely; and the spiritual sense as given by the apostle alone explains it. Wordsworth rightly dwells upon the use he makes of it "not only as showing that the law has a spiritual sense, in which it is still binding upon all, but as giving us the key by which we may unlock the casket and take out of it its treasures." Gosman objects to this that it "opens wide the door to a very loose and fanciful exposition." No doubt this is to be dreaded, but the remedy is not to reject the principle, but guard rigidly the application. And when he further urges that the "apostle seems to use the words rather as illustrative of the truth he was teaching than assigning to them a figurative and spiritual sense," he surely is himself taking very loosely what the apostle says. We have only to look at it to see that, as plainly and definitely as can be, he asserts the very opposite: "Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the fruit of the flock? Say I these things as a man? or *saith not the law the same?* For it is written in the law of Moses, 'Thou shalt not muzzle the ox that treadeth out the corn.' Doth God take care for oxen? or *saith he it altogether for our sakes? For our sakes no doubt this is written:* that he that ploweth should plow in hope." (1 Cor. ix. 7–10.)

Language could scarcely be plainer; and it does justify us in believing that a spiritual sense governs all here. Even our imperfect outline certainly has proved it to be so; and here if the apostle has interpreted this for us of the laborer in the Word, the numerical stamp is accordingly 2, the number of service.

What is the real connection with the preceding verses may be still in question. The ministry of the Word is that by which judgment is wrought in the conscience, and even outward chastenings produce their fruit in blessing. The reference to the threshing-floor seems to confirm this as the connection. It is by the patient labor of the spiritual workman that the grain is sifted from the chaff and the product of the seed sown laid up in the store at last. In God's mastery of the evil,—in the victory of the good over it, could this be omitted? would it not have necessary place?

(*c*) Next follows the law which has so prominent a part in the story of Ruth. If a man die, and leave no issue, his nearest of kin was to marry his wife, and raise up seed to his brother, and the first-born son of this union was to succeed to the inheritance. In the story of Ruth we find a clear and beautiful type of the resurrection of Israel by means of the Kinsman-Redeemer, when the law, the nearest of kin, cannot take this place. The proof must be reserved until we come to Ruth, but the numerical place of the section is clear as a resurrection type, and in relation to the whole character of this part, as showing the resources that are in God Himself. But here also the spiritual meaning must come in for this, no strange or unwelcome thing to him who realizes the true dignity and glory of the law.

(*d*) But the failure contemplated as possible comes evidently under a separate his brother a name in Israel: he will not perform the duty of a husband's brother to me. Then the elders of his city shall call him, and speak unto him; and if he stand to it and say, I like not to take her, then shall his brother's wife come near to him before the eyes of the elders, and loose his shoe from off his foot, and spit in his face, and answer and say, So is it done to the man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.

[e] When men strive together, one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth out her hand and seize him by his secret parts, then thou shalt cut off her hand,—thine eye shall not spare.

[e] *cf.* Eph. 5. 4. 1 Pet. 3. 2.

e (13-16.) Responsibility yet maintained (by grace).

(*e*) Thou shalt not have in thy bag [f] divers weights—a great and a small. Thou shalt not have in thy house divers ephahs—a great and a small. A perfect and just weight shalt thou have; a perfect and just ephah shalt thou have: that thy days may be [g] prolonged in the land that Jehovah thy God giveth thee. For every one doing these things, every one doing unrighteousness, is an abomination unto Jehovah thy God.

[f] Lev. 19. 35, 36. Prov. 16. 11. Ezek. 45. 10. Amos 8. 5. *cf.* Matt. 7. 3-5. Gal. 2. 11, 12.

[g] Ex. 20. 12. Ps. 91. 16. *ctr.* Phil. 1. 23.

f (17-19.) The final conquest of Amalek (the flesh).

(*f*) Remember what [h] Amalek did unto thee by the way, when ye came forth from Egypt: how he met thee on the way, and smote the hindmost of thee,—all the [i] feeble that were behind thee, when thou wast faint and weary: and he feared not God. And it shall be, when Jehovah thy God shall give thee rest from all thine enemies round about, in the land that Jehovah thy God giveth thee for an inheritance to possess it, that thou shalt [j] blot out the remembrance of Amalek from under heaven: thou shalt not forget it.

[h] Ex. 17. 8-16. 1 Sam. 15. 1. *cf.* Gal. 5. 19-21.

[i] *cf.* Heb. 12. 12, 13. Rom. 14. 15. 1 Cor. 8. 11, 12.

[j] Num. 24. 20. Josh. 6. 21. *cf.* Gal. 5. 24.

head, and is, indeed, according to Ruth still, the failure of the law,—an ever-needed lesson, coming as clearly also into its right place. The law is really the next of kin to man; but he is dead, and it cannot raise him from the dead.

(*e*) But the fifth part shows that if the law be helpless as a saviour, righteousness is yet maintained,—a just weight and measure, and this is what assuredly grace does: "sin shall not have dominion over you, because ye are not under the law, but under grace." Simple enough this for us; but how beautifully is it put together, just when, under the guidance of the spiritual meaning, we consider that connection of one part with another, which while we take merely the letter, seems to be so perplexing and without a clue. Now we have only one thing more, entirely different from all the rest, and yet how perfectly in place!

(*f*) Sixthly and last, they are bidden not to forget Amalek, their wilderness-foe, and pointed onward to the time when, full rest in the land attained, and all enemies subdued, Amalek shall be blotted out from remembrance forever. A blessed time! when the lusts of the flesh shall no more have to be thought of at all,—their remembrance come practically to an end,—internal conflict passed away forever! Sweet note of triumph from the silver trumpets, sounding only for the gathering of assembly for the time to come,—no pilgrimage, no alarm! Sweet prophet art thou, Moses! for the greater Prophet than thyself is speaking through thee now!

The Israelite in possession, a worshiper before Jehovah.

1. (*vv.* 1-11.) The confession at the first-fruits.

(XXVI.)

3. [1] And it shall be when thou art come into the land which Jehovah thy God giveth thee for an inheritance, and possessest it, and dwellest therein, that thou shalt take of the [k] first of all the fruit of the ground, which thou shalt bring in of thy land which Jehovah thy God giveth thee; and thou shalt put it in a basket, and go unto the [l] place that Jehovah thy God shall choose to cause his name to dwell there; and thou shalt come unto the [m] priest that shall be in those days, and shalt say unto him, I [n] declare this day unto Jehovah thy God, that I am come into the land which Jehovah sware unto our fathers to give us. And the priest shall take the basket out of thy hand, and set it down before the altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A Syrian [o] ready to perish was my father; and he went down into Egypt, and sojourned there with few men, and became there a nation, great, mighty, and populous. And the Egyptians ill-treated us, and afflicted us, and laid on us hard bondage: and we cried unto Jehovah, the God of our fathers; and Jehovah heard our voice, and regarded our affliction and our travail and our oppression. And Jehovah brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and great terribleness, and with signs, and with wonders. And he hath brought us into this place, and given us this land,—a land flowing

[k] Ex. 23. 19. *cf.* Luke 17. 11-18.

[l] ch. 16. 16. *cf.* Matt. 18. 20.

[m] *cf.* Heb. 10. 21. Heb. 13. 15.

[n] *cf.* Col. 1. 12-14. Heb. 12. 22-24.

[o] *cf.* Eph. 2. 1, 2, 12. Rom. 3. 9-19. 1 Cor. 6. 9-11.

3. We have now one closing section in which for a moment we see the Israelite in possession of the inheritance, and rich with the blessing of God, returning to God in confession and worship. This is the proper effect of the blessing, which else would not be that. It is the sign of the Spirit's work, of distance put away, of God and man once more together. It is the token of the satisfied heart, full with a spring of joy which needs must overflow. It is what Israel should have been as the people of the living God ; it is what they shall be in the glorious time to come. It is what the Church of God, indwelt of the Spirit, should be,—*shall* be—in a higher sphere, and in a more wondrous relation; what it, too, has but little been, although, thank God, many in every age have learnt this and much more,—for the "Abba, Father" is not yet in this book of Deuteronomy : it waits for Him who is able to declare the Father's name.

(i.) The confession is very simple ; yet, Christians as we are, we may learn much from it. The first thing that is owned is the faithfulness of God in the fulfillment of His word. It is one in the land who speaks in the consciousness of what he has. He is not hoping what will be ; he is realizing what is. The Lord sware to give us this land : we have it ; we are in it. Such is already the privilege of the child of God, whose worship is even now, not merely *at* the sanctuary, as the Israelite's was, but who has "boldness to enter into the holiest by the blood of Jesus." How we dishonor the One who has so wrought for us if we take the place of one longing to draw nigh, instead of in fact drawing near : "let us draw near," says the apostle, "with *full assurance* of faith." For us it is faith, of course. The Israelite, one may say, could not doubt : but that makes him only the more impressive as a type for us. Neither can we doubt, if it be simply God's Word and Christ's work that are before us, and we are not arguing from what we have been or what we are. The sanctuary has been opened for us by blood shed for sinners, for all sinners : we may, if we will, draw nigh ; what more do we need for drawing nigh?

with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, Jehovah, hast given me. And thou shalt set it down before Jehovah thy God, and [p] worship before Jehovah thy God; and thou shalt [q] rejoice in all the good that Jehovah hath done unto thee and to thy house,—thou, and the Levite, and the stranger that is in the midst of thee.

2. (12-15.) The outflow manward where God is thus acknowledged.

[2] When thou hast made an end of tithing all the tithes of thy produce in the third year—the year of tithing, thou shalt give it unto the [r] Levite, to the stranger, to the fatherless, and to the widow; and they shall eat in thy gates, and be filled. And thou shalt say before Jehovah thy God, I have brought that which was [s] hallowed out of my house, and have also given it to the Levite and to the stranger, to the fatherless and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, nor have I [t] forgotten them; I have not eaten thereof in my [u] mourning, nor consumed any of it in [v] uncleanness, nor given aught of it for the [w] dead: I have hearkened unto the voice of Jehovah my God; I have done according to all that thou hast commanded me. [x] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground that thou hast given us, as thou swarest unto our fathers,—a land flowing with milk and honey.

[p] *cf.* Ex. 4. 31. Ex. 12. 27. Jno. 4. 24. Phil. 3. 3. Jno. 9. 38.

[q] ch. 12. 7. *cf.* Ps. 4. 7. Phil. 4. 4. 1 Pet. 1.6,8.

[r] ch. 14. 28, 29. *cf.* Gal. 6.6.

[s] *cf.* Mal. 3. 8-10.

[t] Ps. 119. 16. Jas. 1. 23-25.

[u] Lev. 21. 1, 11. Hos. 9. 4.

[v] Lev. 7. 20.

[w] *cf.* Rom. 13. 14.

[x] Ps. 80. 14, 15.

But then also there are fruits of the land; not of *their* labors either, let us remember. When Israel came into possession of Canaan, it was to enjoy great and goodly cities which they built not, houses full of all good things which they filled not, wells digged which they digged not, vineyards and olive trees which they planted not. (Chap. vi. 10, 11.) And so with the fruits of the land into which even now we are called to enter,—rich enjoyment, wondrous experiences, precious realizations, belong to us there, but faith must precede and bring us in where alone they can be ours. They cannot bring us in: we must have entered in by faith, in order to have them.

Having so entered, our apprehension of what we were will only fill our hearts the more with praise for what grace has done for us. "A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous." Then comes the bondage in Egypt, and how they were delivered: the types for us of a more glorious deliverance. The mere confession of this is praise; and we owe it to Him to confess with unhesitating simplicity, Christ has saved us. Is there presumption in this? No, it is His due. We have done nothing, except, indeed, incurred the penalty which Christ has borne in His own body on the tree. And the faith which gives Him the glory of this salvation is that which works in us also by the love which we have believed in. The first-fruits of this land are indeed His offerings: "sacrifices of praise and thanksgiving," which bring us to Him as priests to offer them.

(ii.) "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee." Yes, He has given us nothing from the enjoyment of which He would keep us back. We cannot too frankly accept or too fully enjoy the blessings that are ours in Christ Jesus. This joy opens the heart, not shuts it up in selfishness and indifference: "thou shalt rejoice,—thou, and the Levite, and the stranger that is among you." This is, therefore, now what follows,

3. (16 19.) Jehovah's acknowledgment of His people as peculiar to Himself.

[3]This day doth Jehovah thy God command thee to do these statutes and judgments; and thou shalt observe and do them with all thy heart and with all thy soul. Thou hast [y]declared this day that Jehovah is thy God, and that thou wilt walk in his ways, and keep his statutes, and his commandments, and his judgments, and hearken to his voice; and Jehovah hath this day [z]declared thee to be a people peculiar to himself, as he hath spoken unto thee; and that thou shouldst keep all his commandments, that he may make thee [a]high above all the nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a people [b]holy unto Jehovah thy God, as he hath said.

[y] Josh. 24. 22.
[z] Hos. 2. 23. Heb. 11.16.
[a] ch. 4. 7, 8. ch. 28. 1, 13. Ps.18.43,44.
[b] Ex. 19. 6. Is. 61. 6. Is. 26. 2. 1 Pet. 2. 9.

SUBDIVISION 3. (Chap. xxvii.–xxx.)

The rewards and penalties which actualize the law as such.

The perpetuity, power, and promise of the law.

1. (*vv.* 1-8.) Its authority proclaimed.

(XXVII.)

1.[1] AND Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day. And it shall be in the day when ye pass over Jordan into the land that Jeho-

account being to be rendered to God of those tithes of the third year which we have already had before us, and which are destined for the Levite, the stranger, the fatherless, and the widow. (Chap. xiv. 28, 29.) The dependence of the second table of the law upon the first it is not necessary again to insist upon.

(iii.) Thereupon the seal of God is openly put upon this people which is His:—"Thou hast avouched this day the Lord to be thy God, to walk in His ways, . . . and the Lord hath avouched thee to be His peculiar people, and to make thee high above all nations that He hath made, . . . and that thou mayest be a holy people unto the Lord thy God, as He hath spoken."

"God is not ashamed to be called their God." Alas, as yet for them this glory of theirs has been but a passing vision. And why? Because they had but too faithfully repeated the history of the generation of the wilderness, and it had yet to be said of all this blessing, "they could not enter in because of unbelief."

SUBD. 3.

THE law being thus ended, we have now in the next four chapters the rewards and penalties which are its sanctions,—by which it becomes actualized as law. And there are here three sections:—

1. (Chap. xxvii.) First, the perpetuity of the law under which they place themselves, and its power and promise are plainly signified by the monument upon Ebal.

2. (Chap. xxviii.) Secondly, the blessing and the curse are put before them in emphatic contrast, declared by the Word of One that will not lie.

3. (Chap. xxix., xxx.) In the third and concluding section we have the recapitulation of the covenant before the Lord, looking on to the predicted restortion of the people in the time to come.

1. The first section is of great significance. It is one of many proofs that not isolated passages, but the whole word here is prophetic, the things that happened unto Israel happened unto them for types. How much was here for faith in a humble and convicted soul to lay to heart, and in which to find most serious, in the end most blessed, lessons! Even if none learned them, there was no less in all of it God's faithfulness,—His witness to Himself, and which now for us ought to be without a cloud upon it.

vah thy God giveth thee, that thou shalt set thee up great [c] stones, and plaster them with plaster; and thou shalt [d] write upon them all the words of this law when thou art passed over, that thou mayest come into the land which Jehovah thy God giveth thee,—a land flowing with milk and honey, as Jehovah the God of thy fathers promised thee. And it shall be, when ye go over Jordan, that ye shall set up these stones which I command you this day, upon Mount [e] Ebal, and thou shalt plaster them with plaster. And there shalt thou build an [f] altar unto Jehovah thy God,—an altar of stones: thou shalt lift up no [g] iron [tool] upon them: of whole stones shalt thou build the altar of Jehovah thy God; and thou shalt offer up thereon burnt-offerings unto Jehovah thy God. And thou shalt sacrifice peace-offerings, and eat there, and [h] rejoice before Jehovah thy God. And thou shalt write upon the stones all the words of this law very plainly.

c Josh. 8. 30-35.
d *cf.* ch. 6. 9, etc.
e ch. 11. 29.
f Gen. 12. 8.
g Ex. 20. 25. *cf.* Rom. 4. 4, 5.
h ch. 26. 11, etc.

2. (9-26.) Its confirmation by the people.

[2] And Moses and the priests, the Levites, spake unto all Israel, saying, Keep silence, and hear, O Israel; this day thou art become the people of Jehovah thy God: and thou shalt hearken unto the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee this day. And Moses charged the

(i.) They are commanded, when they shall have passed over Jordan into the land, to set up great stones on Mount Ebal, plaster them with lime or gypsum, and write upon them all the words of the law. There also they were to build an altar of unhewn stones, and offer burnt-offerings and peace-offerings upon it, and eat and rejoice before God.

Mount Ebal, as we already know, and as is again directly stated, is the mountain upon which the curses of the law were to be proclaimed, as upon Mount Gerizim the blessings. How significant of the true power of the law, that it was to stand there permanently identified with the curse and not with the blessing! "As many as are of the works of law are under the curse," is here the language of the law itself. The Samaritans long afterward strove to reverse this sentence, and their copy of the Pentateuch puts Gerizim here in place of Ebal. Upon Gerizim their schismatic temple stood, a type and prophecy of much legal worship since. But the Old Testament unites in this its witness with the New; and the spiritual Samaritan is still at schism with the law, and a rebel against its sentence. The power of the law is thus lost, for its true power is to destroy self-righteousness, and humble men to the gospel.

But side by side with this monument of the law therefore, as if God would not have this connection even then mistaken, they were to build their altar and offer their burnt-offerings and their peace-offerings, and on the dreaded mount itself rejoice before God. They could do so, for this worship was sanctified by the law, the righteousness of the law being maintained by the death of the victim. This for faith completes the testimony.

(ii.) Gerizim and Ebal lay opposite to one another,—the mount of blessing to the south, the mount of cursing to the north, in the middle of the land of Canaan. Ebal, it is said, overtops Gerizim by about a hundred feet, and is the steeper and more barren of the two. Gesenius takes it to mean "stripped of foliage;" while Gerizim also approaches this in meaning, being given as signifying "dwellers in a shorn land." Between them in the valley lies Shechem, "shoulder,"—the place of obedience (Gen. xii. 6, *n.*), and where Jacob gets so people the same day, saying, [i]These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan: Simeon and Levi and Judah and Issachar and Joseph and Benjamin; and [j]these shall stand upon Mount Ebal to curse: Reuben, Gad, and Asher, and Zebulon, Dan, and Naphtali. And the Levites shall answer and say unto all the men of Israel with a loud voice,—

[k]Cursed be the man that maketh a graven or molten image, an abomination to Jehovah, a work of the craftsman's hand, and putteth it up in secret! And all the people shall answer and say, [l]Amen.

[m]Cursed be he that maketh light of his father or his mother! And all the people shall say, Amen.

[n]Cursed be he that removeth his neighbor's landmark! And all the people shall say, Amen.

[o]Cursed be he that maketh the blind to wander out of the way! And all the people shall say, Amen.

[p]Cursed be he that perverteth the judgment of the stranger, fatherless, and widow! And all the people shall say, Amen.

[q]Cursed be he that lieth with his father's wife: because he uncovereth his father's skirt! And all the people shall say, Amen.

[r]Cursed be he that lieth with any manner of beast! And all the people shall say, Amen.

[s]Cursed be he that lieth with his sister—the daughter of his father, or the daughter of his mother! And all the people shall say, Amen.

[t]Cursed be he that lieth with his mother-in-law! And all the people shall say, Amen.

[u]Cursed be he that smiteth his neighbor in secret! And all the people shall say, Amen.

[v]Cursed be he that taketh reward to smite to death an innocent person! And all the people shall say, Amen.

[w]Cursed be he that confirmeth not the words of this law to do them! And all the people shall say, Amen.

[i] ch. 11. 26. Josh. 8. 30. Ju. 9. 7.

[j] *cf.* Gen.49. 3, 4. Gen. 30. 6-8, 11-13.

[k] Ex.20.4-6. ch. 4. 16.

[l] Ex. 19. 8. Matt.27.25.

[m] Gen.9.22. ch.21.18-21. Prov.30.17. Rom. 1. 30.

[n] ch. 19. 14.

[o] Lev.19.14. *cf.* Matt. 15. 14. *ctr.* Job 29. 15.

[p] ch. 24. 17.

[q] Gen.35.22. 1 Cor. 5. 1.

[r] Lev. 18.23.

[s] Lev. 18. 9. 2 Sam. 13. 11 14. Ezek. 22. 11.

[t] Lev. 20.14.

[u] ch. 19. 11. 2 Sam. 20. 9, 10.

[v] Ezek. 22. 12. Luke 22. 3-6.

[w] Gal. 3. 10. Jas. 2 10. *ctr.* Matt. 5. 3-12. Eph. 1. 3. Rev. 22. 3.

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thoroughly tested. (Gen. xxxiii.18.) All this is easily suggestive. The tribes are to stand half on the one mount, half on the other,—not to utter, but to confirm for themselves the blessing and the curse: for the blessing, the children of Leah, and Rachel; for the curse, those of the bondmaids, with Reuben, the displaced first-born, and Zebulon, Leah's youngest son. But in fact, as all commentators notice, the blessings here are significantly never uttered. The law, as witnessed for the second time, is potent only for curse: and under this shadow Israel enter the land. That all this happened unto them for types, who can rightly question?

"As the whole ceremony and the special form of the curses are practical, so also the inward peculiar nature of the examples selected. Gross transgressions incur the penalty, but the more secret and refined meet with the curse, 'in order to show that God will in any case visit such sinners, and to instill into the hypocrite a terror of his works of darkness.'" (Schröder, Von Gerlach.)

(XXVIII. 1-68.)

The blessing and the curse in contrasted testimony.

1. (*vv.* 1-14.) The blessing.

2. [1] And it shall be, [x]if thou wilt indeed hearken to the voice of Jehovah thy God, in taking heed to all his commandments which I command thee this day, that Jehovah thy God will make thee [y]supreme above all the nations of the earth; and all these [z]blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God. [a]Blessed shalt thou be in the city, and blessed shalt thou be in the [b]field. Blessed shall be the [c]fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the increase of thy sheep. Blessed shall be thy [c]basket and thy kneading-trough. Blessed shalt thou be in thy [d]coming in, and blessed shalt thou be in thy going out. Thine [e]enemies that rise up against thee will Jehovah cause to be smitten before thee: they shall come out against thee one way, and seven ways shall they flee before thee. Jehovah will command blessing upon thee in thy barns, and upon all to which thou puttest thy hand: and he will bless thee in the land that Jehovah thy God giveth thee. Jehovah will [f]establish thee a people holy unto himself, as he hath sworn unto thee, if thou keep the commandments of Jehovah thy God, and walk in his ways. And all the [g]peoples of the earth shall see that thou art called by Jehovah's name, and shall fear thee. And Jehovah will give thee abundance of good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land that Jehovah sware unto thy fathers to give thee. Jehovah will open unto thee his good treasure, the heaven to give the [h]rain of thy land in its season, and to bless all the work of thy hand; and thou shalt [i]lend unto many nations, and thou shalt not borrow. And Jehovah will make thee the [j]head, and not the tail; and thou shalt be above only, and not beneath: if that thou hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and do [them]; and thou turn not aside from any of the words that I command thee this day to the right hand or to the left, to go after other gods to serve them.

2. (15-68.) The curse.

[2] But it shall be, if thou wilt [k]not hearken unto the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. [l]Cursed shalt thou be in the city, and cursed shalt thou be in the [m]field. Cursed shall be thy [n]basket and thy kneading-trough. Cursed shall be the [o]fruit of thy womb and the fruit of thy ground, the off-

[x] Lev. 26. 3-13.
[y] ch. 26. 19.
[z] *cf.* Gen. 49. 28. Ex. 20. 24.
[a] Ps. 48.
[b] Ps. 67. 6, 7.
[c] Gen. 13. 2. 1 Chron. 29. 12, 28. Prov. 3. 16. *ctr.* Eph. 3. 8.
[d] Ps. 121. 8. ch. 33. 18.
[e] Lev. 26. 7, 8. Ps. 18. 37, 38.
[f] ch. 7. 6. *cf.* Tit. 2. 14.
[g] Zeph. 3. 20.
[h] Lev. 26. 4. ch. 11. 14. Jer. 5. 24.
[i] ch. 15. 6.
[j] ver. 1.
[k] Lev. 26. 14. Dan. 9. 11.
[l] ch. 11. 26-28. Is. 24. 5, 6.
[m] Hag. 1. 9-11. Mic. 6. 15. Amos 4. 9.
[n] Prov. 3. 33. Hag. 2. 16, 17.
[o] *ctr.* ver. 4. *cf.* 2 Sam. 16. 10, 11.

2. The blessing and the curse are now taken up by Moses, and spread out before the people's eyes, especially the curse, which has had long, sad fulfillment for many generations, and needed thus to be set before them for their conviction and

spring of thy kine and the increase of thy sheep. Cursed shalt thou be in thy [p] coming in, and cursed shalt thou be in thy going out. Jehovah will send upon thee cursing, confusion, and rebuke in all to which thou puttest thy hand to do, until thou be destroyed,—yea, until thou perish quickly, because of the wickedness of thy doings whereby thou hast [q] forsaken me. Jehovah will make the [r] pestilence cleave unto thee, till he have consumed thee off the land whither thou goest to possess it. Jehovah shall smite thee with consumption, and with fever, and with inflammation, and with scorching heat, and with drought, and with blight, and with mildew; and they shall pursue thee till thou perish. And thy heavens which are over thy head shall be [s] brass, and the earth which is under thee iron. Jehovah will give as the rain of thy land powder and dust: from the heavens shall it come down upon thee till thou be destroyed. Jehovah shall give thee up to be [t] smitten before thine enemies: thou shalt go out one way against them, and flee before them seven ways; and thou shalt be driven hither and thither among all the kingdoms of the earth. And thy carcass shall be food unto all the birds of the heavens, and unto the beasts of the earth, and there shall be none to frighten them off. Jehovah will smite thee with the [u] sore of Egypt, and with boils, and with the scab, and with the itch, whereof thou canst not be healed. Jehovah will smite thee with madness and blindness, and with astonishment of heart; and thou shalt grope in the noonday as the blind gropeth in darkness; and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled continually, and there shall be [v] none to save. Thou shalt [w] betroth a wife, and another man shall lie with her; thou shalt [x] build a house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not use the fruit of it. Thine ox shall be slaughtered before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face, and shall not return to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to save. Thy [y] sons and thy daughters shall be given unto another people, and thine eyes shall look and fail [with longing] for them all the day long; and there shall be no might in thy hand. The [z] fruit of thy ground, and all thy toil, shall a people that thou knowest not eat up; and thou shalt be only oppressed and crushed continually; and thou shalt be mad for the sight of thine eyes which thou shalt see. Jehovah will smite thee in the knees and in the legs with a sore eruption of which thou canst not be healed,

[p] *cf.* Prov. 21. 4 with Jno. 3. 36.

[q] ch. 29. 25. Ju. 10. 13. 1 Kings 19. 10. Ezra 9. 10.

[r] Lev. 26. 25. 2 Sam. 21. 1. Amos 4. 10.

[s] Lev. 26. 19. *ctr.* ch. 11. 11, 12.

[t] Lev. 26. 17. Josh. 7. 5–8. 1 Sam. 4. 10.

[u] Ex. 9. 9. Job 2. 7. Rev. 16. 2. *cf.* Ex. 15. 26.

[v] *cf.* Is. 59. 16. Is. 63. 5. Lam. 1. 7, 8.

[w] ch. 20. 7. Jer. 8. 10.

[x] ch. 20. 5. Amos 5. 11. Zeph. 1. 13.

[y] 2 Kings 5. 2. Dan. 1. 1–3.

[z] Ju. 6. 1–5. Jer. 5. 15–17.

turning to God when overtaken by it. It was thus already a prophecy of what the legal covenant would bear as fruit; and it is God's love to His people that speaks in these terrible denunciations, yet insufficient to turn back the unbelievfrom the sole of thy foot to the top of thy head. Jehovah will [a]bring thee, and thy king whom thou mayest set over thee, unto a nation which neither thou nor thy fathers have known; and [b]there shalt thou serve other gods, wood and stone. And thou shalt become an [c]astonishment, a proverb, and a by-word among all the peoples whither Jehovah shall lead thee. Thou shalt carry [d]much seed out into the field, and shalt gather little in; for the [e]locust shall devour it. Thou shalt plant and cultivate vineyards, but shalt drink no wine, nor gather [the grapes]: for the worms shall eat them. Thou shalt have olive-trees throughout all thy bounds, but thou shalt not anoint thyself with oil; for thine olive shall cast its fruit. Thou shalt [f]beget sons and daughters, but they shall not be thine; for they shall go into captivity. All thy trees and the fruit of thy ground shall the locust possess. The sojourner in the midst of thee shall rise above thee higher and higher, and thou shalt come down lower and lower. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the [g]tail.

And all these curses shall come upon thee, and pursue thee, and overtake thee, until thou be [h]destroyed; [i]because thou hearkenedst not unto the voice of Jehovah thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed forever. Because thou servedst not Jehovah thy God with [j]joyfulness and with gladness of heart for the [k]abundance of all things, thou shalt serve thine enemies whom Jehovah shall send against thee, in [l]hunger, and in thirst, and in nakedness, and in want of all; and he shall put an iron [m]yoke upon thy neck until he have destroyed thee. Jehovah will bring a nation upon thee from [n]afar, from the end of the earth, as the eagle flieth, —a nation whose tongue thou shalt not understand; a nation of fixed countenance, which shall not regard the person of the old, nor show favor to the young; and he shall eat the fruit of thy cattle, and the fruit of thy land, till thou be destroyed; which also shall not leave thee corn, new wine, or oil, the offspring of thy kine, or increase of thy sheep, till he have destroyed thee. And he shall [o]besiege thee in all thy gates, until thy high and strong walls, wherein thou trustedst, come down throughout all thy land; yea, he shall besiege thee in all thy gates in all thy land which Jehovah thy God hath given thee. And thou shalt [p]eat the fruit of thine own body—the flesh of thy sons and of thy daughters

[a] 2 Kings 17. 4 6. 2 Kings 24. 10–17. 2 Kings 25. 7. 2 Chron. 36. 4–10.
[b] ch. 4. 28. Jer. 16. 13. Dan. 3. 5, 6. Jer. 44. 15-30.
[c] Jer. 25. 9. Jer. 42. 18. Ezek. 5. 15-17.
[d] Hag. 1. 6. ver. 16.
[e] Joel 1. 4.
[f] ver. 32. Lam. 1. 5.
[g] Is. 1. 7, 8.
[h] Lev. 26. 33.
[i] ver. 15. Jer. 2. 19.
[j] ch. 26. 11. Neh. 9. 35 37. Ps. 100. 2.
[k] ch. 16. 13 15.
[l] Jer. 37. 21. *cf.* Ps. 137.
[m] Jer. 28. 14. Lam. 1. 14.
[n] Hab. 1. 6. Jer. 5. 15-19.
[o] 2 Kings 6. 24, 25. 2 Kings 25. 1-4. *cf.* Luke 21. 20. Zech. 14. 1, 2.
[p] Lev. 26. 29. Jer. 19. 9. Lam. 2. 20. Lam. 4. 10.

ing generation from the path of ruin. So is it with all the sorrow and evil of life, which God, alas, must so much dwell upon for us because souls are so largely born to Him in sorrow, and by night we see farthest into heaven. The blessing occupies but fourteen verses; the curse, fifty-four. It would carry us much be-which Jehovah thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee. The man that is tender and very delicate among you, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the rest of his children whom he saveth, so that he will not give any of them of the flesh of his children that he eateth, because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate [q]woman in thy midst, who would not adventure to set the sole of her foot upon the ground for delicacy and tenderness, her eye shall be evil toward the husband of her bosom, and her son and her daughter, even because of her afterbirth which cometh out from between her feet, and her children which she shall bear; for she shall eat them secretly for want of every thing in the siege and in the straitness wherewith thine enemies shall distress thee in thy gates. If thou shalt not take [r]heed to do all the words of this law that are written in this book, fearing this glorious and [s]awful name, JEHOVAH THY GOD; then Jehovah will make thy plagues wonderful, and the plagues of thy seed, great plagues and constant, and sore and constant sicknesses. And he shall bring upon thee again all the [t]diseases of Egypt, of which thou wast afraid, and they shall cleave to thee. Also every sickness and every plague which is not written in the book of this law, these will Jehovah bring upon thee till thou be destroyed. And ye shall be left [u]few in number, whereas ye were as the stars of heaven for multitude, because thou didst not hearken unto the voice of Jehovah thy God. And it shall be that, as Jehovah rejoiced over you to do you good and multiply you, so will Jehovah [v]rejoice over you to cause you to perish and to destroy you; and ye shall be [w]plucked from off the land whither thou goest in to possess it. And Jehovah will [x]scatter thee among all peoples from one end of the earth even unto the other end of the earth; and thou shalt there serve other gods whom thou hast not known,—neither thou nor thy fathers,—wood and stone. And [y]among these nations shalt thou have no ease, nor the sole of thy foot have resting-place; and Jehovah shall give thee there a trembling heart, and failing of eyes, and pining of soul. And thy life shall hang in suspense before thee; and thou shalt fear day and night, and shalt have no [z]assurance of thy life: in the [a]morning thou shalt say, Would that it were evening! and in the evening thou shalt say, Would that

[q] 2 Kings 6. 26–29.
[r] Lev. 19. 37.
[s] Ex. 15. 11. Jer. 10. 7.
[t] Ex. 15. 26. ver. 27.
[u] ch. 4. 27. Neh. 7. 4 Ezek. 12. 16.
[v] *cf.* Rev. 18. 20.
[w] 2 Chron. 7. 19, 20. Jer. 16. 13.
[x] Lev. 26 33. ch. 4. 27. Jer. 9. 16. Ezek. 22. 15. Ps. 44. 11.
[y] Ps. 137. Lev. 26. 36-39.
[z] Amos 9. 4.
[a] Job 7. 4. *cf.* Ps. 89. 46.

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yond our limits to go into the details. As with him who is at peace with God all things are at peace, so, on the other hand, with the enemies of God, all things are hostile really; not the least so when there is the most fair-seeming prosperity, and gentle breezes and calm skies lure the ship on to destruction.

it were morning! for the fear of thy heart that thou shalt fear, and for the sight of thine eyes that thou shalt see. And Jehovah shall bring thee into [b]Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and for bondwomen, and there shall be none to buy [you].

(XXIX.-XXX.)

The recapitulation of the covenant.

1. (xxix.-1-15.) God's present goodness the incentive to obedience.

3. [1] These are the words of the covenant which Jehovah commanded Moses to make with the children of Israel in the land of Moab, [c]besides the covenant that he made with them in Horeb. And Moses called unto all Israel, and said unto them, Ye have [d]seen all that Jehovah did before your eyes in the land of Egypt,—unto Pharaoh, and to all his servants, and to all his land: the great trials that thine eyes have seen, those great signs and wonders. But Jehovah hath not given you a [e]heart to perceive, and eyes to see, and ears to hear, to this day. And I have led you [f]forty years in the wilderness: your [g]clothes are not grown old upon you, and thy [h]shoe is not grown old upon thy foot. Ye have not [i]eaten bread, nor drunk wine nor strong drink, that ye might know that I am Jehovah your God.

Then ye came unto this place; and [j]Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle, and we smote them. And we took their land, and gave it for an inheritance unto the Reubenites, and the Gadites, and the half tribe of the Manassites. Ye shall keep, therefore, the words of this covenant, and do them, that ye may [k]prosper in all ye do.

Ye stand [l]this day, all of you, before Jehovah your God,—your heads, your tribes, your elders, and your officers, all the men of Israel, your little ones, your wives, and thy stranger that is within thy camp, from the hewer of thy wood to the drawer of thy water, that thou mayest enter into the [m]covenant of Jehovah thy God, and into his oath which Jehovah thy God maketh with thee this day, that he may establish thee this day for a people unto himself, and [that] he may be God unto thee, as he said unto thee, and as he [n]sware unto thy fathers—to Abraham, to Isaac, and to Jacob.

[b] Jer. 43. 7. Hos. 9. 3.
[c] Ex. 19. 5, 6. ch. 5. 2, 3.
[d] Ex. 19. 4. ch. 11. 2-4.
[e] ch. 5. 29. *cf.* Is. 6. 10.
[f] ch. 8. 2.
[g] ch. 8 4. *ctr.* Josh. 9. 13.
[h] *cf.* Eph. 6. 15.
[i] ch. 8. 3. Matt. 4. 3, 4.
[j] Num. 21. 21-35. Num. 32. 33-42.
[k] Josh. 1. 7. Ps. 1. 3.
[l] Josh. 24. 1-25.
[m] ver. 1.
[n] ch. 4. 31, etc.

3. We have now the recapitulation of the covenant, the people standing, as Moses warns them before God, a covenant far-reaching in its effects upon the generations to come; fruitful of blessing, if there were only a heart to respond to Him who had drawn near to them, and who would fain have drawn them near to Himself, but in their condition could not. For this, therefore, and that He may have this witness to Himself, they are pointed forward to a future day.

(i.) Once more the goodness of the Lord is brought before them as the incentive to obedience. From Egypt onward they had had abundant proofs of His power, as displayed against their enemies, and in tenderness toward themselves. Their clothes had not waxen old, nor the shoes upon their feet: for us the easily

Neither with you [o]only do I make this covenant and this oath, but with him that standeth here with us this day before Jehovah our God, and also with him that is not here with us this day.

2. (xxix. 16–29.) The repetition of the curse.

[2] For ye know how we [p]dwelt in the land of Egypt, and how we came through the nations that ye passed; and ye have seen their [q]abominations and their idols, wood and stone, silver and gold, which were among them: lest there should be among you man or woman or family or tribe whose heart [r]turneth away this day from Jehovah our God, to go and serve the gods of those nations; lest there should be among you a [s]root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he [t]bless himself in his heart, saying, I shall have [u]peace, though I walk in the stubbornness of my heart, to [v]add drunkenness to thirst. Jehovah will not pardon him, but then Jehovah's anger and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and Jehovah will [w]blot out his name from under heaven; and Jehovah will separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law. And the generation to come, your children that shall rise up after you, and the [x]foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith Jehovah hath made it sick, [that] the whole ground thereof is [y]brimstone and salt [and] burning, that it is not sown, nor beareth, and no grass groweth in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger and in his wrath,—even all the nations shall say, Why hath Jehovah done so unto this land? what [meaneth] the heat of this great anger? And men shall say, [z]Because they forsook the covenant of Jehovah, their fathers' God, which he made with them when he brought them forth out of the land of Egypt; and they went and served other gods, and bowed down to them, gods whom they knew not, and whom he had not apportioned to them. And Jehovah's anger was kindled against this land, to

[o] *cf.* Jno. 17. 20.
[p] Ex. 1. 8–22. ch. 26. 5–8.
[q] ch. 18. 9. 1 Kings 14. 24.
[r] ch. 11. 16. 1 Kings 11. 3, 4. *cf.* Jno. 6. 66–71. Heb. 3. 12.
[s] ch. 32. 32. Acts 8. 23. Heb. 12. 15. 2 Kings 4. 40.
[t] *ctr.* Is. 65. 16.
[u] Jer. 8. 11.
[v] Is. 30. 1. *cf.* Jas. 1. 14, 15. 2 Tim. 3. 13.
[w] ch. 9. 14. Ps. 69. 28.
[x] Lev. 26. 32. Ezek. 5. 14, 15. 1 Kings 9. 8, 9.
[y] Gen. 19. 24–28. Is. 1. 9. *ctr.* Hos. 11. 8.
[z] Jer. 22. 8, 9. 2 Chron. 7. 19–22.

read types of better things. Already also they were in possession of part of their inheritance, the pledge of what was still to come. With the knowledge of all this, they stood that day before the Lord to renew their covenant, the whole people, for themselves and for the generations yet to come.

(ii.) If they turned aside from Him, God's threatenings would be as faithful as His promises. They had seen the abominations of the heathen, and could thus realize the wickedness which had brought down God's judgment. Let them not awaken it, then, against themselves by following in their steps; otherwise their own posterity and the stranger from a far country should see in the desolation of the land the manifest anger of the Lord against them for sins as manifest; and they would be rooted out of it.

bring upon it all the curse that is written in this book; and Jehovah rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into [a]another land, as at this day. [b]Secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law.

3. (xxx. 1-10.) The predicted return in heart to God.

[3]And it shall be, when [c]all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt take them to [d]heart among all the nations whither Jehovah thy God hath driven thee, and shalt [e]return unto Jehovah thy God, and shalt hearken to his voice according to all that I command thee this day,—thou and thy sons, with all thy heart and with all thy soul, that then Jehovah thy God will [f]turn thy captivity, and have compassion on thee, and will [g]gather thee again from among all the peoples whither Jehovah thy God hath scattered thee. Though thy dispersion should be unto the [h]end of the heaven, from thence will Jehovah thy God gather thee and from thence will he fetch thee; and Jehovah thy God will bring thee into the land that thy fathers possessed, and thou shalt [i]possess it; and he will do thee good, and [j]multiply thee above thy fathers. And Jehovah thy God will [k]circumcise thy heart and the heart of thy seed, to love Jehovah thy God with all thy heart and with all thy soul, that thou mayest live. And Jehovah thy God will put all these curses on thine [l]enemies, and on them that hate thee, who have persecuted thee. But thou shalt return and hearken unto the voice of Jehovah, and do all his commandments which I command thee this day. And Jehovah thy God will make thee abound in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good; for Jehovah will again [m]rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto Jehovah thy God with all thy heart and with all thy soul.

4. (*vv.* 11-14.) The law a real test.

[4]For this commandment that I command thee this

[a] Lev. 26. 38. 1 Kings 14. 15. 2 Kings 17. 6, 23. Is. 5. 13. Amos 5. 27. Amos 7. 11.
[b] *cf* Rom. 9. 19 33. Rom. 11. 33-36. *ctr.* Ps. 25. 14. 1 Cor. 2. 9, 10.
[c] Lev. 26. 40-45. Neh. 9. 36. Dan. 9. 13.
[d] ch. 4. 29 31. Lev. 26. 40. 1 Kings 8. 46-52. Neh. 1. 3-11.
[e] Jer. 4. 1, 2. Jer. 29. 12, 13. Jer. 31. 18-20. Dan. 9. 1-19. Hos. 6. 1. Hos. 14. 1. Rom. 11. 23, 24. 2 Cor. 3. 16.
[f] Ps. 85. 1-3. Ps. 106. 47. Ps. 126.
[g] Ps. 107. 3. Jer. 29. 14. Jer. 31. 8, 9. Ezek. 20. 33-37. Ezek. 34. 13-16. Mic. 2. 12. Zeph. 3. 13-20. Zech. 10. 6-12.
[h] Neh. 1. 9.
[i] Jer. 32. 6-15, 44. Hos. 11. 10, 11. Mic. 4. 4.
[j] Is. 27. 6. Hos. 1. 10, 11.
[k] Jer. 32. 37-42.
[l] *cf.* Ob. 10-15. Zeph. 2. 8, 9. Is. 11. 14.
[m] Jer. 32. 41. Zeph. 3. 17.

(iii.) And all these things would, in fact, come upon them, both the blessing and the curse. It would be as scattered among the nations, that their hearts would finally return to God, in whole-hearted obedience. Then He would have compassion on them, and gather as He had scattered them. He would circumcise their hearts, and that of their seed (the nation in continuance), so that they should love the Lord their God whole-heartedly and live indeed. Then would the blessing be for themselves, the curses only for their enemies; and He would rejoice over them for good, as He had rejoiced in their past deliverance. But this is of course grace, not law; and the grace of God cannot lack ability to display itself where the heart thus turns to God.

(iv.) Meanwhile, in the law itself was the test for them, a plain thing, not day, it is not [n] too wonderful for thee, nor is it [o] far off. It is not in the [p] heavens, that thou shouldst say, Who shall go up for us to the heavens, and bring it to us, that we may hear it and do it. And it is not beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it to us, that we may hear it and do it? For the word is very [q] nigh thee, in thy mouth and in thy heart, that thou mayest do it.

5. (15–20.) The appeal to responsibility.

[5] See, I have set before thee this day [r] life and good, and death and evil, in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest to possess it. But if thy heart turn away, so that thou dost not hear, and art drawn away, and dost bow down to other gods, and serve them, I denounce unto you this day that ye shall surely perish; ye shall not prolong your days upon the land whither thou passest over Jordan to possess it. I call [t] heaven and earth to witness this day against you: I have set life and death before you, blessing and cursing: [u] choose then life, that thou mayest live,—thou and thy seed, in loving Jehovah thy God, in hearkening to his voice and cleave to him, (for this is life to thee and length of days,) that thou mayest dwell in the land that Jehovah sware unto thy fathers,—to Abraham, to Isaac, and to Jacob, to give unto them.

[n] ch. 10. 12. ch. 29. 29. Is. 45. 19. 1 Jno. 5. 3.

[o] Eccl. 7. 24.

[p] Rom. 10. 6–13.

[q] ch. 4. 7, 8.

[r] ch. 11. 26.

[s] ch. 4. 26. ch. 8. 19.

[t] ch. 31. 28. Is. 1. 2.

[u] Josh. 24. 15. 1 Kings 18. 21. *cf.* Jno. 5. 40.

DIVISION 3. (Chap. xxxi.–xxxiv.)

The outcome, as revealed prophetically.

(XXXI. 1-29.)

Moses' last charge.

1. (*vv.* 1–8.) The appointed leader.

1.[1] AND Moses came and spake these words unto all Israel; and he said unto them, I am a [v] hundred and twenty years old this day; I can no more go out and come in: and Jehovah hath said unto me, thou shalt [w] not go over this Jordan. Jehovah thy God,

[v] ch. 34. 7. Josh. 14. 11.

[w] Num. 20. 6–13. ch. 3. 26, 27. ch. 4. 21.

hidden, speaking not from afar off, but very nigh, in the heart and in the mouth. The heart might refuse it, the mouth even disown it; yet, in fact, God had made all as simple as possible, and been as tender to man's infirmity as He could. Only man himself was to blame, if evil came. It was here indeed that man's state was fully made known. The test was not useless, but did its work well; and the law was holy and just and good; but it is Christ that is the "end of the law for righteousness to every one that believeth."

(v.) Thus the way and the end on both sides had been put before them; and with one more solemn appeal to "choose life, that both thou and thy seed may live," the exposition of the law comes to an end.

DIV. 3.

THE substance of the third division of Deuteronomy is evidently prophetic—the song of Moses, and the blessing of the tribes, with which we have as introhe will go over before thee, he will destroy these nations before thee, and thou shalt dispossess them: [x]Joshua, he shall go over before thee, as Jehovah hath said. And Jehovah will do unto them as he did unto Sihon and Og, the kings of the Amorites, and to their land; whom he destroyed. And Jehovah will give them up before you, and ye shall do unto them according to all the commandment which I have commanded you. Be [y]strong and of good courage: fear not, nor be afraid of them; for Jehovah thy God, he it is who goeth with thee; he will not leave thee, nor forsake thee.

And Moses called Joshua, and said unto him in the sight of all Israel, Be [z]strong and of good courage; for thou shalt go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And [a]Jehovah, he it is that goeth before thee; he will be with thee; he will not leave thee, nor forsake thee: fear not, nor be dismayed.

[x] ch. 1. 37, 38. Num. 27. 8-23.

[y] Josh. 1. 6, 7, 9, 18. 1 Cor. 16. 13. Eph. 6. 10. 2 Cor. 12. 9. Phil. 4. 13. 2 Tim. 2. 1. Neh. 8. 10.

[z] ver. 6, 23. ch. 1. 38. 1 Chron. 22. 13.

[a] ver. 3. ch. 9. 3. Num. 10. 33. *cf.* Heb. 6. 19, 20.

duction the leadership of the people committed to Joshua, and the law to the heads of the people. The last chapter, as an appendix to the whole, and of course by another hand, gives Moses' vision of the land from Pisgah, with his death and burial by the Lord Himself.

1. Again we find, along with the giving of the law to the people, and the inspiriting words to them and their new leader to go in and take possession of the land, the positive assurance of the apostasy that would come, and the judgment of that apostasy. Even so the Church started with the assurance of latter day perilous times, the power of godliness denied, and the coming of Antichrist. Nor, in either case, was the beginning of this state of things far off. One generation only of Israel was faithful under Joshua, and then we have the confusion of the book of Judges. Paul lives to speak of all those in Asia having departed from him, and to find none in Rome to stand with him. While John writes already that it is (in principle) the last time, and that there are many Antichrists.

So little confidence can be placed in man; so surely does testing mean failure, even with the saint. History is a terrible witness against the pride of man; and prophecy, which is but divinely given history written beforehand, emphasizes the lesson. Instead of hiding the darkness of the future from those in the glow of first enthusiasm, God does the very reverse. He holds it up; He bids us never forget it; He sings it in our ears, making with it strange funeral music which shall linger there sweetly though sorrowfully: and why? Is this indeed armor for warriors, strength for a pilgrim path? Yes, it is a SONG; nay, it is a song of praise: "I will publish Jehovah's name," says Moses, "ascribe ye greatness unto our God." Nor does He after all reign among ruins merely: He has a people whom He loves and cares for: "Jehovah's portion is His people." But the lesson needs to be well learnt, and emphasized with all the intensity of a prophet's utterance: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. xvii. 5, 7.) Thus we may have still a song over the destruction of all mere human hopes when they leave us the Lord to trust in, and make it our one necessity to trust in Him.

(i.) They need not be afraid, then, though Moses' strength is now to fail, nor to faint if even he be stricken of God and set aside. Jehovah abides, and He will go over before them and subdue all their enemies; Joshua too shall go before them: they shall have a leader, that they may learn subjection, and yet it must

2. (9-13.) The Word, which measures all service.

[2] And Moses wrote this law, and delivered it unto the [b]priests, the sons of Levi, who bare the ark of the covenant of Jehovah, and to all the elders of Israel. And Moses commanded them, saying, At the end of every [c]seven years, at the set time of the year of release, at the [d]feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place that he shall choose, thou shalt read this law before all Israel, in their ears. [e]Gather the people together,—the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and take [f]heed to do all the words of this law, and that their children which have not known may hear and learn to fear Jehovah your God all the days that ye live in the land whither ye pass over Jordan, to possess it.

3. (14-29.) In the presence of God, where the future can be seen and faced with a song.

[3] And Jehovah said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tent of meeting, that I may give him a [g]charge. And Moses and Joshua went and presented themselves in the tent of meeting. And Jehovah [h]appeared in the tent in the pillar of cloud; and the pillar of cloud stood over the entrance of the tent. And Jehovah said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up and go [i]a-whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with them. And my anger shall be kindled against them in that day, and I will [j]forsake them, and hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, and they shall say in that

[b] Neh. 8. 2-8. Heb. 4. 12-16.
[c] ch. 15. 1-6. Neh. 8. 2.
[d] ch. 16. 13. Ezra 3. 4.
[e] *cf.* Jno. 7. 2, 14, 37.
[f] Eph. 5. 15.
[g] ver. 6, etc. 1 Kings 2. 1-9. 1 Tim. 1. 18-20. 2 Tim. 4. 1-8.
[h] Ex. 33. 7-11.
[i] Hos. 1. 2. Ezek. 16. 15.
[j] 2 Kings 21. 14, 15. Jer. 23. 33-40. 2 Chron. 24. 20. *cf.* Is. 54. 7.

be God to whom they are really subject. Leader and people, let them be strong: for feebleness dishonors Him whose they are. *He* will not fail nor forsake.

(ii.) But they must have the law ever in remembrance. How strengthening and inspiriting a thing is it to have one's life moulded by the declared will of God! What encouragement is there in the consciousness that one is simply obeying, and that the word we obey is perfect as it is authoritative! What a yoke is that which Christ gives, and which gives rest to the soul that takes it! We must not, of course, confuse the type and antitype here. But the principle has always been true, that the path of obedience is that of real strength and blessing and fruitfulness; and we need not wonder if the first psalm begins with this; for in this alone does God find His throne among men aright.

Moses therefore now gives them the law, and ordains it to be solemnly read to all the people every seventh year at the feast of tabernacles. In the midst of that which reminded them of the wilderness-course at an end for them and the land theirs by the favor of God, obedience could be most persuasively pressed upon them.

(iii.) Joshua is now called with Moses into the presence of the Lord Himself to receive his charge. It is thus with all true leaders. "Am I not an apostle? have I not seen the Lord?" Commissions must thus finally be given by the only One who has right to confer them, and who does not keep at a distance from Himself those whom He sends forth. Moses is also to write out the song which day, [k] Have not these evils befallen me because my God is not in the midst of me? And I will surely hide my face in that day, for all the evils that they have wrought, in that they have turned unto other gods. And now write ye this [l] song, and teach it to the children of Israel: put it in their mouths, that this song may be a [m] witness for me against the children of Israel. For I bring them into the land of which I sware unto their fathers,—that floweth with milk and honey; and they will eat, and fill themselves, and grow [n] fat, and turn to other gods and serve them, and despise me, and break my covenant. And it shall be, when many evils and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouth of their seed; for I know the [o] imagination that they are forming already this day, before I bring them into the land of which I sware. And Moses wrote this song the same day, and taught it unto the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong, and of good courage; for thou shalt bring the children of Israel into the land of which I sware unto them; and I will be with thee.

And it came to pass, when Moses had ended writing the words of this law in a book unto their conclusion, that Moses commanded the Levites who bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it at the side of the [p] ark of the covenant of Jehovah your God, that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck: lo, while I am yet alive with you this day, ye have been rebellious against Jehovah; and how much more after my [q] death? Gather me all the elders of your tribes, and your officers, that I may speak these words in their ears, and take [r] heaven and earth to witness against them. For I know that after my death ye will utterly [s] corrupt yourselves, and turn aside from the way that I have commanded you; and the evil will befall you in the latter days: because ye will do evil in Jehovah's eyes, to provoke him to anger with the work of your hands.

The Witnessing Song.

1. (*v.* 30–xxxii. 4.) The faithfulness and majesty of God.

(XXXI. 30–XXXII. 43.)

2. [1] And Moses spake in the ears of the whole congregation of Israel the words of this [t] song, until they were finished:—

[k] Dan. 9. 12, 13.
[l] ver. 30.
[m] ver. 26. Josh. 24. 27.
[n] ch. 32. 15.
[o] *cf.* Gen. 6. 5.
[p] Josh. 24. 26. 1 Kings 8. 9.
[q] Josh. 24. 31. Acts 20. 29, 30. 2 Pet. 1. 13, 14. Jno. 17. 11, 12.
[r] ch. 30. 19. ch. 32. 1.
[s] Ex. 32. 7.
[t] *ctr.* Ex. 15. Ju. 5. 1, etc. 1 Sam. 2. 1–10. 2 Sam. 1. 19. 2 Sam. 22. Is. 12. Is. 26. Luke 1. 46–55, 68–80. Rev. 5. 9-14.

Israel is to learn,—the remedy against the evil it predicts for those who really learn it; so gladly would divine love have, if it were possible, its prophecy made untrue, and the unrepenting One repent of what He is forced to do. (Jer. xviii. 7, 8.)

Alas! the book in the side of the ark, and the words of the song, are alike witnesses against the people of His choice.

2. We come now to the Song itself, a song which was, as we see, to have a peculiar place of testimony for God, and of warning to His people. Yet it is a

GIVE ear, ye [u] heavens, and I will speak;
And hear, O earth, the utterances of my mouth.
My doctrine shall drop as the [v] rain,
My utterance run down as the [w] dew:
As small rain upon the tender herb,
And as showers upon the grass.
For I will proclaim [x] Jehovah's name;
Ascribe ye [y] greatness to our God!
The [z] Rock! his [a] work is perfect:
For all his [b] ways are judgment;
A [c] faithful God, and without deception,
Just and right is he!

2. (*vv.* 5-7.) The contradiction of His people.

[2] They have dealt corruptly with him,
Not children of his, [but] their blot,—
A false and [d] crooked generation.
Do ye thus requite Jehovah,
O foolish people and unwise?
Is he not thy father, who hath [e] purchased thee?
Hath he not made thee and established thee?
[f] Remember the days of old;
Consider the years of many generations;
Ask thy father, and he will show thee,—
Thine elders, and they will tell thee.

u Is. 1. 2. ch. 4. 26. Ps. 50. 4.
v Is. 55. 10, 11.
w Ps. 133. 3. Hos. 14. 5.
x Ex. 34. 5-7. *cf.* Phil. 2. 9-11. Rev. 19. 11-13.
y ch. 5. 24. Ps. 145. 3.
z ver. 15. 2 Sam. 22. 2. Hab. 1. 12. Is. 26. 4. Matt. 16. 18.
a Eccl. 3. 14. *cf.* Jno. 17. 4.
b Ps. 103. 7. Ps. 77. 13, 19. Dan. 4. 37.
c Ps. 89. 1, 2, 5, 8, 24, 33. *cf.* 2 Cor. 1. 19, 20.
d Ps. 95. 10. *cf.* Phil. 2. 15.
e Ps. 74. 2. *cf.* 2 Pet. 2. 1.
f *cf.* Is. 51. 1-3.

"song," and this we have seen to be significant. A "song" supposes in itself joy, and not sorrow; a battle-song, victory over enemies; a funeral song, victory over death. This of Moses unites these characters; and that it is above all a song of joy in God, explains all, assures that all must be. As joy, it is fitted to live in the heart; as a joy that does not ignore sorrow or make light of sin, the presence of these will only the more tend to preserve and give it power over the soul. It is truly a "song in the night," and for the night, such as God alone could give,—a witness to the Giver.

(i.) The real theme is in the first four verses: it is God Himself, the unchangeable One, faithful, just, and right. Well may the heavens hear, and the earth, the blessed words which drop as the rain, and distill as the dew of night, refreshing grass and herb. It is Jehovah's name they publish, that sweet and wonderful name which expresses truly what He is, and which man, dropped out of that knowledge, needs so much to learn. To Him they ascribe greatness; yes, to Him, O man, out of the clay, who hast ruined thyself by thy pretension to it. *He* is the Rock—the "dwelling-place in all generations," says our Moses elsewhere (Ps. xc. 1,)—safe as shelter, strong against storm, clear-shadowy in the noon-tide heat of a desert land. "His work is perfect"—though men and devils have combined in their own persons to dishonor it. "All His ways are judgment"—not wrath, but far-seeing, well-discerning righteousness. "A God of faithfulness without deceit, just and right is He."

(ii.) But Israel? Alas, they have dealt corruptly with Him. Man, most favored, most blessed, can turn all this into the occasion of deeper condemnation. Adopted as His family, they are no sons of His, but a blot upon them, a generation crooked and perverse.

And will men thus requite Jehovah? and He the Father who has purchased them from captivity for the love He bare them? Foolish and unwise as they were, did they not know Him to be that? Had He not made and established them? Let them look back, then, upon the past, the record of continuous generations. Or let them ask their fathers, and the elders hoary with age. There could be but one answer of whomsoever they inquired.

3. (8 14.) Who were His portion.

[3] When the Most High gave the nations their [g] inheritance,
When he separated the sons of Adam,
He fixed the boundaries of the peoples
[h] According to the number of the children of Israel.
For Jehovah's [i] portion is his people,
Jacob the lot of his inheritance.
He found him in a [j] desert land,
Even in the waste, howling wilderness.
He [k] compassed him about, he [l] watched over him,
He kept him as the [m] apple of his eye.
As the [n] eagle stirreth up its nest,
Hovereth over its young,
Spreadeth out its wings, taketh them,
[o] Beareth them on its feathers,—
So Jehovah alone did [p] lead him,
And no [q] strange god was with him.
He made him ride on the [r] high places of the earth,
And he ate the produce of the field,
And he made him suck [s] honey out of the rock,
And oil out of the flinty rock;
[t] Cream of kine, and milk of sheep, with the fat of lambs,
And rams of Bashan, and he-goats,
With the [u] fat of kidneys of wheat;
And thou drankest pure [v] wine—the blood of the grape.

4. (15-18.) Their apostasy.

[4] Then [w] Jeshurun grew [x] fat, and kicked:
Thou art become fat, thou art grown stout,
Thou art even [y] covered with fatness.——
He [z] gave up God who made him,
And dishonored the Rock of his salvation.
They moved him to [a] jealousy with strange [gods],
With abominations they provoked him to anger.

[g] Gen. 10. Acts 17.26.
[h] *cf.* Ps.48.2. Ps. 100. 1. Rom. 11.12-16.
[i] Ex. 34. 9. Is. 19. 24,25. *cf.* Eph. 1. 18.
[j] ch. 26. 5.
[k] Ps. 32. 7.
[l] *cf.* 1 Pet. 5. 7.
[m] Ps. 17. 8. Zech. 2. 8.
[n] *cf.* ch. 1. 6, 7.
[o] Ex. 19. 4. Is. 40. 31.
[p] Ex. 13. 21.
[q] Ps. 81. 9,10.
[r] Is. 58. 14. Hab. 3. 19.
[s] Ps. 81. 16.
[t] Gen. 18. 8.
[u] Ps. 81. 16. Ps. 147. 14.
[v] Ps. 104. 15. *cf.* Luke 22. 18.
[w] ch. 33. 5, 26. Is. 44. 2.
[x] *ctr.* Lev. 1. 8, etc.
[y] Job 15. 25-27. Ps. 119. 70.
[z] Ju. 2. 11,12. 2 Chr. 7.22. Neh. 9. 25, 26.
[a] Ex. 34. 14. Ps. 78. 58. Ezek. 8.3 6. Song 8. 6,7.

(iii.) The song carries them then back to a time beyond these experiences, before the nation existed at all, when the sons of Adam were finding the abodes assigned them of God. Even then, when the Gentiles were receiving their inheritance, He set their bounds according to the needs of such a number as the children of Israel would become. For in truth they were Jehovah's portion—His people, and Jacob (though but "Jacob") the lot of His inheritance.

Where had He found them? In a desert land, yea, a howling wilderness; but where the Lord's care had only the more opportunity for display. Compassed about, watched over, guarded as the pupil of the eye, they had proved this. By the law He had stirred them up like the eagle her nest, while with outstretched wings as in the pillar of cloud, He had sheltered and nestled them, then borne them up and carried them in His feathers. He, He alone did this, asking help of no strange god, and setting them upon the high places of Canaan, amid the abundance of that plenteous land.

(iv.) Then the song turns from past to future, but which is seen as the past, clear in the vision of God. Jeshurun grew fat and kicked: God's loved, upright one* became rebellious in prosperity—a strange, common case—and gave up his Maker, and lightly esteemed the Rock of his salvation. Then the heart

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* *Jeshurun* is the diminutive of "Jasher"—"upright."

They [b]sacrificed unto demons, not to God,—
To gods they had not known,—
New—who came newly up,
Whom your fathers feared not.
Of the Rock that begat thee thou wast [c]unmindful,
And hast forgotten God who brought thee forth.

5. (19-33.) Its recompense from God.

[5] And Jehovah saw it, and [d]abhorred them,
Because of provocation by his sons and daughters;
And he said, I will [e]hide my face from them,
I will see what their end shall be:
For they are a [f]perverse generation,
Children in whom is no faithfulness.
They have moved me to jealousy with a god that
is not,
They have provoked me to anger with their vanities;
And I will [g]move them to jealousy with a people
that is not,
With a foolish nation will I provoke them to anger.
For a [h]fire is kindled in mine anger,
And shall burn to the lowest Sheol,
And consume the earth and its produce,
And set on fire the foundations of the mountains.
I will [i]heap evils upon them,
I will spend my arrows upon them.
They shall be [j]wasted with hunger,
And devoured with burning heat
And with bitter destruction,
And I will send the teeth of [k]beasts against them,
With the poison of what crawleth in the dust.
Without shall the [l]sword bereave,
And within the chambers, terror,—
Both the [m]young man and the virgin,
The suckling with the gray-haired man.
I would say, I will scatter them afar,
I would make their remembrance cease among men,
Were it not that I feared the [n]provocation of the
enemy,

[b] 1 Cor. 10. 19–22.
[c] ch. 8. 19. Is. 17. 10. Jer. 2. 32.
[d] Am. 6. 8. ctr. Lev. 26. 11.
[e] Hos. 5. 15.
[f] ver. 5.
[g] Rom. 10. 19. cf. Acts 22. 21, 22.
[h] Jer. 17. 4. Lam. 4. 11.
[i] 1 Thess. 2. 16. cf. Is. 40. 2.
[j] Jer. 14. 1–19.
[k] Ps. 80. 13. Ezek. 14. 21.
[l] Ezra 9. 7. Jer. 9. 16.
[m] Ps. 78. 62, 63. Jer. 9. 21. Amos 4. 10.
[n] Ex. 32. 12. Num. 14. 13. Ezek. 20. 9.

estranged from Him turned to those that were His opposites. Strange gods came in, with their abominations, gods newly invented replaced Him who had brought them forth,—a thing continually repeated since, and under every imaginable form.

(v.) God could not forget, and be as man; but He could, and was forced to, hide His face. They had given Him up for gods that were not, and He would move them to jealousy by a people they disdained as none. It is here that the apostle sees the calling of the Gentiles. (Rom. x. 19.) But Moses' object is not to develop this; he goes on to the positive consequences of God's wrath, the wrath of slighted love, and which works out in the end the purposes of love. His anger burns to the bottom of Sheol, for there are cast the objects of it; and with that which reaches down to this the earth and its produce are necessarily consumed. The foundations of the mountains are set on fire by the volcano of wrath; the elements, the teeth of beasts, hunger and plague fight against them; the sword of the enemy bereaves: a full end of them seems impending, but the proud enemy would not recognize Him in this, but only the strength of His own

Lest their adversaries should misdeem,
Lest they should say, [o] Our own high hand,
And not Jehovah, hath done all this.
For they are a nation with whom counsel hath perished,
And there is [p] no understanding in them.
[q] Oh that they were wise, that they understood this,
That they would consider their latter end!
How should one chase a [r] thousand,
And two put to flight ten thousand,
Were it not that their Rock had [s] sold them,
And Jehovah had [t] delivered them up?
For their [u] rock is not as our Rock,
Even our enemies being judges.
For their vine is of the vine of [v] Sodom,
And of the fields of Gomorrah;
Their grapes are grapes of gall,
Their clusters bitter.
Their wine is dragon's poison,
And the cruel venom of asps.

6. (34-43.) Their discipline, which ends with the breaking of the rod.

[6] Is not this stored up with me,—
Sealed among my treasures?
[w] Vengeance is mine, and recompense,
For the time when their foot shall slip.
For the day of their [x] calamity is nigh,
And the things that come on them make haste.
For Jehovah shall [y] judge his people,
And [z] repent himself for his servants,
When he seeth [their] [a] power is gone,
And there is none [b] shut up or left at large.

[o] Is. 10. 5-19. Jer. 50. 17, 18. Ps. 44. Ps. 137. 7-9.
[p] ver. 6. Is. 1. 3.
[q] Ps. 81. 13, 14. Is. 48. 18. Luke 20. 41-44.
[r] Is. 30. 17. 1 Sam. 2. 2.
[s] Ju. 4. 12. Is. 50. 1.
[t] Ju. 6. 1. Jer. 21. 7.
[u] ver. 4. 1 Sam. 2. 2. Josh. 5. 1. 1 Sam. 4. 8.
[v] *cf.* Is. 5. 1, 2, with Is. 1. 10. Jer. 2. 21.
[w] Ps. 94. Rom. 12. 19. Heb. 10. 30.
[x] Is. 2. 10-21. *cf.* Rev. 22. 10, 11.
[y] Ps. 135. 14. Ps. 50. 5, 6.
[z] Ps. 106. 44, 45. Ps. 85. 1-3.
[a] Ps. 79. 8. Ps. 88.
[b] 2 Kings 18. 23.

hand. Such is man, the unconscious worker-out of purposes he knows nothing of; and so God reigns, amid unintelligent and hostile powers, yoked to His service in their own despite.

Yet He longs and yearns over them! Let the cross say if He does not. And here His pity breaks out in Moses' words. Oh, that they had been wise! that they had understood, that they had considered the end sure to come! Vanquished, broken by a contemptible enemy,—how should it be unless their Rock had sold them, and the unchangeable Jehovah delivered them into their hands! Was He less a Rock? Was it because their God was as poor a reliance as the common trusts of men? Ah, their bitter enemies could easily themselves decide this. No, alas! it was that the fruit He had looked for from them was but the vine of Sodom, bitter and poisonous; and He who was the Righteous had been forced to be against them.

(vi.) This is all plain; but the end has unexpected disclosures. There was a secret hidden with God, sealed up among His treasures! Not judgment therefore; which every bad conscience could predict, and which He loves not!

Yet vengeance is His, and recompense, and their feet shall slip, the day of their calamity shall come, judgment shall come, Jehovah shall judge His people. Yes, judge; but not destroy! For when He sees them stricken down, helpless, their power gone, none left to help them, and the vanity of their false gods is fully seen,—*then* will He call them to Himself, with whom no other can be or can compare, and the rod of their correction, having accomplished its work, shall be broken: He will turn His hand against their enemies.

And he shall say, [c]Where are their gods,—
Their rock in whom they trusted,
Which ate the fat of their sacrifices,
[Which] drank the wine of their drink-offering?
Let them rise up and help you;
Let them be a covert for you.
See now,—I, [d]I am he,
And there is no god with me:
I [e]kill, and I make alive;
I have [f]wounded, and I heal;
And there is none that [g]delivereth out of my hand.
For I lift up my hand to heaven,
And say, [As] I live forever,
If I whet my [h]glittering sword,
And my hand take hold on judgment,
I will render [i]vengeance to mine adversaries,
And will reward them that hate me.
I will make drunk with blood my arrows,
And my [j]sword shall devour flesh:
With the blood of the slain and the captives,—
From the hairy head of the enemy.
[k]Rejoice, ye nations, [with] his people,
For he [l]avengeth the blood of his servants,
And rendereth vengeance to his adversaries,
And maketh [m]expiation for his land, for his people.

(XXXII. 44–XXXIII.)

The blessing and how realized.

1. (*vv.*44–47.) Can the law be life?

3. [1] And Moses came and spake all the words of this song in the ears of the people,—he, and Hoshea the son of Nun. And when Moses had made an end of speaking all these words to all Israel, he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your [n]children to take heed to do, all the words of this law. For it is not a vain thing for you, but it is your [o]life; and by this means ye shall prolong your days in the land whither ye go over Jordan, to possess it.

c Ju. 10. 14. 2 Kings 3. 13. Jer. 2. 28.
d Is. 45. 21, 22. *ctr.* Is. 47. 8. Zeph. 2. 15.
e 1 Sam. 2. 6.
f Hos. 6. 1. Ps. 51. 8. *ctr.* Jer. 8. 11.
g Heb. 10. 31. Is. 43. 13.
h Ezek. 21. 9-20. Zech. 13. 7. *cf.* Rev. 19. 15.
i Is. 34. 8. Is. 61. 2 Ezek. 25. 14.
j Is. 34. 5, 6.
k Ex. 18. 9. Rom. 15. 10. Ps. 67. 3-7. Ps. 100. Is. 2. 2-4.
l *cf.* Luke 18. 7, 8.
m Is. 1. 24-27.
n ch. 4. 9. Ps. 78. 1-8.
o ch. 5. 16, 33. Gal. 3. 12.

It is the judgment of the living nations when the Lord appears, and which will bring in blessing for more than Israel. Hence the nations too can be bidden to rejoice with Israel His people; the trumpet of their recall is the first note of earth's jubilee: "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi. 15.)

Thus Moses' song vindicates itself as that; and what man is having been seen, evil looked in the face and triumphed over, its theme is fully looked at, and its argument maintained. Greatness belongs to God alone: He is the rock; His way is perfect. Let us remember but our littleness; let us ascribe to Him the greatness; let us hold fast to His perfection: then we have indeed a song which, begun in the night of time, shall last forever.

3. The blessing of the tribes is Moses' last public act, emphasizing what is in the heart of God toward His people; and this is always blessing. But there are two significant things linked with and introductory to this.

(i.) First, Moses and Joshua unite in reciting the song in the ears of the congregation, the old leader and the new being thus in that harmony in which all God's agents, all dispensations, ultimately are. The people are then urged to set

2. (48-52.) The witness of the law in Moses' death.

[2] And Jehovah spake unto Moses that same day, saying, [p] Go up into this Mount Abarim, Mount Nebo, which is in the land of Moab, which is opposite Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession, and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died on Mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh in the wilderness of Zin; because ye sanctified me not among the children of Israel. But thou shalt see the land before [thee], and shalt not go into the land that I give unto the children of Israel.

[p] Num. 27. 12-15. ch. 34. 1.

3. (xxxiii.) The fullness of blessing, which law cannot give: (therefore millennial, under the new covenant.)

a (*vv.* 1-5.) God their Leader, in power.

[3] (*a*) And this is the [q] blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said,—

[r] JEHOVAH came from Sinai,
And arose from Seir unto them;
He shone forth from Mount Paran,
And he came with [s] myriads of the sanctuary;
From his right hand [in] fire a mandate for them.
Yea, he [t] loveth the peoples,
All his holy ones are in thy hand,
And they sit down at thy feet—
[Each] receiveth of thy words.

[q] *cf.* Gen. 49. 28. Ps. 90 title.

[r] Judg. 5. 4. Hab. 3. 3.

[s] Ps. 68. 17. *cf.* Jude 14. Dan. 7. 9, 10.

[t] ch. 10. 15. Jer. 31. 3.

their hearts to it, as the condition of the accomplishment of obedience, and therein of lengthened days. In fact, for the blessing to come, the song must have done its work. Man must learn his own nothingness and the might of God; and the blessing waits for this. Hence the section here is fully in its place as introductory to what is before us.

(ii.) Secondly, we have the death of Moses again announced, with the sin for which he was set aside explicitly stated. It was not surely merely casual the connection of this with the song and blessing. Moses is in his own person an example of the condemning power of the law. He can only see from afar, what he is forbidden to possess; and if Moses, whom will it not exclude? For the true blessing, therefore, we must go beyond law,—beyond the old covenant to the new; beyond all past dispensations to that under which Israel is really to enter upon her inheritance.

(iii.) And, accordingly, when we come to the blessing of the tribes, we find that, after the first, we have really before us their millennial condition, into which the first and the second introduce us. Apart from Reuben, who represents for us the nation on their national footing, all the rest give us unmodified blessing, and which has but only partial connection with the features of their past history. This has perplexed the sober commentators, while leaving much to exercise the imagination of the "higher critics." The real fact relieves all perplexity, while it is in perfect consistency with the character and purpose of all this closing portion of Deuteronomy, and with the general doctrine of Scripture also. It reminds us of the omitted blessings of the twenty-seventh chapter, and the emphasis upon the curse both there and elsewhere; of the memorial of the law set up on Ebal; and of how far already the Song has carried us.

The fullness of the blessing could not be under law, however modified. Here it is full, although Reuben may be an exception to be explained, and Simeon be omitted. This would not infer any omission of Simeon at the end, as the individual tribes, both here and in Jacob's prophecy, stand often for aspects of the

Moses commanded us a law,
The heritage of the congregation of Jacob.
And he was [u]king in Jeshurun,
When the heads of the people were gathered together,
The tribes of Israel.

b (6–11.) Israel's salvation by Him.

(*b*) Let [v]Reuben live, and not die,
And his men be [w]few.

u cf. Ps. 45. 1. Ps. 72. 1.
v cf. Gen. 49. 3, 4. Is. 6. 13.
w Jer. 23. 3. Ezek. 5. 3. Rom. 9. 27.

whole nation (comp. Gen. xlix., *notes*,) and may even, as in Joseph, contemplate it in its great Head and King.

The blessing divides into six parts, the first speaking of God as their Leader and His power for them, already there in the wilderness; the second, of their salvation by Him; the third, of their portion as thus saved; the fourth, of the Gentiles blessed through them; the fifth, the consequences in the government of God, no more against them; and lastly, the triumph of divine goodness over all their sin. The introduction may seem a strange one to a picture of millennial days. It may remind us in this of what is stated in the opening of the book, that from Sinai to Kadesh—from which they might have entered the land—was only eleven days' journey. In fact, it was nearly forty years that passed before they actually did enter. Even so the long time elapsing before the blessing comes to them has its necessity only in their own condition. He whose power and love had brought them through the wilderness, was even then ready to give them the full promise, but that they were not prepared for this. And when the time shall come, it will be the completion of what their passage through it then implied. The wings under which they at last come to rest are those that canopied over them in their journeyings of old. All, therefore, is in place, as ever.

Let us look at it in detail.

(*a*) It is the blessing of Moses, the man of God, poured forth with his full heart in it, but where above all God reigns; and thus the eyes are cleared and strengthened and the soul assured, so that what would be prayer becomes prophecy. He sees Jehovah advancing from Sinai with them, His glory flooding the wilderness, Seir radiating it from the east, Mount Paran from the North and West, angelic hosts around Him: out of His right hand came in fire to them the mandate of a King.* Yea, it is He who, God of all, loveth the peoples,† in whose hand His angels are ministering spirits for them, sitting at His feet, receiving, each one, of His words.

The law given to Israel by this glorious God, had yet a human mediator and interpreter; and thus Moses became, as it were, king in Jeshurun, the tribes receiving it from him, formally gathered under their heads. This position of Moses has been often before us; it typified that of the far more wondrous "Mediator of the *new* covenant." God, seeking to be near, addresses man in form as man.

(*b*) The blessing of the tribes follows, beginning with Reuben, the rejected first-born, who, as in Jacob's prophecy, receives what seems but little that. He is to live and not die, and his men be numerable. No one doubts that this is the regular force of the words, though exceptions have been pleaded. The argument for the opposite thought, "Let *not* his men be few" is simply that it appears more like blessing. When we take the whole prophecy into account,

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* There are difficulties in this passage, well known to the critics, arising most of all from the abrupt poetic style. What is given above is literal according to the Hebrew, and consistent enough as it would seem with the whole character of what is here. The argument that the unusual word for "law"—*dath*, the "mandate of a King,"—is a word too recent for Moses' time is worth little, as literature of Pentateuchal date is not abundant enough to prove it. Haevernick looks at it as derived from *din*, to "judge." And Koenig as an Aramaism which may "testify as well of a very early, as of a late composition." (See Schroeder, in Lange's Commentary.)

† The plural form naturally looks beyond Israel; and this is in keeping with the blessing itself which, with all prophecy beside, connects that of the earthly people with that of the world at large.

And this as to [x]Judah: and he said,—
Hear Judah's voice, Jehovah,
And [y]bring him to his people:
Let his hand be sufficient for him,
And be thou his help against his oppressors.
And of [z]Levi he said,—
Thy [a]Thummim and thy Urim be with thy godly one,
Whom thou provedst at [b]Massah,
And with whom thou didst strive at the waters of Meribah.
Who said of his father and of his mother, I have not seen him,
And owned not his [c]brethren,
And knew not his own sons;
For they [d]observed thy word,
And kept thy covenant.
They shall [e]teach Jacob thy judgments,
And Israel thy law:
They shall put [f]incense before thee,
And whole [g]burnt-offering upon thine altar.

[x] *cf.* Gen. 49. 8-12.
[y] *cf.* Is. 11. 12-14. Jer. 3. 18. Ezek. 37. 15 22. Hos. 1. 11.
[z] *cf.* Gen. 49. 5-7.
[a] Ex. 28. 30. Num. 27. 21. Ezra 2. 63.
[b] Ex. 32. 26. ch. 6. 16.
[c] Ex. 32. 29. *cf.* Matt. 10. 37.
[d] Mal. 2. 4-6. *cf.* Rev. 3. 8.
[e] *cf.* Neh. 9. 4, etc.
[f] Ex. 30. 7, 8. *ctr.* Num. 16. 6, 7, etc.
[g] Lev. 1. 9, etc. 2 Chron. 29. 20 35.

however, the grammatical meaning justifies itself. For we have seen already in Gen. xlix. how the first-born of nature stands for the nation on the ground of the first covenant, which was really "natural," fleshly, because legal; and here nothing but the blessing of God (which of course is grace) could have preserved the existence of the nation at all. Under the sentence of the law, and rejecting their Deliverer, they have yet been marvelously kept from extinction, while also the subjects of a constant persecution,—"a sword drawn out after them,"—which has fulfilled the latter part of the prediction no less clearly.

Then follows Judah, not Simeon or Levi, as with Jacob. Simeon is not found at all, while Levi has gained a new and higher place. Judah, on the other hand, has fallen from that which Jacob pictured for him, and yet with a possible limit—"till Shiloh come." Shiloh, we know, has come, and Judah's staff of magistracy has been taken away. They knew not the day of their visitation. Moses' blessing implies the disastrous consequences. "And he said, 'Hear, Lord, the voice of Judah, and *bring him unto his people;* let his hands be sufficient for him, and be Thou a help to him from his enemies.'"

Judah, then, has been a wanderer, and separated from his people; his hand has brought him no sufficient help, and his enemies have been busy with him. All this suits exactly with what has long been history, and predicts the deliverance awaiting them in the near future. No tribal name, it is evident, would fill this place but that of Judah, connected with and following, as it does, that of Reuben. Numerically, they are in order, Reuben giving first the continuance, Judah then the deliverance of the people. Levi comes third, as showing the way of this deliverance to be by priesthood and sacrifice, the only way before God at any time for the restoration of the sinner.

We see, then, why Levi has such a special place in the blessing of Moses. We must look through the tribe and its individual history, to see, as in other cases, the One through whom the blessing comes for Israel. Christ is plainly the One with whom God's Thummim and Urim are, the Holy One, proved at the place of proof, and striven with where the waters of life gushed out. A Moses and an Aaron might give way under the pressure, but not the One for whom they stood. On the other side, the faithfulness of Levi at the scene of the calf-worship was more than found in Him who could say, "The zeal of Thy house hath eaten Me up." Here Levi falls so much behind that it is proportionately difficult to read the antitype in the type. But there is a double application, Israel as a whole

Bless, Jehovah, his substance,
And let the [h] work of his hands be well-pleasing to thee.
Crush the loins of those that rise against him,
And of them that hate him, that they [i] rise not again.

c (12–17.) Their portion and His presence.

(*c*) Of [j] Benjamin he said,—
The [k] beloved of Jehovah shall dwell in safety by him:
He shall cover him all day long,
And he shall dwell between his shoulders.
And of [l] Joseph he said,—
Blessed of Jehovah be his [m] land,
With the precious things of the [n] heavens,
With the dew, and the deep that coucheth beneath,
And with the precious fruits of the sun,
And the precious things put forth by the moons,
And with the chief things of the ancient mountains,
And with the precious things of the eternal hills,
And with the precious things of the [o] earth and its fullness,
And let the favor of him who dwelt in the [p] bush
Come upon the head of Joseph,
Upon the top of the head of him that was [q] separated from his brethren.
His majesty is [as] the firstling of his ox,
His [r] horns the horns of the aurochs,
And with them shall he [s] push the peoples together
To the ends of the earth;
And they are the myriads of Ephraim,
And they are the thousands of Manasseh.

h Ps. 20. 1-4. Ezek. 20. 40, 41.
i Ps. 18. 37, 38.
j *cf.* Gen. 49. 27.
k *cf.* Is. 62. 4, 5. Ezek. 48. 35.
l *cf.* Gen. 49. 22-26.
m ch. 8. 7-10. Ps. 65. 9-13.
n Gen. 27. 28. Gen. 49. 25.
o Ps. 24. 1. ch. 28. 3-5. *ctr.* Eph. 1. 3.
p Ex. 3. 1-9.
q Gen. 49. 26.
r Ps. 89. 17, 24. Ps. 92. 10. Mic. 4. 13.
s Ps. 44. 5. *ctr.* 1 Kings 22. 11-28.

having to turn to God in this spirit to receive their final blessing, while for them none the less, as their day of atonement witnesses, the sacrifice upon the altar is the one means of acceptance. Here Christ is both priest and sacrifice, and through Him alone Thummim and Urim return to the delivered people: divine "perfections" being manifested, divine "light" results, and the voice of God is heard in new and more familiar intercourse with His people than for Israel the past age of law could realize at its best.

And now it is no temporary deliverance that is effected: "Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, *that they rise not again.*" Here, therefore, a day begins for them which does not set.

(*c*) Benjamin follows Levi: "And of Benjamin he said, 'The beloved of the Lord shall dwell in safety near Him: He shall cover him all the day long, and he shall dwell between His shoulders.'" The reference conceived by some to the tabernacle at Gibeon, or to the temple in Jerusalem in this last expression, is surely a mistake. It is not the Lord who dwells between Benjamin's shoulders, (which would be an inversion of all right thought,) but the reverse. It is Benjamin who dwells in security, covered and sustained by his covenant-God. We see that Levi's sacrifice has opened the sanctuary to him; and this is the way of divine grace,—His redeemed God brings near to Himself. This is true in measure of the earthly as of the heavenly people; and will be Israel's special glory in the days to come. From this centre it radiates over the land, and thus the blessing of Joseph follows and unites with that of Benjamin. Under the smile of God the whole of the fruitful land breaks out into a manifold and continuous harvest. It is the good will of Him who dwelt in the bush that crowns as with

d (18, 19.) The extension of the blessing to the Gentiles.

(*d*) And of [t] Zebulon he said,—
Rejoice, Zebulon, in thy [u] going out,
And Issachar, in thy tents;
They shall call the peoples to the [v] mountain;
There shall they offer the sacrifices of righteousness;
When they shall suck of the abundance of the [w] seas,
And the hidden treasures of the sand.

e (20–25.) Governmental results.

(*e*) And of [x] Gad he said,—
Blessed be he that enlargeth Gad:
He dwelleth as a lion,
And [y] teareth the arm with the top of the head.
And he provided the first part for himself,
Because there was the [z] ruler's portion preserved;
And he came [with] the heads of the people,
Jehovah's justice and judgment he hath executed
in Israel.
And of [a] Dan he said,—
Dan is a young lion;
He shall spring forth from Bashan.
And of [b] Naphtali he said,—
Naphtali, [c] satisfied with favor,

[t] *cf.* Gen. 49. 18.
[u] ch. 28. 6. Ps. 121. 8.
[v] Is. 2. 2 4. Zech. 14. 16.
[w] Is. 44. 22, 23. Is. 60. 3-5-11-16.
[x] *cf.* Gen. 49. 19.
[y] *cf.* Gen. 49. 27. Ps. 149. 6-9.
[z] *cf.* Ps. 72. 8-11.
[a] *cf.* Gen. 49. 16, 17.
[b] *cf.* Gen. 49. 21.
[c] Ps. 22. 26. Ps. 36. 8. Jer. 50. 19, 20.

a diadem the head of the Nazarite, separated to God and thus from his brethren. It is very plain that Christ it is who brings in this way the blessing down, and how Jacob's word is confirmed in that of Moses here. For it the intruding Gentiles must be banished from the land, giving way to the myriads of "fruitful" Ephraim, and the thousands of Manasseh.

(*d*) Zebulon and Issachar are joined together. In Jacob's prophecy we see the one stretching out toward the nations round, and the other couching underneath their yoke. We are reminded of this here, though how different is all now. Zebulon may now rejoice in going out, Issachar in the tents of her pilgrimage; and still they stretch out toward the nations; but they are now ambassadors of a present King, and with a joyful invitation to come up and do Him homage. "They shall call the peoples to the mountain: there they shall offer the sacrifices of righteousness." The millennial application of this is as clear as can be: and Isaiah and Micah both develop it: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob. For He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Is. ii. 2, 3.) We see in what a connected and orderly manner the prophecy proceeds also. It is another kind of commerce from what in the past has attracted Israel: now the nations are attracted, and Israel sucks of the abundance of the seas (comp. Is. lx. 5), and of the treasures hid in the sand of the seashore (the ports of its coasts?)

(*e*) Lastly, come the children of the bondmaids, but there is no longer any trace of what is servile in their condition. Their blessing is harder to interpret than what has gone before, although not always so, and that which is most obscure seems to be so from its brevity. In general, it seems to express the moral results of the relationship in which God now stands to His people. First, in Gad power and the ruler's seat, from which is maintained the righteousness of the Lord, and His judgment in the midst of Israel. The meaning of Dan's blessing is not so clear, but we may see in it power that makes itself feared round about: "thine enemies shall cringe before thee" (*v.* 29). Naphtali shows us the full

And full of the blessing of Jehovah,
[d] Possess thou the west and the south.
And of [e] Asher he said,—
Blessed above sons be Asher;
Let him be acceptable to his brethren,
And let him dip his [f] foot in oil.
Thy shoes shall be iron and brass,
And [g] as thy days shall be thy rest.

f (26-29.) The triumph of divine goodness.

(*f*) There is [h] none like the God of Jeshurun,
Who rideth on the heavens to thy help,
And in his majesty, upon clouds.
A refuge is the God of old,
And [i] underneath, the everlasting arms.
And he shall [j] drive out the enemy from before thee,
And say, Destroy [them].
And Israel shall [k] dwell in safety alone,
The fountain of Jacob,
In the [l] land of corn and new wine,
His heavens also shall drop down dew.
[m] Happy art thou, O Israel!
[n] Who is like thee, people saved by Jehovah,
The [o] shield of thy help,
And the [p] sword of thine elevation?
Even thine [q] enemies shall cringe before thee,
And thou shalt tread upon their [r] high places.

(XXXIV.)

The death of Moses.

4. And Moses [s] went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And Jehovah showed him all the land,—[t] Gilead as far as Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah unto the [u] furthest sea, and the [v] south country, and the plain of the [w] valley of Jericho, the city of palm-trees, as far

d cf. 2 Pet. 3. 18. Phil. 3. 12, 13.
e cf. Gen. 49. 20.
f Job 29. 6.
g 1 Kings 8. 59.
h 2 Sam. 7. 22. 1 Kings 8. 23
i ctr. Ex. 17. 12. *cf.* Heb. 13. 5.
j Ps. 80. 8.
k 1 Kings 4. 25. Is. 11. 6-9. Jer. 23. 6. Mic. 4. 4.
l Gen. 27. 28. Hos. 2. 22. Joel 2. 19.
m 1 Kings 10. 8. Ps. 144. 12-15.
n ch. 4. 7. 2 Sam. 7. 23.
o Gen. 15. 1. Ps. 84. 11.
p Ju. 7. 20. Ps. 45. 3-5.
q Ps. 18. 43, 44.
r Gen. 22. 17.
s Num. 20. 22-29. Num. 23. 14.
t Num. 32. 29. Ps. 108. 8. 1 Ki. 17. 1.
u Nu. 34. 6.
v Nu. 34. 3.
w Ju. 1. 16. Ju. 3. 13.

favor of God enlarging the old limits: they possess as never before the sea—the coast of the Philistines and Phœnicians—and the south—including Edom's territory as far as the Red Sea. Obadiah witnesses to both of these (*vv.* 19-21). Lastly, Asher completes the blessing of Israel by declaring its prëeminence over that of all else, yet not envied, but accepted by their brethren—the nations of the earth,—their feet dipped in the flowing oil which speaks the fatness of the bounteous land. The last two points are differently understood. Many for "shoes" read "bolts," which Keil interprets as "castles;" and the moderns against the ancients read "rest" instead of "strength." In these two there would be doubly expressed their abiding security: and though we may not be willing to give up what we are so familiar with, that "as thy days thy strength shall be," it is certainly not unsuited as the close of this wonderful blessing to have "as thy days shall be thy *rest*."

(*f*) The last words celebrate the triumph of divine goodness for them, before which all enemies are helpless and defeated. This is a thing of course: but blessed are the people who are the subjects of such a salvation! And who is like the God of Jeshurun? He rides upon the heavens to thy help. Thy refuge is the eternal God; and underneath are everlasting arms!

4. The last chapter of Deuteronomy is necessarily an appendix by another hand. It is the account of Moses' death on the mount, and his burial by God,

as Zoar. And Jehovah said unto him, This is the land that I [x] sware unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it: I have caused thee to [y] see it with thine eyes, but thou shalt not go over thither. And Moses the [z] servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And [a] he buried him in the valley in the land of Moab, opposite Beth-peor; and [b] no man knoweth of his sepulcre unto this day. And Moses was a [c] hundred and twenty years old when he died; his [d] eye was not dim, nor his natural vigor abated. And the children of Israel [e] wept for Moses in the plains of Moab thirty days; so the days of weeping and mourning for Moses were ended.

And [f] Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands upon him. And the children of Israel [g] hearkened unto him, and did as Jehovah commanded Moses.

And there hath [h] arisen since in Israel no prophet like Moses, whom Jehovah knew face to face, according to all the signs and wonders that Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and according to all that mighty hand, and according to all that great fear that Moses caused in the sight of all Israel.

[x] Gen. 15. 18-21.
[y] ch. 3. 23.
[z] Ps. 90 title. Heb. 3. 5, 6.
[a] *cf.* Jude 9.
[b] *ctr.* Acts 2. 29.
[c] *cf.* Josh. 14. 11.
[d] *ctr.* 1 Ki. 1. 1. Gen. 27. 1. 1 Ki. 11. 4. 1 Sam. 4. 18.
[e] Num. 20. 29.
[f] Num. 27. 18, 23. 2 Kings 2. 9, 10, 15.
[g] Josh. 3. 7. Josh. 4. 14.
[h] Num. 12. 6-8. *cf.* Heb. 3. 5, 6. Matt. 17. 1-8.

after being shown the land into which he cannot enter. Joshua succeeds him as Israel's leader; but as a prophet in the nearness to God to which he was called, he had no successor until He came who in His own Person stood alone, in life, in death, filling all the mediatorial types, and transcending them by the full measure of His infinite glory, in whose light indeed alone they shine.

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